

# **Lives of the African Saints**

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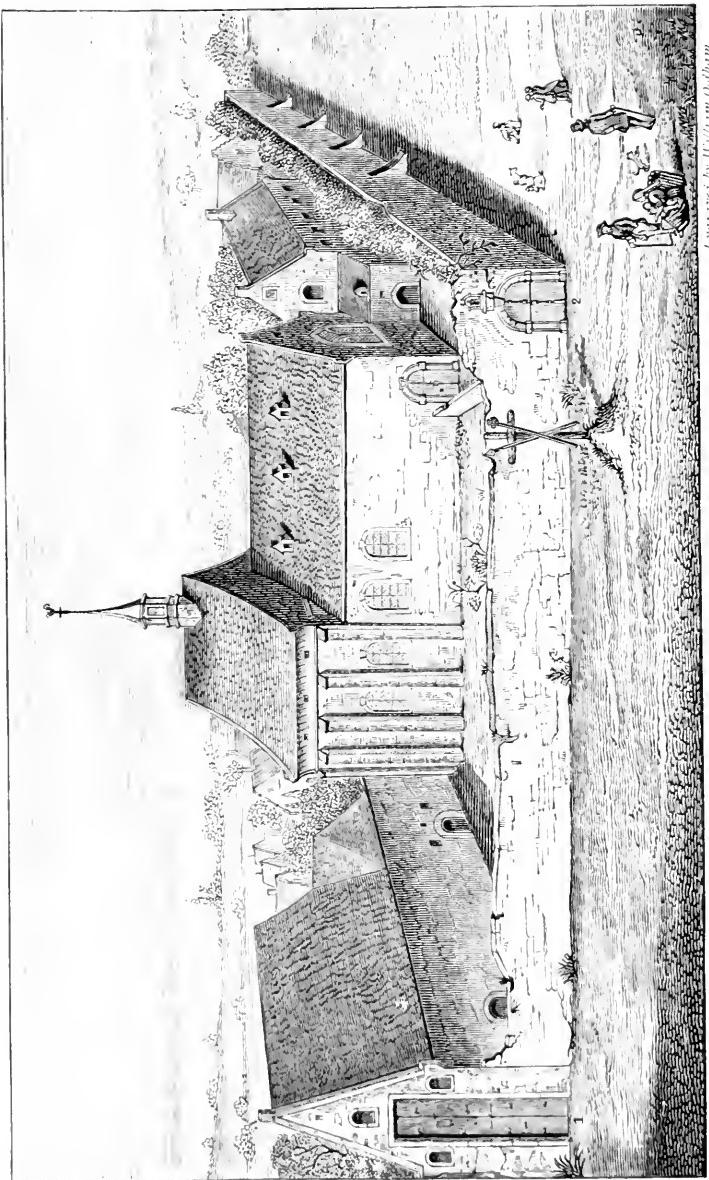


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**Rev. John Canon O'Donovan,  
M.R.C.P.**







Engraved by William Oldham,

IRISH FRANCISCAN HOUSE AT LOUVAIN,

Printed by W. H. Allen & Co., Ltd.

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-O  
L I V E S

OF

WITH

Special Festivals, and the Commemorations of Holy Persons,

COMPILED FROM

Calendars, Martyrologies, and Various Sources,

RELATING TO

BY THE

REV. JOHN O'HANLON, M.R.I.A.

VOL. V.

5/845  
5/14  
19

DUBLIN: JAMES DUFFY AND SONS, 15 WELLINGTON-SQUARE, AND  
1a PATERNOSTER-ROW, LONDON.

LONDON: BURNS, OATES, AND CO., 17 & 18 PORTMAN-STREET, AND  
63 PATERNOSTER-ROW, E.C.

NEW YORK: THE CATHOLIC PUBLISHING SOCIETY,  
9 WARREN-STREET.

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### Sixteenth Day of May.

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# LIVES OF THE IRISH SAINTS.

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## First Day of May.

---

ARTICLE I.—ST. CEALLACH, OR KELLACH, BISHOP OF KILLALA,  
AND MARTYR.

[*SIXTH CENTURY.*]

### CHAPTER I.

INTRODUCTION—IRISH LIFE OF ST. CELLACH—HIS FAMILY AND RACE—HIS PERIOD—  
HIS EARLY INSTRUCTION RECEIVED FROM ST. KIERAN—CELLACH WITHDRAWS  
FROM CLONMACNOISE, AND HE IS NOMINATED KING OF CONNAUGHT, BY THE  
TRIBE OF HY-FIACHRACH.

WHILE popular traditions have locally preserved the memorials of our saints, they have frequently added statements and embellishments of a questionable character. In many instances, it may well be supposed, the writers of Irish Saints' Lives drew from such sources, and were only partially acquainted with the facts of contemporaneous history; oftentimes too, they were ignorant in respect to the period, persons, and circumstances, that transpired cœval with them, and a knowledge of which might help to give more accuracy and consistency to the narratives, which have descended to us. In a general way, most of the detailed prose Lives are mediæval, and apparently not grounded on the accounts of authors, who had personal knowledge of their subjects. Again, the rhythmic statements of various provincial bards seem to have the flavour of romance, more to recommend them for popular admiration, than a sound historic basis for the exercise of sober judgment, and to sustain the local traditions, from which those compositions emanated. Yet, sometimes, we are not to regard them as largely the product of imagination and pure invention. It is, occasionally, with very great diffidence, we are obliged to follow those guides, and yet to present such information as they afford, in a reserved measure, and frequently in a mood of doubt or dissent. Were it attempted to describe minutely the miracles, fortunes, and characteristics of saints, as recorded in their old Acts, too often might we wander into narratives, wholly irrelevant to those objects sought to be attained. It is more than probable, edification given to the reader could hardly prove the result for such an exact reproduction of stories manifestly fabulous. However pleasant in performance and choice to the writer, to record even harmless legends regarding our saints, this might be deemed even prolix and misplaced by the critical reader. Moreover, as embracing the later popular accounts of times, long subsequent

to the age of those holy persons, besides displacing incongruity, our narrative must require space, more than could be available with romantic narratives. Our plan demands, in most cases, very brief biographical notices, and these we labour to render consistent, so far as may be attempted, with the probabilities of history, or with the fair deductions, resulting from a study of our old national traditions and modes of thought. In the present opening narrative, most probably we have both history and romance blended in proportions, that now cannot well be known or distinguished, and that still require additional reflected lights, to place them in a more satisfactory point of view.

The earliest copy of St. Cellach's Life we possess at present is probably in that collection of prose and verse tracts, contained in the Leabhar Breac, or Speckled Book, otherwise styled Leabhar Mór Dúna Doighre, or the Great Book of Dún Doighre. The following narrative, based upon it, does not conflict, except apparently in chronology, with what occurs in our general Irish annals. We find, also, among the Messrs. Hodges' and Smith's collection of Manuscripts, in the Royal Irish Academy, a Tract on the Life of St. Cellach.<sup>1</sup> This is only a copy, taken from an original. A somewhat similar Life was in possession of the Irish Franciscans, at Louvain.<sup>2</sup> It resembles that contained in the Irish Manuscript Codex, called by some Leabhar Mór Dúna Doighré,<sup>3</sup> but now better known as the Leabhar Breac. The biographical tract in question was translated, from Irish into Latin, by Father Thomas O'Sheerin, to serve the purpose of Father Godefrid Henschenn, who has edited it.<sup>4</sup> However, distrusting much some poetic or irrelevant rhapsodies which he rejects, Father Henschenn has adopted a rescission he deems better suited, to elucidate the present Saint's history.<sup>5</sup> The full text of this piece is now accessible to the Irish student, as the Leabhar Breac has been published;<sup>6</sup> and, it is interpolated with poetic effusions, in reference to the subject matter. Among these are lines, attributed to St. Cellach himself, but, most probably, they are only the production of a later period, than when he flourished. Some notices, in reference to him, have been entered in a work, compiled by Duard Mac Firbis;<sup>7</sup> and, in the Book of Lecan, there is also allusion to him. In Rev. Jeoffrey Keating's General History of Ireland, this account is also found abridged.<sup>8</sup> From these various sources, the following narrative has been derived.

The holy man, whose biography we are about to treat, descended from a race of royal ancestors, whose actions have been chronicled, in the general annals of Ireland. Thus, St. Ceallach<sup>9</sup> was son to Eugenius Belus—in Irish

ARTICLE I.—CHAPTER I.—<sup>1</sup> It is a vellum folio, and classed No. 224.

<sup>2</sup> This was a transcript, from an older copy, in the "Leabhar Breac."

<sup>3</sup> Anglicized, "the Great Book of Dun-Doighre," which was a place on the Connaught side of the Shannon, and some miles below the town of Athlone. See Professor O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. ii., pp. 31, 32.

<sup>4</sup> See the Bollandists' "Acta Sanctorum," tonus i., Maij i., De Sancto Kellaco Epis- copo in Hibernia. A commentary, in five paragraphs preceding it, and a few notes, follow. See pp. 104 to 107.

<sup>5</sup> As will afterwards be shown, in text and notes, various personages, well designated in our Annals, are introduced in the Irish Life.

Their names render it extremely difficult, however, to reconcile its narrative with exact chronology.

<sup>6</sup> See "Leabhar Breac, the Speckled Book, otherwise styled Leabhar Mór Dúna Doighre, the Great Book of Dún Doighre; a collection of Pieces in Irish and Latin, compiled from ancient sources about the close of the Fourteenth Century; now for the first time published from the original Manuscript in the Library of the Royal Irish Academy," pp. 272 to 276. Dublin, Royal Irish Academy House, 19 Dawson-street, 1876.

<sup>7</sup> See "The Genealogies, Tribes and Customs of Hy-Fiachrach, commonly called O'Dowda's Country," edited by John O'Donovan, pp. 32 to 35.

<sup>8</sup> See Dermot O'Conor's second folio edition, Book ii., pp. 351, 352. Westmin-

Eoghan Beul—King of Connaught; and, he had another brother, who was called Cuchoingelt, or Muireadhach.<sup>10</sup> Among the bravest and most ambitious, vigilant and capable of administrators, in his age and country, Eoghan Beul ruled over the province of Connaught, with popular applause and good fortune, which he hoped might be secured for his sons.<sup>11</sup> These named Ceallach and Muireadhach were lineal descendants of Eochaidh Muighmheadhoin,<sup>12</sup> who flourished as supreme monarch of Ireland, about two centuries previous to their birth. At first, he was King over Connaught, when he married Mong-finn, sometimes called Munig, with Finn superadded, and by her he was father of four sons, Brian,<sup>13</sup> Fiachra,<sup>14</sup> Fergus and Olioll.<sup>15</sup> He also married Carrina<sup>16</sup>—said to have been a Saxon<sup>17</sup>—and by her, he had a son, the renowned Niall of the Nine Hostages. According to the Irish pedigrees, Eogan Beul was the son of Ceallach,<sup>18</sup> son to Oillioll Molt,<sup>19</sup> son of Dathi,<sup>20</sup> sometimes called David, son to Fiachra Follsi.athach,<sup>21</sup> son to Eochaidh Muighmeadhoin. His castle<sup>22</sup> was built on an Island, lying in Lough Mask, and from him, it has since been called Inis Eogham.<sup>23</sup> It lies on the east side of the Lough, and the denomination is now written Inish Owen.<sup>24</sup> It comprises over twenty-nine acres in extent of surface.<sup>25</sup>

The date of our saint's birth must be referred to about the year 520, according to the most probable opinion. He was the eldest son of his father, who selected for him a renowned and holy teacher. The young prince Ceallach was placed at an early age, under the tutelage of St. Kieran, Abbot of Clonmacnoise.<sup>26</sup> Charmed with the exercises of religious life, Ceallach resolved to embrace the monastic profession, and there he lived as a monk.

ster, 1726, fol.

<sup>9</sup> Not adverting to the identity of name, in his edition of Ware, Walter Harris calls him “the son of Doghan, or as some say, of Owen Bel, King of Connaught.”—Vol. i., “Bishops of Killala,” p. 650.

<sup>10</sup> In the valuable Genealogical Table, narrating the principal descendants of Eochaidh Muighmheadhoin, which is found in Mr. O'Donovan's translation of the “Genealogies, Tribes and Customs of Hy-Fiachrach,” p. 476, St. Ceallach and his brother Cuchoingelt are placed in the seventh generation from their famed ancestor.

<sup>11</sup> See “Acta Sanctorum,” tomus i., Maii i., Vita S. Kellacii, sect. i., p. 104.

<sup>12</sup> He reigned from A.D. 358 to A.D. 365. See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 124, 125.

<sup>13</sup> From him, are descended the Hy-Brien of Connaught.

<sup>14</sup> From him, descend the Hy-Fiachra of Connaught.

<sup>15</sup> From him, the territory of Tirolioll, in Sligo, had its denomination. See Roderick O'Flaherty's “Ogygia,” pars. iii., cap. lxxix., p. 374.

<sup>16</sup> Dr. Sylvester O'Halloran calls her a princess of the Saxon nation; but, the Saxons at that period had no settlement in England. See “General History of Ireland,” vol. i., Book vi., chap. v., p. 288.

<sup>17</sup> Roderick O'Flaherty remarks, that the Saxons, in conjunction with the Scots, Picts and Attacots, had frequently invaded Britain, before the period of the Anglo-Saxon

Conquest. See “Ogygia,” pars. iii., cap. lxxix., pp. 376 to 378.

<sup>18</sup> Called Kellan, in that pedigree, given by Colgan, in “Acta Sanctorum Hiberniae,” Februarii iii., Appendix ad Acta S. Colmani, vulgo Macduach, cap. ii., p. 248.

<sup>19</sup> He ruled for twenty years over Ireland, and, by Dr. Sylvester O'Halloran, he is said to have been the first Irish sovereign to establish Christianity by decree in Ireland. See “General History of Ireland,” vol. ii., Book vii., chap. v., pp. 33, 34.

<sup>20</sup> For twenty-three years, he was sovereign over Ireland, and he was struck dead by lightning, in the Alps, A.D. 428. See Thomas D'Arcy McGee's “Popular History of Ireland,” vol. i., Book i., chap. ii., p. 19.

<sup>21</sup> He had two sons, Dathi, King of Ireland, and Amalgaidh, King over Connaught. See Colgan's “Acta Sanctorum Hiberniae,” Februarii iii., Appendix ad Acta S. Colmani, vulgo Macduach, cap. i., p. 248.

<sup>22</sup> There is a curious little poem, quoted by Dugald Mac Firbis in his large genealogical work, describing the residence of King Eoghan Beul.

<sup>23</sup> On it, Dr. John O'Donovan “saw distinct traces of its earthen ramparts, in the year 1838.”—Addenda Q to “Genealogies, Tribes and Customs of Hy-Fiachrach,” p. 473.

<sup>24</sup> See *ibid.* Explanatory Index to the Map, p. 492.

<sup>25</sup> It is in the parish of Ballinchalla, and in the barony of Kilmaine, as shown, on the

Meantime, during the stormy period of his father's reign,<sup>27</sup> Eoghan Beul was obliged to defend his principality by force of arms, from the attacks of turbulent and powerful tribes surrounding him. His principality was often invaded, but he usually repelled the invaders and scored a victory. However, a great confederacy of the people belonging to Tyrone and Tyrconnell, with other Ulster tribes, under the leadership of Fergus and Donald,<sup>28</sup> made an irruption into Connaught, and penetrated so far as the River Moy, carrying devastation along their course. This obliged Eoghan Beul to collect the forces of his province, and soon the rival armies came to blows. About the year of our Lord 537,<sup>29</sup> a battle was fought at Sligo, and it was fiercely contested.<sup>30</sup> The Northern army, however, gained a victory over the Connacians, who were obliged to yield, after an obstinate engagement. In it, Eoghan Beul received his death-wound, and he was borne from the field by his soldiers, who crossed their spears and lances, to support his body, and to serve the purpose of a litter. However, our saint's father survived the battle of Sligo—in which he was mortally wounded—for three days;<sup>31</sup> or, according to other accounts, for a week. Soon, afterwards, Guaire asserted his pretensions to rule over Connaught.<sup>32</sup> At Clonmacnoise, Ceallach remained, until the disastrous issue of that battle<sup>33</sup> had called him forth from his retirement on the Shannon. The Connaught chiefs, and especially those belonging to Hy-Fyachrach, deprecating the calamities which were likely to ensue for their province, held frequent interviews with their dying king, to ascertain his wishes in reference to a successor, and most likely to avert the crisis now approaching.

During that interval which elapsed, after receiving his wound, and before his death took place, it is said, that Eoghan persuaded the tribe of Hy-Fiachrach, to elect his elder son as King of Connaught.<sup>34</sup> His other son, Cuchoingelt, or Muireadhach, had not yet attained his majority.<sup>35</sup> In accordance with this request of the dying monarch, messengers were despatched to Clonmacnoise, and to announce the result of that Sligo battle, with Ceallach's consequent promotion. These delegates were instructed, to represent the desperate state of their affairs to St. Kieran. The latter received them very hospitably, but he refused acceding to their wishes, as he deemed the monastic rules could not be dispensed with, in the case of Ceallach. However, the delegates re-

"Ordnance Survey Townland Maps for the County of Mayo," sheet 117.

<sup>26</sup> He founded Clonmacnoise, it is said, A.D. 548, and died A.D. 549, according to the chronology of Ussher, in "Britannicarum Ecclesiarum Antiquitates," Index. See his Life, at the 9th of September.

<sup>27</sup> He is said to have lived for thirty-six years, according to the Vita S. Kellaci, sect. i.

<sup>28</sup> These reigned one year over Ireland, according to the Ulster Annals, A.D. 565. See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 947.

<sup>29</sup> The Annals of Innisfallen place this event, at A.D. 536; the Annals of Tigernach have it, A.D. 543; while the Annals of Ulster have it, at A.D. 542, and they again enter it, at A.D. 540. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., pp. 6, 137, and tomus iv., pp. 17, 18.

<sup>30</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 178 to 181.

<sup>31</sup> According to the Life of our Saint, a copy of which remaine in possession of Messrs. Hodges and Smith, the publishers to the University of Dublin.

<sup>32</sup> The Annals of Innisfallen record the death of Guaire Aithne, at 653. Again, the "Annales Ultonenses" place his death, at the year 662, which does not well accord with the statements in St. Kellach's Life. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 15; also, tomus iv., p. 55.

<sup>33</sup> This statement appears to conflict, with the date assigned for the battle, and with that given for the death of St. Kieran.

<sup>34</sup> See Major Wood-Martin's "History of Sligo, County and Town," &c., Book ii., chap. iv., p. 135.

<sup>35</sup> The king had also ordered, that he should be interred in an upright position, with his red javelin in his hand, and with his face turned towards Ulster, as if fighting with his enemies. See John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," Addenda Q, p. 472.

mained there for two days, and on the last night, they urged upon Keallach those arguments, which caused him to resolve on leaving Clonmacnoise. He was told, that he had been chosen unanimously by chiefs and people, to succeed his father on the throne of Connaught, and accordingly, the young prince accepted their nomination. Without communicating his intention to the saint, under whose guardianship he was placed, Kellach prepared to depart. For this apparent insubordination, St. Kieran is said to have pronounced a malediction, which was thought to have been prophetic of his future fate.<sup>36</sup>

With the usual ceremonies of inauguration,<sup>37</sup> Kellach was elected King of the Hy-Fiachrach.<sup>38</sup> After some time, however, the King of Hy-Fiachrach Aidhne<sup>39</sup> revolted, as probably, feeling desirous to obtain the first distinction in that province. The isolated position of his district<sup>40</sup> it would seem afforded him means and opportunity for insurrection. A public convention was held by the subordinate chiefs and people, in order to effect some terms of agreement. Great numbers of partisans on both sides were present. A treaty of reconciliation was arranged; and to this Keallach adhered in good faith, but his opponent was more wily and insincere. He invited Keallach to his fortress, and the latter accepted this invitation. He went thither, accompanied by a train of guards and followers. Notwithstanding, treachery seems to have been practised, for some of these were killed, while Keallach and twenty-seven of his followers saved themselves by flight. While revolving in vexation of mind a mode to be revenged on the perfidious king, a better thought at last presented itself to Kellach; for, recollecting the judgment denounced against him by St. Kieran, he resolved to quit once more the ambitious views and high station to which he had been drawn.<sup>41</sup> Soon, therefore, he retired to a desert place, in the midst of woods, and then like another Peter, he wept tears of sorrow for deserting his Divine Master.<sup>42</sup> Here, too, he remained for a year; and then, taking with him the twenty-seven companions, who were saved from death, Kellach resolved on returning to Clonmacnoise. Yet, he remained without this city, for a time; because, he felt a diffidence and reproach of conscience, at the presence of St. Kieran. There he waited admission, until some of the monks met and recognised him. They exchanged with him the kiss of peace, and promised to prepare the Abbot for an interview with his prodigal son, who had been dead to them, but who came to life again, who was lost and yet who had been found.<sup>43</sup> He appears to have conciliated the favour of his former instructor, however, and the Abbot felt

<sup>36</sup> These foregoing and subsequent particulars, in reference to our saint, are briefly and elegantly narrated in Mrs. M. C. Ferguson's "Story of the Irish before the Conquest," chap. v., pp. 161 to 163.

<sup>37</sup> For a poetic inspiration on this subject, the reader is referred to Thomas Davis' "National and Historical Ballads, Songs, and Poems," part iii. *The True Irish King*, pp. 103 to 106.

<sup>38</sup> There is an excellent and interesting Map of Hy-Fiachrach, with some of the adjacent districts in the counties of Mayo and Sligo, compiled by John O'Donovan, and setting forth, in the Irish character and language, the names of those districts, with their historical places.

<sup>39</sup> This territory was commensurate with the present diocese of Kilmacduagh, and its inhabitants were called Cineal Guaire, or the descendants of Guaire Aidhne, King of

Connaught, in the seventh century. See "The Genealogies, Tribes and Customs of Hy-Fiachrach," edited by John O'Donovan, pp. 2, 3, and nn. (f, g). *Ibid.*

<sup>40</sup> See the position of this principality, as defined on John O'Donovan's Map, prefixed to "The Tribes and Customs of Hy-Many, commonly called O'Kelly's Country."

<sup>41</sup> Six quatrains, attributed to St. Ceallach, regretting that at the instigation of friends, he had been induced to abandon the clerical profession, in order to assume the Kingship of Connaught, are to be found in the published "Leabhar Breac," at p. 273, col. i., line 41.

<sup>42</sup> St. Matthew xxvi., 75.

<sup>43</sup> St. Luke xv., 32.

<sup>44</sup> See "Acta Sanctorum," tomus i., Maii i., De Sancto Kellaco Episcopo in Hibernia, Vita, sect. 3, 4, p. 105.

greatly rejoiced, that his spiritual son had returned to assume the yoke which he had borne in youth. Kellach fell on his knees before the Abbot, St. Kieran affectionately raising him said : " My son, I regret exceedingly I pronounced that malediction, when you deserted us, yet it is now irrevocable ; still you shall not be deprived of reward and glory, if you only persevere and advance in your first vocation ; bear then cheerfully the light and sweet yoke of Christ, than whose love nothing else can be so delightful, than whose company nothing can be more full of solace, while no kingly state or pleasure can be at all so glorious."<sup>44</sup> These words gave great consolation to Ceallach, and prepared him once more for the sweets of a religious life.

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## CHAPTER II.

KELLACH LIVES A HOLY LIFE AT CLONMACNOISE—HE IS ORDAINED PRIEST, AND AFTERWARDS HE BECOMES BISHOP OF KILLALA—HIS VIRTUES—GUAIRE, KING OF CONNAUGHT, IS WICKEDLY ADVISED TO TAKE AWAY HIS LIFE—KEALLACH RETIRES TO AN ISLAND IN LOUGH CONN—FOUR OF HIS STUDENTS ARE INVITED TO DURLUSS, WHERE THEY ARE PERSUASSED TO MURDER THEIR HOLY PRECEPTOR.

HAVING thus placed himself again under the direction of St. Kieran, Ceallach became thoroughly devoted to his master, and profited by his precepts.<sup>1</sup> The Holy Spirit then poured on him the choicest graces. He sent away the band of seculars, who seem to have been his guards, to wait upon his young brother Muredach, who found refuge with his fosterer the dynast of Lugnia.<sup>2</sup> With renewed ardour, Cellach followed the course of monastic studies and rules, so that he gave the greatest possible satisfaction to St. Kieran. At length, he was deemed worthy of being promoted to the sacerdotal grade. In due course, a vacancy occurring in the See of Killala, the clergy of that diocese, hearing about the merits and virtues of Ceallach, united their suffrages, to promote him as their chief Pastor. During the reign of Tuathal Melgarb,<sup>3</sup> King of Ireland, who ruled from A.D. 533<sup>4</sup> to A.D. 544,<sup>5</sup> Ceallach was elevated, it is thought, to the episcopal chair, as Bishop of Killala.<sup>6</sup> Here, there is a remarkable round tower, standing quite perfect, and even retaining its original stone roof, of conical shape.<sup>7</sup> Near it is the Protestant cathedral, rather a poor structure, and presenting no special feature of interest.<sup>8</sup> The bishop's house was formerly in this town,<sup>9</sup> celebrated for having been captured by the

CHAPTER II.—<sup>1</sup> It is curious to notice, that the Annals of Innisfallen refer the foundation of Clonmacnoise, to A.D. 573 ; and, they state, that it was called Cluain, because it became the scholastic retreat of the sons of the King of Connaught. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 6.

<sup>2</sup> This was a region of Connaught, where the present county of Sligo lies, and in which the diocese of Achonry is situated. See Colgan's "Acta Sanctorum," Januarii xx., Vita Secunda S. Fechini, n. 2, p. 140.

<sup>3</sup> He mounted the throne, A.D. 528, and he was slain, A.D. 538, after reigning eleven years, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 176 to 181.

<sup>4</sup> According to the Annals of Ulster. See Rev. Dr. O'Conor's "Rerum Hibernarum Scriptores," tomus iv., p. 15.

<sup>5</sup> See Roderick O'Flaherty's "Ogygia," pars. iii., cap. xciii., p. 430.

<sup>6</sup> In Ha'ri' Ware, he "is said to have been Bishop of Kilala." See vol. i., "Bishops of Killala," p. 650.

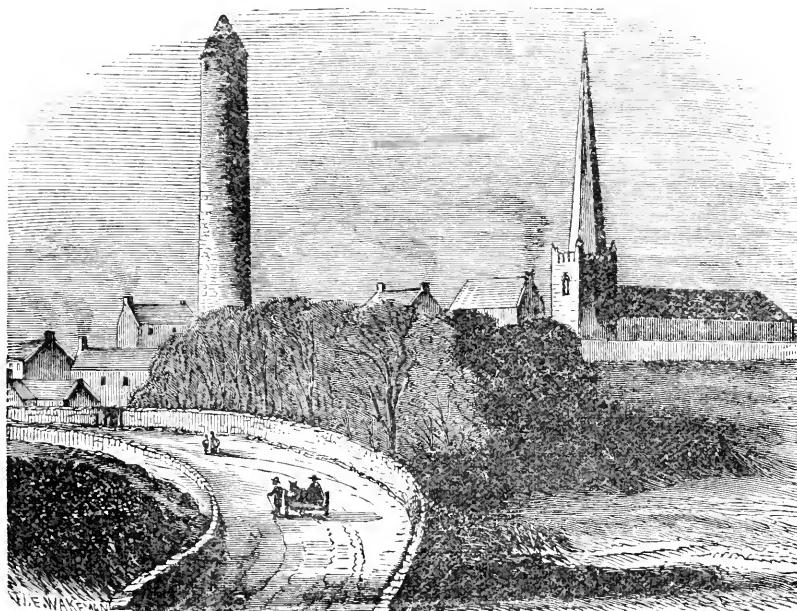
<sup>7</sup> The accompanying illustration was drawn on the spot and transferred to the wood, by William F. Wakeman. It was engraved, by Mrs. Millard.

<sup>8</sup> See W. F. Wakeman's "Tourist's Guide to Ireland," p. 270.

<sup>9</sup> See Rev. G. Hanslrow's "Improved Topographical and Historical Hibernian Gazetteer," &c., p. 276.

<sup>10</sup> See Mr. and Mrs. Hall's "Ireland, its

French, in August, 1798.<sup>10</sup> No vestige of the ancient church remains.<sup>11</sup> To about the year 540, his acceptance of this dignity has been referred. But for the authority of this Life,<sup>12</sup> we should look in vain to the authentic catalogue, for his place among the Bishops of Killala.<sup>13</sup> Nevertheless, there can hardly be a doubt, that at least for a short time, he had assumed the office. Although Ceallach, as we are told, anxiously watched over the See of Killala; yet, he found time to visit Clonmacnoise most frequently, thus wishing to unite the fruitful cares of Martha, with the pious retirement of Mary. The revenues of his bishopric were spent, in providing for the wants of the poor, and in aiding those addicted to literary pursuits. Students flocked to him



Killala, County of Mayo.

from all parts of Ireland, through which the fame of his holiness and liberality had spread.<sup>14</sup> It appears that Guaire<sup>15</sup>—from the period indicated he might be regarded as a distinct person from another Guaire surnamed Aidhne<sup>16</sup>—became a successful usurper of the Connaught throne. He feared, however, the more rightful claims of the Bishop to that station he then usurped. Accordingly, Guaire conceived a mortal hatred towards Ceallach. At

Scenery, Character," &c., vol. iii., p. 379.

<sup>11</sup> See Nicholas Carlisle's "Topographical Dictionary of Ireland," *sub voce* Killala.

<sup>12</sup> See Walter Harris' Ware, vol. i., "Bishops of Killala," p. 650.

<sup>13</sup> Archdeacon Henry Cotton has placed him in this rank, only as a conjecture, between 534 to 544. See "Fasti Ecclesiæ Hibernicæ," vol. iv., p. 61.

<sup>14</sup> See "Acta Sanctorum," tomus i., Maii

i. De Sancto Kellaco Episcopo in Hibernia, Vita, &c., sect. 5. p. 105.

<sup>15</sup> In the account of the Life and Death of St. Cellach, as found in the "Leabhar Breac," he is called Guaire, son of Colman, and also Guaire Aidhne. Here, he is made a contemporary with St. Kieran of Conmacnoise, who is said to have founded it A.D. 548, and to have died in 549. See Rev. Dr. Lanigan's "Ecclesiastical History of Ire-

one time, the holy bishop had been engaged making a visitation of his diocese, and accompanied by a great number of his clerics being on his way to Kilmore,<sup>17</sup> which was near the River Muad or Moy; Guaire, the son of Colman, happened to be residing at Durlus,<sup>18</sup> with his son Narus, and with Nemedius, son to Fercogha. When Nemedius discovered, that the pious prelate had passed their house, without paying them a visit, he said to Guaire, "Unceremoniously and with little friendliness hath Bishop Kellach passed us by, as if he were hostile to us." "It matters not," replied Guaire, "that he has gone on his way, for I shall despatch a messenger to invite him, in my name, to return, and to hold a conference with us." Accordingly, selecting one of his confidants, the latter reached Kellach, at the end of that day's journey. He then told the Bishop, that Guaire felt displeased, because he had passed by, but still he requested, that Ceallach might return. It happened to be on the Sabbath eve, and the Bishop replied, that as the Sunday was approaching, he should be engaged all the day, either in celebrating the holy Sacrifice of the Mass, or in other sacred duties, at which Guaire who was near might assist, and even have an opportunity for an interview with him. The bishop declared, also, that if Guaire should come to him, on the Monday following, he would willingly return the visit. But, that messenger distorted the words of the holy bishop. Being a person of depraved mind and hostile to him, the envoy declared, that Kellach would not go to the king, nor did he show a friendly feeling towards the latter. Then, in a transport of rage, Guaire cried out: "Return to him again, and tell him, that unless he hurry away from these parts, on this very night, I shall burn down the church on himself and on his people." This threatening message was conveyed to Kellach, who relying nevertheless on Divine Providence remained there, until the Monday following. Then, he went to a village, on the borders of Lough Conn,<sup>19</sup> where he spent that night. Afterwards, his course was extended towards Claon-loch.<sup>20</sup> Here was an Island called Etgair,<sup>21</sup> or Oilen Edghair, and over it in the air was witnessed a vision, representing a great number of Holy Angels. Moved by such a

land," vol. ii., chap. x., sect. xi., nn. 180, 182, pp. 52, 58-59.

<sup>16</sup> We read, that Guaire Aidne was defeated in the battle of Carn-Feraig, in the territory of Clia, and he fled from it, Failbe Flann Fennlin being the victor, A.D. 627. At 621, the Annals of Innisfallen have entered the battle of Cath-Cairn Feraig—Latinized Proeaggeris sacri lapidum Fera-dagi—and which was fought between the people of Munster and of Connaught. In it, Failbe-Flann was conqueror, while Guaire Aidne fled. Failbe Flann did not long survive, as his death is recorded, at A.D. 631, in the Annals of Innisfallen. The death of Guaire Aidne, King of Connaught, is placed at A.D. 663, and he was buried at Clonmacnoise, according to the Annals of Tighernach. See Rev. Dr. O'Conor's "Rerum Hiberniarum Scriptores," tomus ii., pp. 12, 13, and 189, 203.

<sup>17</sup> Now known as Kilmoremoy, near Ballina, and now a vicarage in the Diocese of Killala. "It is reported to have been the See of a Bishop in the sixth century; but we hear of only one prelate."—Archdeacon Henry Cotton's "Fasti Ecclesie Hiberniae," vol. iv., p. 96.

<sup>18</sup> This fortress was situated near Kinvara, in the south-west of the county of Galway. It was the name of the residence of Guaire Aidne, King of Connaught. It is now called Dun-Guaire. See John O'Donovan's "Genealogies, Tribes, and Customs of Hy-Fiachrach," pp. 284, 285, n. (b), and pp. 290, 291, n. (t). However, there was another Durlus Muaidhe, near the River Moy. See *ibid.* Addenda I., p. 416. It seems likely enough, this latter was the place, mentioned in our text.

<sup>19</sup> Very exquisit steel plate engravings of Lough Conn and Mount Nephin, the Pontoon Bridge and Islands there, will be found, in W. H. Bartlett's "Scenery and Antiquities of Ireland," vol. i., sect. x., pp. 72, 73.

<sup>20</sup> The Bollandist editor of St. Kellach's Life thinks this must be sought for, in the county of Sligo, and not far from the River Moy. See "Acta Sanctorum," tomus i., Maii i. Vita S. Kellaci. n. (d), p. 107. However, it does not seem to be different from Lough Conn.

<sup>21</sup> By this name, it does not appear now to be recognisable.

<sup>22</sup> "The banks in many places are hand-

spectacle, the Bishop with his followers passed over the lake towards it. There, he discovered no sacred foundations had yet been established, nor was there any monument or memorial of a hermit known. Deeming the angelic apparition to denote this island, as the place for his future habitation, he resolved not to leave it. His clerics, who were with him, at first treated this resolve as one lightly made. However, they found it impossible to change their holy superior's purpose. Then, they received his instructions regarding the church of Killala, and learned the administrator's name, to whose care it was to be committed.

Dreading the consequences of Guaire's anger, the Bishop thought it prudent to retire from his bishopric, that he might find a more secure retreat in solitude. He fled for concealment to Lough Conn.<sup>22</sup> This is a very handsome sheet of water, in the barony of Tyrawly.<sup>23</sup> It is about nine miles long, by four broad; in some views, it is prettily interspersed with islands, castles or abbeys. Hither Ceallach betook himself, resolving to live in complete seclusion.<sup>24</sup> However, the fame of his holiness, and of his retirement from Killala, soon extended over the rest of Ireland. On that insulated spot, called Etgair, he built a hermitage. Meantime, his brother Muredach<sup>25</sup> frequently paid him visits, to receive his advice, and to comply with his instructions. In this retreat, four ecclesiastical students had placed themselves, under the training and discipline of Cellach, and these are even called clerics. In the Latin Life of our Saint, these young men are named Moelcronius, Moeldalvanus, Moelsenachus, and Mac-Deoradius, or the son of Deoradius. There, they lived a whole Lent, engaged in pious exercises and offices, and under the direction of their holy instructor. However, the retreat of Ceallach was soon discovered by Guaire. This unhappy prince, on the whole anxious to do what he deemed to be just, was led astray by evil-minded sycophants. Probably instigated by jealousy and suspicion, when he heard of the frequent interviews between Kellach and his brother Muredach, Guaire conceived an idea, that the latter aspired to the kingdom of Connaught, while the bishop lent him counsel and encouragement to effect such a purpose. Naturally was Guaire averse to entertain any feeling, save that of respect and benevolence towards the holy Bishop; but, his evil counsellors, Narus and Nemedius, laboured by day and night to persuade him, that Kellach should be assassinated. To effect this dread purpose, many and false were the insinuations and charges concocted against him. However, Guaire would not enter into such a measure, for its sacrilegious and criminal intent caused him to receive it only with horror. His counsellors, Narus and Nemedius, then persuaded the king, to invite the Bishop to a public banquet, for the purpose of procuring a family and dynastic reconciliation. Their real purpose was to gain an opportunity, for taking Kellach's life, by administering poison.

Accordingly, messengers were sent to the holy eremite entreating him to accept the king's invitation for a banquet, on a day appointed; but, he declined, on the pretext, that his present mode of living and his rule did not permit him association with worldly men and pleasures. Failing in

somely decorated with gentlemen's seats and some woods"—M'Parlan's "Statistical Survey of the County of Mayo," p. 22.

<sup>22</sup> A road and bridge—called the Pontoon—now pass between Lough Conn and Lough Cullen. The narrow channel connecting these lakes, is often swept by a tremendous current. See Mr. and Mrs. Hall's "Ireland, its Scenery, Character," &c., vol. iii., p. 382.

<sup>24</sup> See Major Wood-Martin's "History of Sligo," &c., Book ii., chap. iv., p. 136.

<sup>25</sup> It is stated, that he lived a year under the *comaire*, or protection, of Marcan, King of Ua Maine and Meaduighe. The latter is stated to have addressed three quatrains to him, on his departure. These are given in the "Leabhar Breac," at p. 275, col. ii., line 5.

<sup>26</sup> This, perhaps, was the fortress, known as

this object, the messengers then entreated the bishop, to allow his clerical companions to visit Durlus,<sup>25</sup> where Guaire lived. The bishop told them, that his students were free to go or stay, as they thought fit. Wherefore, these, having accepted the invitation of Guaire, set out for his fort, with the messengers. There, they were honourably received. After the royal banquet, when the clerics were placed on the right and left of Guaire, they were highly feasted, and they became intoxicated. Then, drawn aside to a secret chamber, the seducers approached them, and, while urging, that the peace of their country depended on Kellach's death, they bribed those four students, to murder their professor and spiritual guide. Their Irish names are given, as Mac Deoraidh, Maelcroin, Maeldalua, and Maelseanaigh. Not only promises of horses and herds, with other seductions held out, but even the whole territory of Tir-Amalgaid,<sup>27</sup> were offered to them, as the reward for their crime.<sup>28</sup> Forgetting their sacred calling, and their intimate relations with Kellach, the unhappy young men agreed to execute the deed suggested to them, under the influence of drink. They retired to bed for the night, and the following morning, while sober, their purpose was not changed.<sup>29</sup>

### CHAPTER III.

THE STUDENTS RETURN TO OILEAN ETGAIR—THEY SEIZE UPON KELLACH, AND BRING HIM TO THE MAINLAND, WHERE HE IS BARBAROUSLY MURDERED—HIS INTERMENT—HIS DEATH IS DISCOVERED AND AVENGED BY HIS BROTHER MUREDACH—COMMEMORATION OF THE SAINT—CONCLUSION.

ALL matters having been arranged for their departure from Durlus,<sup>1</sup> the perfidious young men left Guaire, and confirmed in their resolution, to perpetrate a most revolting murder. Hiding arms under their clerical garments, those sacrilegious students returned to the boats, which were left on the shore of Claon-loch, and they sailed in them over to the Island. There was found their holy Bishop, intent on reciting his Psaltery; nor did he notice them, until his office had been finished. Then, he approached, and detected, in the changing countenances, eyes, and nervous motions of the young men, a presage of their wicked designs. He cried out: "O youths, you return to me with different looks, from those which possessed you on parting from me, and you have treacherously entered into Guaire's plots to murder me. Behold, my sons, you have assumed a base engagement, by following wicked counsel, and therefore set it aside; if you adopt this my advice, you will gain a greater reward, than any Guaire could offer." The students were somewhat moved, on hearing these exhortations;<sup>2</sup> but, recognising the dire plot, which had been forced

Dulrus Guaire, about five miles from Boirin, to which allusion is made in Dermot O'Connor's Keating's "General History of Ireland," Book ii., p. 361. Duffy's edition.

<sup>27</sup> This territory, now commensurate with the Barony of Tyrawly, is said to have been so called from Amalgad, son of King Dathí, who brought back the ashes of his sire from Gaul, fighting ten battles on the way, at Lundum, probably London, Corper Cingé or Cimé, Colon, Faile, Miscaill, Coirté, Moilé, Grenius, and Fermia. Without comment or explanation, these battles and places are found, in the oldest Irish manuscript extant. See Standish O'Grady's

"History of Ireland: Critical and Philosophical," vol. i., part xii., chap. vi., viii., pp. 411, 422. London and Dublin, 1881.

<sup>28</sup> This is said to have been the *Feeze Limha* or patrimonial inheritance of Cucoingelt.

<sup>29</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii i. Vita S. Kellaci, sect. 6, 7, 8, 9, 10, pp. 105, 106.

CHAPTER III.—<sup>1</sup> This fort seems to have been the one alluded to, in Colgan's "Acta Sanctorum Hiberniae," Februario iii. De S. Colmano, vulgo Mac Duach, chap. viii., x., p. 245.

<sup>2</sup> They are presented, in the shape of six

on them, they now urged, there could be no withdrawal from such a promise, and they objected, too, that by falsifying it, they could not find in all Hibernia a place of security, against the power and vengeance of Guaire.

All their holy master's expostulations and arguments were vainly urged upon minds, so strongly possessed by satanic promptings. They seized upon him, and dragged him to the edge of the island, by force and violence. Then, they placed him in a boat, which was steered for the mainland. There, he was led into a thick wood, near the shore. Keallach still continued to protest against their treacherous designs, and he endeavoured once more to dissuade them, by stating, they could find refuge from Guaire, at Clonmacnoise, or elsewhere, and under the protection of some, among the Irish kings. Finding those wicked young men would not desist, he entreated a respite for one day more. This request was reluctantly granted. When night came, they placed him within the hollow of an oak tree, and kept a watch at its opening. However, the youths were oppressed with fatigue, and they fell into a deep slumber. A thought came into the mind of Kellach, that he might now escape. However, recollecting the prophecy of St. Kieran, in his regard ; the holy man deemed, that the Divine decree should be there awaited, both as to death and judgment. "It is better for me," he mused, "here tranquilly and courageously to meet my death, than to fly and to be slain, as a coward, when weakness and hunger should cause me to fall into the hands of my oppressors."<sup>3</sup> Accordingly, he remained there tranquilly until daybreak, while engaged in prayer and holy contemplation. This was to be his last day upon earth; and, at dawn, for a moment, Keallach withdrew from the light, into his hollow cave. Yet, ashamed of his pusillanimity, he soon came forth again, to hear the birds sweetly singing, and the woods resounding their notes, as the morning began to brighten. On the night of Wednesday, the Bishop had a remarkable vision, during his sleep. He dreamed, that four mastiff dogs had attacked and torn him violently, through ferny ground, and next had dragged him into a whirlpool, whence he could not escape. This Ceallach considered, as indicating the sort of fate, he was now destined to experience. The holy man then burst into accents of praise to the great Creator. He sang a hymn in Irish, the text of which has been preserved in a metrical form. Afterwards, Kellach was drawn forth, from the hollow of the tree, by his perfidious disciples ; and, he was struck repeatedly, until life became extinct. While the blood flowed from his body, the wild beasts and birds congregating there tore it in pieces. Before leaving, Mac Deoraidh, Maelcroin, Maeldalua and Maelseanaigh, appear to have left the bleeding remains in the hollow tree, as if for concealment. The persons, who committed this barbarous murder, are called foster-brothers<sup>4</sup> to the saint. When he had been slain, they hastened to the fort of Guaire, and there he is said to have received them, with joy and favours.<sup>5</sup>

These base murderers had thus beset the man of God. His assassination is said to have occurred, in the southern part of Tyrawly. The murder was perpetrated, according to a popular tradition, between Lough Conn and Lough Cuillinn. The particular place is stated<sup>6</sup> to have been Addergool.<sup>7</sup>

quatrains, in the published "Leabhar Breac," at p. 274, col. i., line 32. Their authorship is attributed to St. Ceallach.

<sup>3</sup> In the "Leabhar Breac," at p. 274, col. ii., line 1, are to be found twenty quatrains, supposed to have been composed by Cel-lach, after the manner of his death had been revealed to him in a vision.

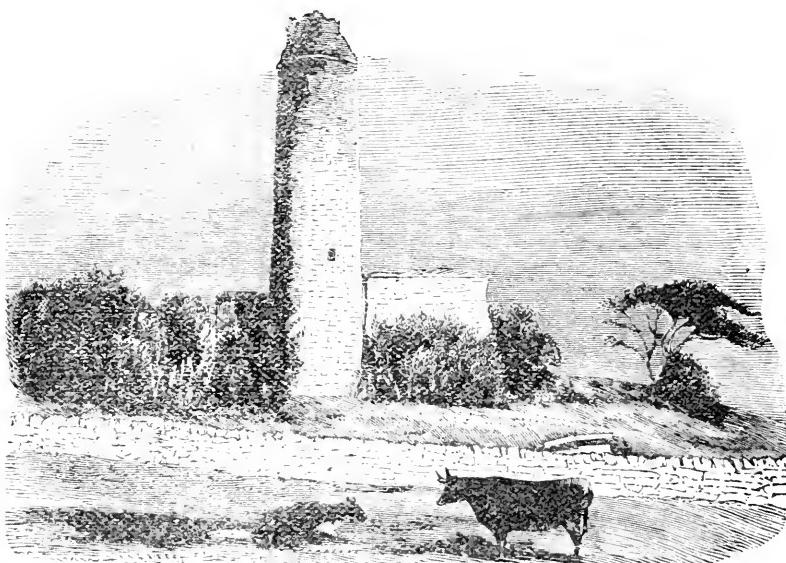
<sup>4</sup> Probably, because they had been cared for by him, on the Island, and while they were Kellach's pupils.

<sup>5</sup> See "Acta Sanctorum," tomus i., Maii 1, Vita S. Kellaci, sect. II, 12, 13, p. 106.

<sup>6</sup> See Harris' Ware, vol. i., "Bishops of Killala," p. 650.

As a reward for their treachery, the territory of Tyrawly was given to the assassins, by Guaire, which seems to mark, not only his complicity with, but even his high approval of, their crime. They erected a stronghold, at a place called Dun Fine,<sup>8</sup> which lay within that territory, and there they took up an abode.<sup>9</sup>

This barbarous deed was afterwards revenged by Cucoingelt. On the very day of its occurrence, he had come on a visit to his brother; but, not finding him at Oilen Edghair, and having had some intimation of designs entertained by Guaire, at once, Cucoingelt began to suspect that his brother had fallen a victim to his enemy's wiles. Having instituted the necessary enquiries, regarding the time of Ceallach's departure from the hermitage, and his probable route;<sup>10</sup> after some search, Cucoingelt discovered the mangled remains of his deceased brother, concealed in the hollow trunk of an oak.<sup>11</sup> These were disfigured and scarcely recognisable, as wolves and birds of prey had been attracted to this place, by the effluvia proceeding from the dead body.<sup>12</sup>



Turloch Round Tower, County of Mayo.

Cucoingelt performed the last sad offices, towards those lacerated remains of his sainted brother. At first, he applied to the clergy, at Dunmore—afterwards called Turloch church<sup>13</sup>—for permission to bury the body there; but, dreading Guaire's resentment, they refused this request. The place is now

<sup>7</sup> The parish of Addergoole—lying west of Lough Conn—in the barony of Tirawley, is described, on the "Ordnance Survey Townland Maps for the County of Mayo," sheets 38, 46, 47, 48, 58, 59, 60, 68. Addergoole townland, also called Knock Maria, is on sheet 47.

<sup>8</sup> Now Dunfeeny, in the north of the barony of Tirawley. It is marked, on the "Ordnance Survey Townland Maps for the

County of Mayo," sheet 6.

<sup>9</sup> Here there was an old church, the head of a parish called Dunfeeny or Dunfinny, about nine miles west from Killala. The place received name from this fort, and within its enclosure, the old church was afterwards built. See John O'Donovan's "Genealogies, Tribes, and Customs of Hy Fiachrach," pp. 6, 7, n. (z).

<sup>10</sup> The Latin Life says "iter carpit inter

known, in connexion with a ruined church, and a well-preserved round tower.<sup>14</sup> Afterwards, Muiredach besought the priests in charge of Lis Cailain church,<sup>15</sup> to grant the same favour, but he was again denied the privilege sought. This refusal sorely grieved him, and he retired from this place with an aching heart, when suddenly fire was seen to descend from Heaven, while, in his presence and in that of his companions, the church was entirely consumed. It was never afterwards restored, to that time, when St. Kellach's Life had been written. Another remarkable miracle followed close on the foregoing incident. The crowd of noble mourners stood around the coffin, not yet resolved what to do. Two stags then appeared, and drew his body to its last resting-place;<sup>16</sup> nor was there a mortal to guide them. The funeral cortege followed the direction they took, and the mourners were even consoled, because of this extraordinary manifestation by Divine Providence. At length, the deer drawing the coffin, to which they had been harnessed, stopped before the door of a certain oratory. Then, suddenly rang out the church bell of its own accord, as if to welcome there the sacred remains. These were deposited in Eiscreach church,<sup>17</sup> with becoming solemnity, psalms, canticles and sacred rites being employed. Angels in great numbers were seen above the grave, and the people of that place felt greatly rejoiced, to have such a precious deposit committed to them. Then is furnished a sequel, to the foregoing beautiful legend. The stags, when unyoked from the saint's coffin, would not stir from the place; but, like beasts of burden, they became domesticated, and they served the inhabitants while ploughing, and during other rustic operations. Each evening, when loosed from the yoke, they sought holy Kellach's grave, and licked it with token of affection. Thus, did those mute animals teach the people there to venerate the saint, and to pay constant honours to his memory.<sup>18</sup>

While standing over those mangled remains, as they were consigned to the tomb, Cucoingelt's outraged feelings found vent, in a vow of vengeance, against the perpetrators of this barbarous murder. He is related, to have chanted a dirge, or caoin, over the body of Ceallach, as it was lowered into the grave.<sup>19</sup> Cucoingelt then put in train of action his designs for revenge, and in a manner, as singularly conceived, as it was fatal and effective in execution. Time was required, for the maturing of his object; and, then, having assembled about three hundred of his retainers and relatives, this chief retired with them into Hy-Many territory, where he lived with

duo stagna Loch-Con et Loch-Cuilinn."

<sup>15</sup> In vasti roboris caudicem, ad caveæ similitudinem vacuatum, compungunt."—

"Acta Sanctorum," tomus i., Maii i. Vita S. Kellaci, sect. 12, 14, pp. 106, 107.

<sup>16</sup> In the "Leabhar Breac," at p. 275, col. i., line 17, are nine quatrains, supposed to have been spoken, by Muredach, son of Eogan Bel, over the mutilated body of his brother Cellach, on discovering where it had been hidden by his murderers.

<sup>17</sup> This is a parish in the barony of Carra. It is shown, on the "Ordnance Survey Townland Maps for the County of Mayo," sheets 48, 59, 60, 69, 70, 79. The townland is on sheet 70.

<sup>18</sup> They are near Castlebar. Under the shadow of the round tower lie the remains of the once famous George Robert Fitzgerald. The accompanying illustration is from a photograph taken on the spot, by T. J. Wynne, Castlebar, transferred to the wood

by William F. Wakeman, and engraved by Mrs. Millard.

<sup>19</sup> This place has not been identified.

<sup>16</sup> See, Le Comte de Montalembert's "Les Moines de l'Occident," tome ii., liv. viii., chap. ii., p. 426.

<sup>17</sup> It has not been identified; but, possibly, it may have been Eiscir-Abhan, now Inishcrone, near the River Moy, in Tireragh barony, and county of Sligo. See Dr. O'Donovan's "Annals of the Four Masters," vol. v., p. 1315, and n. (d).

<sup>18</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii i. Vita S. Kellaci, sect. 15, 16, 17, p. 107.

<sup>19</sup> In the "Leabhar Breac," at p. 275, col. i., line 60, are three quatrains, supposed to have been spoken, by Cucoingelt, son of Eogan Bel, over the grave of his brother, Cellach.

<sup>20</sup> He died of the great plague in Ireland, A.D. 664, after joint reign with King Diarmaid

that armed band of followers, during one year. He afterwards spent some time in Meath, where he married Aife, daughter to Blathmac,<sup>20</sup> King of Ireland. But, at length, he returned to Tyrawly.<sup>21</sup> Having procured the friendly assistance of a swine-herd, to whom he discovered his intention; this man entered warmly into his plot, and procured its successful accomplishment. The prince, having disguised himself as a swine-herd, was admitted to the fort of Dun-Fine, and as a companion of that menial. Cucoingelt had previously posted his armed bands, in the neighbourhood of Dun-Fine castle, that they might be ready to surprise it, when a signal should be given. During a banquet, Cellach's murderers, with their guests and vassals, became stupidly intoxicated; and, this being an opportunity the prince so eagerly desired, he despatched his friend the swine-herd, to give notice to his men, that their time for action had arrived. Immediately, they rushed forward and surprised the castle. Having slain its guards and vassals, they spared the guests. The four murderers of holy Bishop Cellach were seized, and bound with chains; while the guests, who were made aware of those circumstances, and the disguise assumed by Cucoingelt, felt rather pleased than otherwise, at the success of his plot. They even drank to the avenger's fortunes. On the day following, the murderers were brought in chains, to a place called Durlus Muaidhe,<sup>22</sup> and across Lec Durluis,<sup>23</sup> until they arrived at Ardnarea,<sup>24</sup> or Ardnaree, on the River Moy.<sup>25</sup> Here, they were executed, in a manner characterizing Cucoingelt's barbarity, even allowing for the dire provocation he had received.<sup>26</sup> One account has it, that the assassins were torn to pieces, by wild horses;<sup>27</sup> while, according to others, they were hanged.<sup>28</sup> The Hill of Ard na Riagh is in the parish of Kilmore Moy, and barony of Tirawly, a short distance to the south of Ballina. It is a remarkable cromlech, supported by three pillar-stones, and fixed as level as a horizontal dial.<sup>29</sup> Situated on a hill to the west side of the River Moy, and nearly opposite to Ard-na-Ree, is shown Ard-na-Maoil, or the height or hill of the Maols, i.e., where the four youths, whose names began with the word Maoil, were interred.<sup>30</sup> The monument raised over them is yet in existence. Afterwards, Cucoingelt received the submission of the Tir Fiachrach and Tir Amhalgaidh tribes, with hostages; and, he banished Guaire to the southern part of the province. Here,

of eight years. See Dr. O'Donovan's "Annals of the Four Masters," vol. ... pp. 276, 277.

<sup>21</sup> There are five quatrains, addressed by Aife to her husband Cucoingelt, when he was about proceeding to Connaught, to revenge the death of his brother Cellach. These are to be found, in the published "Leabhar Breac," p. 275, col. ii., line 44.

<sup>22</sup> This place has not been identified.

<sup>23</sup> This place has not been identified.

<sup>24</sup> See Harris' Ware, vol. i. "Bishops of Killala," p. 650.

<sup>25</sup> This village is but a suburb of Ballina, on the east side of the River Moy. It is in the barony of Tireragh, and shown, on the "Ordnance Survey Townland Maps for the County of Sligo," sheet 2.

<sup>26</sup> See Major Wood-Martin's "History of Sligo," &c., book ii., chap. iv., p. 136.

<sup>27</sup> There are three quatrains, on the fate of those, who murdered St. Cellach, in the "Leabhar Breac," p. 276, col. i., line 59.

<sup>28</sup> "At the river of Sal Srotha Derg (an ancient name of the River Moy), which is

called the Muaidh, and it was from them the hill over the Muaidh was called Ard na Kiogh; and, Ard na Maoil is the name of the hill on the other side of the stream, where they were interred."—John O'Donovan's translation of "Genealogies, Tribes and Customs of Hy Fiachrach," p. 35.

<sup>29</sup> "It is now popularly called the Table of the Giants by the natives when speaking English, and *Cloch an t-oghbhála*, i.e., the raised stone, in Irish. This is the only Cromlech in Ireland, which can be satisfactorily connected with history. In the Dinnseanchus this monument is called *Leight na Maoil*, and said to occupy a *lofty situation*, which coupled with the description of its situation on the other side of the Moy, opposite Ard na riagh, leaves no doubt of its identity." *Ibid.*, pp. 34, 35, note x.

<sup>30</sup> For a more circumstantial account of the execution and interment of the four Maols, the reader is referred to the Dinnseanchus, in the Book of Lecan, at fol. 246.

<sup>31</sup> It would seem, however, that at some

he drove the usurper, within the territories of Tir Fiachrach Aidhne ; and, his previous extent of sway over Connaught was now confined, to a very small district of that province.<sup>31</sup> Thus was a foul murder avenged, by a retribution, barbarous and revolting, it is true ; yet, who shall say, the sufferers in this life had atoned for a deep crime committed against God's holy law ?

In the Dunkeld Litany<sup>32</sup> occurs the name of a Bishop Kellach ;<sup>33</sup> but, it does not follow, that he was identical with the present holy man, so named and distinguished in ecclesiastical rank.<sup>34</sup> In the published Martyrology of Tallagh,<sup>35</sup> at the 1st of May, we find the entry of Cellan h Fiachrach ; and, this also very nearly corresponds, with what is given in the Franciscan copy,<sup>36</sup> at the Kalends of May. On this day was celebrated the festival of Ceallan Ua Fiachrach, as we read in the Martyrology of Donegal.<sup>37</sup>

In the foregoing tragic and afflicting narrative of St. Ceallach's Life, we have several useful lessons presented. In the first place, his own inconstancy of resolution to persevere in the religious state, on which he had entered, and his disobedience, marked with the denunciation of his holy master, St. Kieran ; next, the fatal suspicions excited, jealousy and envy creating the plot laid to repress his apprehended worldly ambition ; then, his death resolved on, and attended with circumstances of such atrocity and perfidy, although the holy man was not unprepared, for his departure from life. Again, it may be seen, that when murder has been perpetrated, and with imagined secrecy, impunity seldom attends the murderer, detested by his fellowmen ; discovery of the deed and the perpetrators is usually followed by condign punishment ; while, worldly interest or satisfaction soon ceases to hold out advantages, for the wretched miscreant. Vengeance is the Lord's, and he will repay—frequently in this life, but assuredly in the next, where grievous crimes unrepented of are never to be expiated, for the tortures of the damned shall there last, for ever and ever.

ARTICLE II.—ST. BRIEUC, OR BRIOC, FIRST BISHOP AND PATRON OF  
THE DIOCESE OF BRIEUX, FRANCE.

[*SIXTH CENTURY.*]

C H A P T E R I.

INTRODUCTION—VARIOUS ACCOUNTS OF ST. BRIOC—HIS BIRTHPLACE AND PARENTAGE  
—INSTRUCTED BY ST. GERMANUS—HIS EARLY LABOURS AMONG THE PEOPLE OF  
HIS OWN COUNTRY—HE PASSES OVER TO ARMORICA.

**T**HE great missionary saints of the early Church, with sublime heroism, prepared themselves to accomplish the regeneration of human society. The lowest species of servility springs from superstition, and from being subject to

time subsequent, Cucoingelt went to the house of Guaire, while there are three quatrains extant, and supposed to have been spoken by the former, in consequence of a vision he had, that he should there be murdered. Emissaries of Guaire Aidne are said to have assassinated the two sons of Eogan Bel, King of Connaught, Cellach and Cucoingelt ; and fourteen quatrains are preserved on the subsequent desertion of Eogan Bel's residence. Again, there are twelve quatrains, on the murder of Cellach and

Cucoingelt, by Guaire, son of Colman, and his emissaries. See the published "Leabhar Breac," at p. 276, col. ii., lines 30, 38, 67.

<sup>32</sup> According to William F. Skene, he was probably that Bishop Kellach, who emancipated the church on the Collis Credulitatis at Scone, in the reign of Constantine III. See "Chronicle of the Picts and Scots," p. 9.

<sup>33</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 361.

persons' opinions, when, at the same time, reason persuades us, that these are entirely false. Christianity has always infused a nobler spirit into its converts from paganism ; and, it has often made them great reformers of corrupt practices. Among the benefactors of a country, glorious and renowned on the Continent of Europe, the present holy man is distinguished ; while his fame and influence have impressed their abiding record, in a part of France, where religion has been cherished, as essential for the spiritual and prosperous life of her people.

From various sources are we obliged to glean particulars of this biography. An ancient Breviary contains the Legend of St. Brioc's life.<sup>1</sup> We find, also, that an old Memorial of St. Brioc<sup>2</sup> is cited, by Archbishop Ussher. The Acts of St. Brieuc, or Brioc, have been edited in French, by Albert le Grand, in his Lives of the Saints belonging to Armorica Britain.<sup>3</sup> The Life of this saint has been written, also in French,<sup>4</sup> by L. G. de la Devison, a canon of Brieux church.<sup>5</sup> This book was published in the year 1637,<sup>6</sup> and it is held in high esteem.<sup>7</sup> The Bollandists have also published this saint's Acts, at the 1st of May ; and, these consist of his Life, taken from his Proper Office for the church of St. Brioc, in nine paragraphs, with annotations.<sup>8</sup> There are three additional paragraphs, containing an account of the Translation of this saint's relics, the whole being preceded by seven paragraphs, forming an introductory Dissertation.<sup>9</sup> These Acts are edited by Father Godefroid Henschenn. In Baillet's work,<sup>10</sup> at the 1st of May, we have a Life of St. Brieu, or Briocus. In the First Volume of Lobineau's Saints of Bretagne,<sup>11</sup> we find an account of St. Brieuc, the first Bishop and Patron of Brieux.<sup>12</sup> The Rev. Alban Butler,<sup>13</sup> and Godescard,<sup>14</sup> have notices regarding him. Lately, Lobineau's Lives of the Saints of Bretagne, has been edited,<sup>15</sup> with many corrections and additions, by L'Abbé Tresvaux, Canon, Vicar-General and Official of Paris.<sup>16</sup>

<sup>34</sup> Dempster has a St. Cellach who is venerated, according to him, at the 14th of February ; but, from the account, he differs from the present venerable bishop. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 272, pp. 160, 161.

<sup>35</sup> Edited by Rev. Dr. Kelly, p. xxii.

<sup>36</sup> It is written there *cellam h̄ piach-pach.*

<sup>37</sup> Edited by Drs. Todd and Reeves. See Appendix to the Introduction, n. xlviit., and pp. 116, 117.

ARTICLE II.—CHAPTER I.—<sup>1</sup> The Bollandists and Baillet had no knowledge concerning this legend, which was discovered at a time later than that at which they wrote. Hence, they have not been able to speak about our saint, in an exact manner ; and they should not be too scrupulously followed, in all their statements regarding St. Brieuc.

<sup>2</sup> See, also, John Leland's Itinerary, vol. iii., p. 15.

<sup>3</sup> This work is intituled, "De Vitis Sanctorum Britannicæ Armoriceæ."

<sup>4</sup> It is intituled : "Vie et Miracles de Saint Brieuc et de Saint Guillaume," (ensemble la Translation de Reliques dudit Saint Brieuc et la canonization dudit Saint Guillaume, &c.) This little work was published in one volume, 12mo. at Saint Brieuc.

<sup>5</sup> We regret our not being able to procure

a copy of his Life.

<sup>6</sup> See "Les Annales Briochines," par l'Abbé Ruffié, chanoine de la cathédrale, in one volume, 18mo., published at Saint Brieuc, A.D. 1771.

<sup>7</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., p. 70.

<sup>8</sup> This is printed, from an ancient Manuscript, found in the public Library at Rothomag, No. 70.

<sup>9</sup> See "Acta Sanctorum," tomus i., Maii i. De Sancto Brioco, Episcopo in Britannia Armorica, pp. 91 to 94.

<sup>10</sup> See "Les Vies des Saints," tome ii., pp. 24, 25.

<sup>11</sup> It was published, at Rennes, A.D. 1724, in folio. "Ce livre a d'exactitude, mais il manque d'onction."—Feiller's Dictionnaire Historique, Art. Lobineau.

<sup>12</sup> See "L'Histoire des Saints de Bretagne," tome i., at May 1st, pp. 70 to 87. His period is referred to A.D. 502.

<sup>13</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May 1.

<sup>14</sup> See "Les Vies des Pères et des Martyrs," at the 1st of May.

<sup>15</sup> This work was printed at Paris, in five volumes, A.D. 1836, Svo.

<sup>16</sup> It is entitled, "Les Vies des Saints De Bretagne et des Personnes d'une éminente piété qui ont

The Life of St. Brioc,<sup>17</sup> is said to have been drawn, from the original Legend of this saint, discovered in part, by Father Lobineau; as also, from the ancient Breviary, containing a Legend of St. Brioc's Life. The Petits Hollandistes have their notices regarding him.<sup>18</sup> In nearly all the great French Biographical Dictionaries, the name of St. Brieux, Brioc, or Brieuc, is to be found. Thus, in the early part of this century, it was produced in a voluminous work.<sup>19</sup> The Life of St. Brieux also appears, in the "Biographie Universelle, Ancienne et Moderne,"<sup>20</sup> edited by M. Michaud; in the *Dictionnaire Universel, Historique, Critique et Bibliographique*;<sup>21</sup> as likewise, in the "Nouvelle Biographie Générale,"<sup>22</sup> the most extended of such works. Also, St. Briocus<sup>23</sup> is noticed, in a recent English collection of Biographies, very carefully compiled,<sup>24</sup> as likewise, in the Rev. S. Baring-Gould's work.<sup>25</sup> Montalambert has classed this holy man, with the seven chief missionary bishops of Bretagne;<sup>26</sup> and, the same writer has notices of St. Brieux's works, after he had chosen that country for his monastic establishment.<sup>27</sup>

This saint appears to have been variously named, Broc, Brieuc, Brio-mage or Vriomacle, and Latinized as Briocus, Briocius and Briomaclus. In the Breton dialect, he is called Brie. There are several authors, who make him a native of Ireland.<sup>28</sup> A certain writer, while treating this Life, calls St. Briocus a Briton: it is admitted, he states, that Briton apparently sometimes included Hibernia or Ireland.<sup>29</sup> Among those, who make St. Brieu a native of Ireland, are William Camden,<sup>30</sup> and Archbishop Ussher.<sup>31</sup> Hennschenius

veu dans cette Province," par Dom. Guy Alexis Lobineau, Ptre, religieux Bénédictin de la congrégation de Saint Maur, Nouvelle édition, revue corrigée et considérablement augmentée, &c., &c.

<sup>17</sup> See tome i., pp. 70 to 87 of this edition.

<sup>18</sup> See "Vies des Saints," &c., tome v., Premier Jour de Mai, pp. 194 to 196.

<sup>19</sup> See "Biographie Universelle, Ancienne et Moderne, ou Histoire, par ordre Alphabétique, de la Vie publique et privée de tous les Hommes qui se sont fait remarquer par leurs écrits, leurs actions, leurs talents, leurs vertus ou leurs crimes, ouvrage entièrement neuf, rédigé par une société des gens de lettres et de savants," tome v., pp. 597, 598. This, the first edition, was issued at Paris, A.D. 1811, et seq., 8vo.

<sup>20</sup> See "Biographie Universelle Ancienne et Moderne ou Histoire, par ordre Alphabétique, de la Vie publique et privée de tous les Hommes qui se sont fait remarquer par leurs écrits, leurs actions, leur talents, leurs vertus ou leurs crimes." Nouvelle Edition, publiée sous la direction de M. Michaud; revue, corrigée, et considérablement augmentée d'Articles omis ou nouveaux: ouvrage rédigé par une Société de gens de Lettres et de Savants. Paris, 1843, et seq., Imp. 4to.

<sup>21</sup> Neuvième Edition, d'après la Huitième Edition publiée par MM. Chaudon et Delalande, tomé iii., Art. Brieuc (saint), p. 292, Paris, 8vo.

<sup>22</sup> Edited by M. le Dr. Hoefer, tome vii., Art. Brieuc, Brioc or Briock (saint), col. 390, 391.

<sup>23</sup> See "Dictionary of Christian Biography, Literature, Sects and Doctrines, being a continuation of the Dictionary of the Bible," edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A., &c., vol. i., p. 338.

<sup>24</sup> It was published in London, A.D. 1877, et seq., in Roy. 8vo shape.

<sup>25</sup> See "Lives of the Saints," vol. v., May 1, pp. 20, 21.

<sup>26</sup> See "Les Moines d'Occident," tome ii., liv. vii., chap. iv., p. 314.

<sup>27</sup> See *ibid.*, liv. viii., chap. iii., p. 433.

<sup>28</sup> See "Dictionnaire Universel, Historique, Critique et Bibliographique," tome iii., where it is entered, at Art. Brieuc (saint). There we read, "Briocus natif d'Irlande," &c., p. 292.

<sup>29</sup> See the Tractarian "Lives of the English Saints," vol. ix., chap. x., p. 96.

<sup>30</sup> See "Britannia," in that part which treats of Hibernia, and especially on the county of Cork, p. 739.

<sup>31</sup> After giving an extract from Saussaius' Gallican Martyrology, referring to our saint, Ussher adds: "Hec Saussaius de S. Brioco urbis Briocensis (vulgo S. Brieu) ab ejus nomine nuncupata in Britannia Armorica primo Episcopo: quem alii non Britanniam (id enim Saussaius voluit quam patria Anglia fuisse scripsit) sed Hibernum, e territorio Corcagiensi oriundum; neque Germani Autissiodorensis sed Germani Parisiensis, in schola ipsius Episcopali, discipulum fuisse tradiuerunt: qua in re, quid fuerit cause cur ab aliorum sententia discesserit, in *Commentariis* quos pollicetur *Apodictitis* ut ostendat expectamus."—"Britannicarum Ecclesiarum

says,<sup>32</sup> that "Corriticana gens" is incorrectly located, by some writers, in Ireland; while, it should be taken for the Ceretici, or Coretani, of Britain.<sup>33</sup> Certain writers have alleged, this country of the Coriticians was identical with the present county of Cork, in Ireland. There, at the present time, is the second city of Ireland, near a spacious harbour.<sup>34</sup> Some state, that St. Brieuc had perhaps a master named St. Gormain, as his instructor, who might have been incorrectly called St. Germain. It is known, that there were many saints in Ireland bearing the former name.<sup>35</sup> Where the country, thus denominated Corittaina, was situated, has occasioned no little difference of opinion.<sup>36</sup> Many writers



General View of the City of Cork.

state, that St. Brieuc was a native of insular Britain.<sup>37</sup> According to some accounts, the "Cereticagens"<sup>38</sup> had been located, in that particular part of it, which was opposite to the Irish coast, and which, having once received the Chris-

Antiquitates," cap. xi., pp. 184, 185.

<sup>32</sup> See "Acta Sanctorum," tomus i., Maii i., n. (a), p. 94.

<sup>33</sup> See Vita ex officio proprio Ecclesiae S. Brioci.

<sup>34</sup> The accompanying illustration of the City of Cork is taken from a photograph, and it has been drawn by William F. Wakeman, on the wood, which was engraved, by Mrs. Millard.

<sup>35</sup> The Abbé Tresvaux would not undertake to pronounce definitively on this matter, only so far as Ireland was concerned. He supposed our Island as having no claim whatever to the birth of St. Brieuc.

<sup>36</sup> L'Abbé Tresvaux remarks, that while

it has been universally acknowledged, that this saint was a native of the "Coritiana regio," the position of such territory is not known with certainty.

<sup>37</sup> See M. le Dr. Hoefer's "Nouvelle Biographie Générale," tome vii., col. 390.

<sup>38</sup> The Rev. Alban Butler assigns different opinions, respecting the province of Coritania, "which some take for Ceretica, now Cardiganshire; others for the Coretans, situated on the Trent, now in Staffordshire and Derbyshire; others will have it to be Cornwall."—"Lives of the Fathers, Martyrs and other principal Saints," vol. v., May 1.

<sup>39</sup> Nennius, speaking of the Island of Bri-

tian faith, always retained it, even when their fellow-countrymen, the Britons,<sup>39</sup> were oppressed by the Saxon, and driven for refuge, towards inaccessible and remote parts of Wales. According to Andrew Saussay,<sup>40</sup> St. Brioc is said to have been an Englishman by birth—for he places that province of the Coriticiana in England—but, for this remark, he has been corrected by Dean Cressy, who notes, “he should have said a Brittain.”<sup>41</sup> Henschennius seems to entertain an opinion, that this saint was a native of that part of England, known as Coretana. The same writer also remarks, that the Coretani were known to have been a people of the Britons, subject to the Romans, and to have held that part, in which the large Mercian kingdom extended, from ocean to the bounds of the Cereticci. At the year of Christ 586, we read in Matthew of Westminster, that the Archbishops, Theonus of London and Thadiocus of York, seeing all the churches hitherto subject to their jurisdiction destroyed, fled into Cambria, of which Ceretica formed a part.<sup>42</sup> Many of the clergy and people imitated their example; while, these are supposed to have been subjects of Thadiocus, known as Coretani or Coritani. Hence, the birth and age of St. Brioc are thought to be referable to that time.<sup>43</sup> The “Coriticiana regio”<sup>44</sup> is said to be the country of the Ceretes, to the west of ancient Cambria, or modern Wales, and it was opposite the coast of Ireland, according to some writers. In Latin, this tract was named “Ceretica” or the “Cereticana regio,” being shown at present as Cardigan-shire. Such an opinion, so far as the birth of this saint is concerned, seems to rest for a foundation, on the similarity of these names, Coriticiana, and Ceretica, or Cereticana, as also on the circumstance, that Brioc had been the son of a Breton nobleman, the term Breton usually referring to the inhabitants of Wales. Others derive the origin of our saint from that country, belonging to the ancient Coritans or Coritaves, who were situated on the River Trent, and who inhabited the present counties of Stafford and Derby.<sup>45</sup> Having found in the geographer Ptolemy’s works a Corinium, near the Severn, and about the source of the Thames, where the present county of Gloucester lies, and as there appears to be no great difference between the *Coriticiana regio* and the *Coriniana regio*, M. Abbé Tresvaux is inclined to believe, this might be the part of the country, where St. Brioc was born. Besides, this situation was sufficiently near to Cambria; whence, it would seem, were derived those parents, of whom St. Brioux was born.<sup>46</sup> There are other writers, such as le P. Albert and Bertrand

tain, says, that its inhabitants consist of four different people, the Scots, the Picts, the Saxons, and the Ancient Britons. See the curious version in Irish of the *Historia Britonum*, or History of the Britons, which has for its title *Leabhar Óreachnach Annpo Ìir*, for an account of these early colonists of our Islands. This work has been edited, with a Translation and Notes, by James Henthorn Todd, D.D., M.R.I.A., and by the Hon. Algernon Herbert; it was published by the Irish Archaeological Society, at Dublin, in 1848.

<sup>40</sup> In his “Martyrologium Gallicanum,” at the 30th of April.

<sup>41</sup> See his “Church History of Brittany,” Book ix., chap. xiv., pp. 189, 190.

<sup>42</sup> See “Flores Historiarum,” pp. 198 to 200.

<sup>43</sup> See “Acta Sanctorum,” tomus i., i. Maii. Acta S. Brioci, Commentarius Prævious, sect. 4, p. 92.

<sup>44</sup> In the Life of our saint, as published in L’Abbé Tresvaux’s edition of Lobineau’s “Vies des Saints de Bretagne,” we are told, that our saint’s father lived in that part of Great Britain, “connue alors sous le nom de Coriticiana regio.”

<sup>45</sup> Their supposition has been founded on the circumstance, that St. German of Auxerre had not been known to the Ceretes, but only to the Coritans.

<sup>46</sup> Nor was it very distant from those places, where St. Germain of Auxerre preached, so that St. Brioc could easily have gone to hear and see him. This same writer states, that he consulted the truly learned Dr. John Lingard, in 1834, regarding this matter. He replied, that according to his opinion, the Coritician tribe inhabited that part of the country, known as the county of Cardigan, at the present time. He said, also, that in any case, it ought to be held as certain, that St. Brioc had been a

d'Argentré, who have wished to make our saint a native of Cornwall. However, this latter district was formerly called Cornubia or Kernow.

Brioc was of a distinguished line,<sup>47</sup> and son to a nobleman of great distinction, called Cerpus, or Cerpo.<sup>48</sup> He lived in a province, named Corritiana.<sup>49</sup> Others call it Carticiana;<sup>50</sup> and, while some persons take it to have been the country of Cornouailles, others will have it to be Ceretica, now Cardiganshire. The supposition most generally entertained is, that this territory formed a portion of the British Isles.<sup>51</sup> His mother is called Eldruda; and, this name is thought to have been derived, from a Breton word, composed of *ell*, and of *drud*, said to mean "illustrious," or "well-beloved,"<sup>52</sup> by Albert le Grand, who most probably took the ancient Acts of St. Brioc, as authority. The name Eldrude is supposed undoubtedly to have been a Saxon one; and, Henschenn pretends, from this clue, we may derive the conclusion, that our saint was not born, until some time had elapsed after the Saxons' arrival in England. This conjecture should favour the opinion of those, who place his birth, at the time when St. Germain of Paris<sup>53</sup> lived, about the year 550,<sup>54</sup> or a little latter. But, we are not obliged to suppose, that Eldruda was solely a Saxon name; for, it was also a Breton one; being compounded from the reduplicative preposition *Ell* and *Drud*.<sup>55</sup> According to some authorities, Brioc was born, early in the year 409,<sup>56</sup> or 410.<sup>57</sup> This chronology supposes, that he was a disciple of St. Germanus, Bishop of Auxerre,<sup>58</sup> to whom his parents had committed him, and who brought him to Gaul. This is thought,<sup>59</sup> to strengthen the opinion of St. Brioc having been a Coretan.<sup>60</sup> Henschenn deems it scarcely probable, that St. German's labours and fame reached the Ceretici of Wales, as they were more rude and uncultivated than other Britons.<sup>61</sup>

Breton. See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i. n. i., p. 71.

<sup>47</sup> Saussay says "nobili editus stirpe."— "Martyrologium Gallicanum," at Aprilis xxx.

<sup>48</sup> Thus he is named, by Albert le Grand.

<sup>49</sup> In the Proper Office of our saint, we read, in the First Lesson: "Briocus nobilis genere, ex gente Corriticiana, non sine alto Numinis concilio editus est."

<sup>50</sup> See M. Michaud's "Biographie Universelle Ancienne et Moderne," tome v., p. 528.

<sup>51</sup> Dr. Lanigan has only a passing allusion to St. Briocus, without hazarding any statement of his own, as to the country of his birth. Yet, he gives references to Usher and Camden. See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. ix., and nn. 78, 79, 80, p. 21.

<sup>52</sup> See M. Michaud's "Biographie Universelle, Ancienne et Moderne," tome v., p. 528.

<sup>53</sup> His feast occurs, at the 28th of May. His Life has been written, by Fortunatus of Poitiers. St. Germain died, A.D. 576.

<sup>54</sup> See "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci, Commentarius Previus, sect. 2, p. 92.

<sup>55</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., n. 2, p. 71.

<sup>56</sup> See Baillet's "Vies des Saints," tome ii., p. 24.

<sup>57</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., pp. 71, 72.

<sup>58</sup> St. German of Auxerre is said to have travelled and preached in Britain, about the year 429, and to have prolonged his life until the year 520. An account of St. Germanus, Bishop of Auxerre, will be found in "Histoire Littéraire de la France," tome ii., Cinquième Siècle, sect. i., ii., pp. 256 to 261.

<sup>59</sup> By Father Henschenn.

<sup>60</sup> Cres-y in his "Church History of Brittany," Book ix., chap. xiv., p. 190, and at the year 439, observes, that "Certain Irish Hibernians would challenge S. Briocus to their country, as having been born in the territory of Cork. But his having been a disciple of St. Germanus, who had nothing to do with Ireland, proves him a Brittan. And whereas, Bishop Usher conjectures that the master of St. Briocus might have been another St. Germanus, Bishop of Paris, who lived in the following age: His living with Conanus and relation of kindred to him demonstrate b'm both a Brittan, and more ancient than the younger St. Germanus."

<sup>61</sup> Yet, the Bollandist writer observes, as Briocus flourished towards the close of the sixth century, it might be possible, that he had been born among the Ceretci, in Cambria or Wales, or among the Coretani, who had been banished thither. Or, might not the mother of our saint, supposed to have been a Saxon by birth, and perhaps also a pagan, have married a Briton, Cerpo, when

Neither had the Pelagian heresy reached them, nor were the Saxons desirous of carrying their conquests, into those remote regions, which they inhabited.<sup>62</sup> Following the account of Andrew Saussay, who makes St. Germain of Auxerre<sup>63</sup> to be a contemporary and master of St. Brioc, the birth of this latter holy man should be referred to the fifth century. However, it is thought, that the original Acts<sup>64</sup> of St. Brioc had only mentioned a St. Germanus, simply as having been his instructor; and that, subsequently, conjectures were added to distinguish this St. Germanus, as having been of Auxerre, according to some writers, or as having been of Paris,<sup>65</sup> according to others. In the time of the former, the Corritician province had been converted entirely to the Christian faith, although Pelagianism had spread among the Britons, subdued and formed into a tributary Roman province,<sup>66</sup> while, in the time of St. Germain of Paris, a vast horde of Pagan Saxons had invaded the Island of Great Britain.<sup>67</sup> However, the Britons continued to preserve the Christian faith, during this time, and therefore, it is thought, that both the parents of St. Brioc had been Christians.<sup>68</sup> Still, it has been asserted, his father and mother had been pagans, previous to the time of his birth.<sup>69</sup>

That Brioc was destined for an exalted degree of sanctity, in the inscrutable decrees of Divine Providence, appeared, from miraculous revelations made to his mother, while she was asleep. These happened in the middle of the night, and when she was not less involved in a natural darkness, than in the shadow of idolatrous errors. An angel then appeared and told her, she should give birth to a son, who would be dear to the Almighty, who should be crowned with Divine gifts, as likewise become an athlete and a propagator of the Christian Religion. She was also warned to admonish her husband, that he should avoid the foolish worship of idols. Our saint's mother was astonished, but according to the Holy Angel's command, she related to her husband what had occurred, and delivered to him that message, thus divinely transmitted. But, the husband would not believe, what his wife had told him regarding this matter, even when more than once related. His infidelity continued, until the third night, after this vision already described. Then, the angel appeared to him, while asleep, and repeated what had been already told to Eldruda. When this angel had departed, and morning began to dawn, Cerpus informed his friends, about all he had heard and seen. Immediately, he broke into pieces those idols, which he had heretofore worshipped. After-

that Cerpo followed his bishop, retiring into Cambria, and might not our saint have been the issue of their marriage in this latter country? Such is Henschenius' other conjecture, but, he says, if we admit his supposition, our saint must have been contemporaneous with St. Germain of Paris.

<sup>62</sup> See "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci., Commentarius Praevius, sect. 5, p. 92.

<sup>63</sup> His feast occurs, at the 16th of July.

<sup>64</sup> These are said to have been preserved at Auvergne, in the Discalced Carmelite House of Claremont, as Lewis Jacob, a Carmelite—who had published some books at Paris—informèd Henschen. The latter was anxious to preserve this Tract, or a transcript, when dealing with the Life of St. Brioc, and he applied for that purpose to the Rev. Father Josephus Ignatius a S. Antonio, a Discalced Carmelite "ex Toparchis de Robec." However, he learned, the charac-

ters were so old and so obliterated, with the exception of a few words here and there, that no person could read them, or draw any meaning from them.

<sup>65</sup> A History of the Life and Writings of St. Germanus, Bishop of Paris, is given by the Benedictines, in their "Histoire Littéraire de la France," tome iii., Sixième Siècle, sect. i., ii., pp. 310 to 317.

<sup>66</sup> According to Father Godfrid Henschen.

<sup>67</sup> To these, St. Augustine and his companions were sent as missionaries, by Pope St. Gregory the Great, in the year 596. See Rev. Dr. Lingard's "History of England," vol. i., chap. ii., p. 75.

<sup>68</sup> See "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci. Commentarius Praevius, sects. 2, 3, pp. 91, 92.

<sup>69</sup> From the account of our saint, as contained in the Proper Office of Brieux church.

wards, he began to distribute the half of those goods he possessed, for the support and nourishment of poor persons.<sup>70</sup>

A due course of time being completed, the mother of our saint gave birth to her son. By Divine monition, the infant was named Brioc. From his most tender years, he led an angelic and a pure life. While of immature age, his morals were those of a sage, whose sagacious mental powers appeared directing the physical organization of a mere youth. He was observed to advance daily towards perfection, neither spending his youthful years in those trifles, that usually engage children's attention, nor in the idle sports of those, who were of an age to become his play-fellows. When Brioc had attained years, at which his tender age might be formed to useful pursuits; mindful of that command she had first received from the Angel, his mother delivered him,<sup>71</sup> to the care of St. Germain,<sup>72</sup> to receive suitable instruction. But, it is said, that his father wished him to be kept at home, as not intending he should be initiated into Holy Orders, because he destined Brieuc to become heir of his possessions. However, the Angel of God warned his father, that he should not oppose his own to the Divine will. He was admonished to commit his son to St. Germain's care.<sup>73</sup> As St. Germain of Paris was not known to have held any peculiar connection with the Britons, Henschen-nius is inclined to disbelieve, that our saint had been committed to his care. He rather thinks, that St. Brioc was sent for his instruction to the neighbouring Island of Hibernia, which, after it had received the faith from St. Patrick, became a common school for the Britons and Gauls. Here, he says, that many Germans, or rather Gormans, are known to have flourished, to one of whom, perhaps, our saint had been entrusted for instruction. At a more adult age, it has been conjectured, that Brioc returned into his own country of Britain. In this place, it is thought, that he laboured usefully among his kinsfolk. It is said, also, that he built a monastery there. Then, he passed over to Armorica, also known as Lesser Brittany.<sup>74</sup> At the time of this voyage, a certain Count Rigual is stated to have ruled over a part of that country. The era of his government, could it only be discovered, should throw additional light on St. Brioc's precise period.<sup>75</sup>

## CHAPTER II.

ACTS OF ST. BRIEUC WHILE UNDER THE DIRECTION OF ST. GERMANUS—HIS MIRACLES  
—ORDAINED PRIEST—ST. BRIEUC VISITS GREAT BRITAIN—HE RETURNS TO FRANCE  
—IDOLATRY THERE PRACTISED—HIS PARENTS AND OTHER INHABITANTS OF  
BRITTANY ARE CONVERTED TO CHRISTIANITY—HE BUILDS A CHURCH AT GRANDE-  
LANDE—FORMER CLOSE RELATIONS BETWEEN GREAT AND LESSER BRITAIN—ST.  
BRIEUC FOUNDS A MONASTERY AT LANDEBAERON—HE AFTERWARDS SETTLED AT  
THE PLACE, SINCE KNOWN AS SAINT BRIEUC-DES-VAUX—COUNT RIGUEL BESTOWED  
THE HOUSE AND LANDS OF CHAMP-DU-ROUVRE, WITH ALL THEIR DEPENDENCIES,  
AS AN ENDOWMENT.

AT an early age, Brieuc's father had resolved on committing his son to the charge of St. German, and he sent some persons with him as companions.<sup>76</sup>

<sup>70</sup> The editor adds, in a note, that he does not believe St. Brioc's nation or father had been addicted to the worship of idols. See *ibid.* Acta S. Brioci, sect. i., p. 93, and n. (b), p. 94.

<sup>71</sup> Such is a statement, contained in the Proper Office, read in Brieux church.

<sup>72</sup> Supposed to have been bishop of Paris. He ruled from the year 555, or the following year, until A.D. 576, when he died, on the 28th of May. See an account of this holy bishop, in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. v. May xxviii.

When they had visited that pious Bishop, full of God's holy spirit, Germanus was enabled to declare the boy's name, his country, and his race, as also to predict, that like a sunbeam, he should enlighten the Christian world, and that he should prove an eloquent gospel preacher. While Brioc saluted the holy Bishop, and humbly knelt at his feet, a white dove flew downwards, and settled on our saint's head. Then, Brioc's master and host congratulated the youthful stranger, on his arrival. In a short time, the boy made great proficiency in all kinds of learning, while he showed the excellence of his disposition, and his studious habits. Nor did he less advance in piety than in learning. When he had not exceeded the tenth year of his age, Brioc distributed to the needy, not alone many of his effects, but even those garments, with which he was clothed. Among other charitable acts related, on a certain occasion, he was met by a leper, who asked him for an alms. Being sent for water, Brioc held a vessel in his hand, and this he gave to the mendicant, as he had nothing else to bestow; for, his compassionate disposition did not suffer him to unheed any supplication. The boy was then accused to St. German, as a thoughtless waster of monastic effects. But, at this juncture, he fell on his knees before the altar, and poured forth prayers and tears.<sup>2</sup> A brazen vessel of admirable beauty was miraculously sent him. This he presented to his master, who was enabled to judge of the wonderful manner, in which his disciple was favoured by God.<sup>3</sup> In another account concerning Brioc, that St. German, in whose presence the miracle was wrought, and who had been our saint's teacher, is said to have been St. German,<sup>4</sup> Bishop of Auxerre.<sup>5</sup>

This latter holy man, and St. Loup,<sup>6</sup> Bishop of Troyes, passed over to Great Britain, A.D. 429 or 430, when their reputation quickly spread throughout that whole Island.<sup>7</sup> Men, women, and children, flocked in crowds from all quarters, especially when it had been announced to them, that these holy and learned men had come to hold a public disputation with the Pelagians, in Verulam.<sup>8</sup> Among the number, St. Brieuc, who was then about twenty years of age, felt desirous of hearing these venerable men. He was presented by his parents to St. German, or rather he offered himself to this holy Bishop. The latter observed the young man's excellent natural qualities, his admirable sweetness of disposition, modesty of deportment, agreeable manners, a mind capable of receiving instruction, a docile spirit, a happy training, combined with a variety of other talents and gifts. Therefore, Germanus received him with great joy. At the same time, the bishop told those clerics, who accompanied him, that he had already formed the highest expectations, regarding Brioc's future career. Afterwards, St. German returned from the Island of Britain to

<sup>2</sup> See "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci, sect. 2, p. 93.

<sup>4</sup> It is stated, that the people of this province were called Bretons, because they came at an early period from Great Britain, flying from the barbarians who ravaged it. See "Histoire Litteraire de la France," tome ii., Cinquième Siecle, p. 366.

<sup>5</sup> See "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci, *Commentarius Prævious*, sect. 5, p. 92.

CHAPTER II.—<sup>1</sup> According to the Proper Office of this saint.

<sup>2</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome premier, pp. 73, 74.

<sup>3</sup> See "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci, sect. 3, p. 93.

<sup>6</sup> His feast occurs, at the 29th of July.

<sup>5</sup> See "Biographie Universelle Ancienne et Moderne," &c., sous la direction de M. Michaud, tome v., p. 528.

<sup>•</sup> The Benedictines have set forth the particulars of his Life and Writings, in "Histoire Litteraire de la France," tome ii., Cinquième Siecle, sect. i., ii., pp. 486 to 494.

<sup>7</sup> See Constantius, *Vita S. Germani*, lib. i., cap. 23.

<sup>8</sup> Now St. Alban's, in the hundred of Cashio. According to the Roman historians, it was founded by the Britons, at an earlier period than London. It was surrounded by a rampart and fosse, at the time of Cæsar's invasion. It is situated, in the county of Hertford. For a fuller description, see Lewis' "Topographical Dictionary of Eng-

France, towards the end of A.D. 430, or about the commencement of 431, taking with him, as stated, his new disciple, as also a St. Iltut. This companionship formed a reciprocal advantage for both, while they had an additional pleasure, it is said, to find St. Patrick,<sup>9</sup> the future Apostle of Ireland, at Auxerre, where all of these holy persons spent some time in company.<sup>10</sup>

From what has been already observed, it may be seen, that these conflicting accounts regarding our saint's acts must have been sufficiently perplexing, to divide the opinions of learned men, concerning that person to whom St. Brienc had been confided in his youth. A Legend of St. Serge,<sup>11</sup> and an ancient Breviary of the diocese of St. Brieuc, state positively, that St. Germain of Paris was his master, and that the parents of our saint sent him to Paris, at the age of ten years. This account might be supposed to bring greater weight with it, than all contrary reasons, that could be advanced; and, it should necessarily oblige us to defer the period, at which St. Brieuc lived, to 120 or 140 years later, than in the other case. However, this Legend contains an apparent contradiction. For, it supposes, that St. German, the master of our saint, had been more than twenty-five years a Bishop; but, this computation cannot agree with St. German of Paris, as his episcopate did not extend beyond twenty or twenty-one years, that is from A.D. 555 to 576.<sup>12</sup> In a simple and in an indeterminate manner, it has been stated,<sup>13</sup> that St. Brieuc was instructed by St. Germain, without further specification, and that he had the happiness of finding, in the same school, St. Patrick and St. Iltut.<sup>14</sup> That opinion, which makes St. Brieuc a disciple of St. Germain of Auxerre, has been adopted, in St. Brieuc's Proper Office, printed in 1782, and in the Proper Office of St. Tréguier; it is also an opinion of the Abbés Déric, Ruffelet<sup>15</sup> and Tresvaux.<sup>16</sup> To the latter, it seems the one best sustained by argument, and most consonant with the facts of history.

Under his master, this young and valiant soldier of Christ began to contend against the assaults of Satan, by rigorous fasts, that he might the better overcome carnal temptations, which are usually the most dangerous and fatal to a novice, in the ways of a spiritual life. By these means, he was able to contend against the enemy of man's salvation, even when his approaches were directed against other persons. On a certain occasion, the wicked spirit had terrified an

land," vol. i., pp. 20 to 22.

<sup>9</sup> See his Life, in vol. iii. of this work, at 17th of March.

<sup>10</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., p. 72.

<sup>11</sup> In Manuscript.

<sup>12</sup> Again, it has been said, that St. Patrick, and St. Iltut were disciples of St. German, with St. Brieuc. But, St. Patrick and St. Iltut could not have been disciples to St. German of Paris, at a period long subsequent to that when they lived; while, at the same time, it is well known, that both these former saints were disciples to St. German of Auxerre. Wherefore, it appears probable, that the legend of our saint wished to speak of the latter; although, through mistake or a want of judgment, the writer inserted the name of St. German, Bishop of Paris. Or, perhaps, there may have been an unauthorized addition of that particular See to a single name, as found entered in the original text.

<sup>13</sup> In the abridgment of a manuscript collection, mentioned by Abbé Tresvaux.

<sup>14</sup> This latter circumstance shows, therefore, that St. German of Auxerre must have been the person designated.

<sup>15</sup> We are referred to note 15, of the Abbé Ruffelet, in support of those assertions.

<sup>16</sup> This writer adds: "Nous regrettons que M. Brice, Lazariste et directeur du Séminaire de Saint-Brieuc, éditeur du Progrès du diocèse publié en 1813, ait cru devoir l'abandonner dans les leçons du saint patron. Si l'on objecte que la Vie de S. Germain d'Auxerre ne dit rien de S. Brieuc, nous répondrons que celle de S. Germain de Paris n'en parle pas davantage: les Bollandistes seuls en font mention dans la Vie de ce dernier, mais sur l'autorité de Du Saussay, et l'on sait que cette autorité n'est pas d'un grand poids. On ne peut donc rien conclure du silence gardé par les auteurs de l'une et l'autre Vie."—Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., n. 7, pp. 72, 73.

honourable and excellent young man, by a horrible spectre or image, which had been presented to his view ; this demon had also possessed his intended victim, when Brieuc succeeded in dispelling the spectre, and in liberating that young man. About this same time, a thorn had entered the foot of a youth, who in consequence endured great pain, until the assistance of our saint was invoked. Pouring forth a short prayer, and by the aspersion of holy water, St. Brioc happily obtained the recovery of that afflicted person.<sup>17</sup>

Meantime, our saint had attained an age, to qualify him for reception of the priestly dignity, and the miracles which he wrought induced St. Germanus to procure his elevation. On a day when the holy Bishop was about to ordain two priests, whose qualifications were approved by him, he asked St. Brieuc, if he were in a disposition to receive Holy Orders with them. Our saint felt persuaded, that to obey St. German proved obedience to God himself, and that he could not be deceived, in trusting to the counsels of so perfect a man. He answered, therefore, with the simplicity of a child, he was ready to do whatever should be required of him. St. German knew this answer proceeded from humility, perfect as that, which should have caused him to refuse priesthood. He therefore ordained our saint, with the two other candidates. The Divine pleasure was manifested, and in a miraculous manner, on this occasion. For, while the holy Bishop was engaged in the function of ordination, having imposed his hands on Brieuc's head, a column of fire reached from the head of our saint to the very roof of the church, and it continued during the whole ceremony. A remarkable fervour, that appeared in the conduct of this newly-ordained priest, was a proof he had received the graces of the Holy Spirit in plenitude. In a wonderful manner, it pleased Almighty God to communicate his wishes, that our saint should undertake a mission to the country where his parents dwelt, so that he might convey thither that mental illumination and ardour, with which his soul was penetrated. In a dream, an Angel of the Lord ordered him to depart immediately for Britain, where he should draw his parents, relations, and countrymen, from the errors of gentiles ; which phrases may be considered, either as referring to complete paganism, or only to superstitious actions, which were often mingled with Christian practices, among the inhabitants of that country. Thus might we understand, in two different ways, that paganism attributed to Brieuc's parents and country. At this time, it is supposed, that in Cambria and about the county at Gloucester, the Gospel light had not yet effectively penetrated. Nor will this appear surprising, when we reflect upon the situation of these particular districts. The erection of Sees at Landaff, St. David's, Kaerleon, St. Asaph, Bangor, in Wales, and at Wigorn, now Worcester, took place, after the period of St. Brieuc's birth and education, as generally supposed. It is said, also, in the Life of St. Samson,<sup>18</sup> that even in his time, there were many pagans living on the east borders of the Severn, as likewise in Somerset and Devonshire, to the north of which counties, lay Gloucester and Wales. Another manner, in which the errors of St. Brieuc's parents may be explained, is, by supposing the whole Island of Britain had become Christian, even although it retained many customs, which savoured of idolatry, and especially that pagan festival, held on the 1st of January.<sup>19</sup> In the time of St. German of Auxerre, this great feast was profaned in Italy, by debauchery and masquerades.<sup>20</sup> These shameful customs might have furnished occasion, for the

<sup>17</sup> See "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci, sect. 4, p. 93.

<sup>18</sup> His feast occurs, at the 28th of July.

<sup>19</sup> This was suppressed with much difficulty,

before Christianity had been established on a firm basis.

<sup>20</sup> This appears, from a sermon of St. Peter Chrysologus.

author of the Legend, containing our saint's Acts, to speak about the idolatry of his parents ; thus, not taking care to distinguish between the act of celebrating a pagan festival, and a formal profession of paganism. The first manner of understanding the legendary text appears more conformable to probability. Indeed, if there were idolatry in Italy, during St. Benedict's time, there can be no reason to suppose, it did not exist in the country about Worcester, and in Wales, at that period indicated for our saint's return from France.<sup>21</sup>

After his vision, St. Briuec went to see St. German, and told him with great ingenuousness regarding that dream, which he had during the night ; for, he was accustomed to submit whatever happened to his master's knowledge, with a view of being governed by his counsels. Immediately, St. German knew that it was a true revelation. Embracing our saint with much tenderness, he said, "Go, my son, where God invites you, and answer by your zeal, in honour of your vocation." He told our saint instantly to procure everything necessary for his voyage, and the Bishop even furnished him with a companion, bestowing his blessing on both of them. When St. Brioc arrived at the sea-shore, he found a vessel had been there delayed, for seven continuous days, owing to an accidentally adverse tempest.<sup>22</sup> The sailors were disturbed in mind, on account of their delay ; but, our saint re-assured their hopes with a promise, that the Almighty would be pleased, on the morrow, to send them a favourable conjuncture of weather and sea, when they should all embark.<sup>23</sup> According to such prediction, on the day named, St. Brioc went on board the vessel, and cleared out of port, with a favourable wind and a smooth sea. We are told, dolphins and sea monsters were seen tossing about the ship, and leaping, as if anxious to devour the sailors. This caused them great alarm. St. Brioc alone seemed composed in mind, and, by his prayers, he is said to have driven those monsters from the vessel. At length, the voyagers reached the wished-for shore ; and, then St. Brioc, with his companions, joyfully sought the paternal mansion. Having arrived there, on the 1st day of January, he found, according to a usual custom, that his father and mother had prepared a banquet for all their friends, whom they ordinarily entertained for three days. This was a festival, entirely of a pagan character, in which, if we credit the legend of our saint's Life, after impious sacrifices had been offered to Janus,<sup>24</sup> they besought him, as chief of their family, and of all their gods, to become propitious towards those persons, who invoked him. Afterwards, disguised as false divinities, as old persons, as beasts, and in a variety of other shapes, men ran through the fields, shouted, sang, danced, and then passed a considerable part of the day and night, in eating and drinking to excess.<sup>25</sup> Such practices were condemned in France, by Canons of the Second Council of Tours, in the year 566,<sup>26</sup> and, in decrees of Auxerre, about the year 586.<sup>27</sup>

<sup>21</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., n. I, p. 75.

<sup>22</sup> See "Acta Sanctorum," tomus i. Vita S. Brioci, sect. 5, p. 93.

<sup>23</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., pp. 74 to 76.

<sup>24</sup> Supposed, in Heathen Mythology, to have been the most ancient King of Italy. See an account of him, in Lemprière's "Classical Dictionary," *sub voce* Janus.

<sup>25</sup> Describing these pagan customs, the Proper Office of our saint says : "Agebantur per multos dies ludi profani, personabant ædes canticis, ducebantur choreæ ; in quibus

dum insolentius quidam exultaret perfringit sibi femur, et luctuosis clamoribus vocifera- tur."

<sup>26</sup> According to Cabassutius, the Council of Tours occurred, A.D. 570.

<sup>27</sup> In regulating exemptions from fasting on festival days, for monks about this time, we are thus admonished : "Excipitur triduum quod ad calcandam gentilium consuetudinem Patres nostri statuerunt privatas in Calendis Januarii fieri Litanias : ut in Ecclesiis psallatur et hora octava in Calendis ipsius Circumcisionis Missa Deo propitio celebretur." See Cabassutius' "Notitia Ecclesiastica Historiarum, Conciliorum, et Canonum," &c., p. 269.

Traces of these customs are found to have existed, in many places, a long time after the sixth century. When the old forms of Druidism were almost extinct in other parts of France, they continued still in Armorica,<sup>28</sup> and these were allied with pagan officialism, to repel the Christian religion.<sup>29</sup>

The gaiety of the guests increased, so soon as they had recognised Brioc ; while, his father and mother were almost beside themselves, with those transports of joy they experienced.<sup>30</sup> But, all were greatly surprised, when being invited to take part in their festival, and to seat himself at table with them, our saint answered them with much determination, and at the same time with great affability and modesty, that he could not participate in this feast of demons, without renouncing the true God, whom he adored, and that Christian baptism, which he had received. Faith could not permit him to become defiled, by their impious superstitions. Thence, taking occasion to dilate on the purity of the Christian religion, and on the holiness of its practices, he contrasted these with the grossness and folly of their idolatry, the ridiculous ceremonies of which had reduced them to caricature the very beasts. In a short time, he persuaded them, how foolish were all such errors. Convinced by his reasoning, they abandoned their previous absurdities, in order to embrace the light of Christianity. Yet, that spirit of dissoluteness and of debauchery, with which they were filled, prevented our saint from obtaining a complete triumph over the prevalence of evil customs, by the sole energy and arguments of his discourse. Miracles were necessary, to procure this victory ; and, it is said, that God furnished him with the opportunity and grace to perform them, at this juncture. We are assured, he healed, in miraculous manner, a young man of condition, who had fallen heavily, while sporting with the most wanton persons in the crowd. That person remained almost lifeless on the spot, his thigh having been broken, and his right hand having become dislocated. The sight of such a prodigy caused intense admiration among those present, and obliged them to protest, they would not worship any other God, but that adorable Deity, about whom St. Brioc preached. They promised for ever to renounce their false divinities, who possessed no power to effect any cure, like to that performed. At the same time, it happened, a certain boy, who had been bitten by a rabid dog, became excited to such acts of frenzy, that he bit his own tongue, and he seemed inclined to do further mischief upon himself and others. But, St. Brioc's fame as a wonder-worker had spread through that part of the country. When brought to our saint, the latter placed his finger in the boy's mouth, and instantly his madness ceased. Profiting by favourable dispositions, manifested among the principal inhabitants of his country, whose convictions were strengthened by such miracles, the saint carefully instructed them, publicly and privately, until they had been sufficiently catechised and prepared. Then, he conferred on them the sacrament of baptism. Having instituted a fast of seven days, St. Brioc induced his parents and others in the Corritician country, to renounce idolatrous errors, to embrace the faith, to receive the first sacrament of initiation, and to devote themselves wholly to Christ's service. Having succeeded in establishing the Christian faith throughout that entire province, St. Brioc was care-

<sup>28</sup> However, the origin of Druidism is traceable to Great Britain and Ireland : "C'est en Bretagne que le druidisme était né : c'est en Bretagne et en Irlande qu'il se retira au jour de la persecution."—Ernest Desjardins' "Géographie Historique et Administrative de la Gaule Romaine," tome

ii., chap. iv., sect. 6, p. 518.

<sup>29</sup> See Amédée Thierry's "Histoire de la Gaule, sous l'Administration Romaine," tome ii., chap. vii., p. 306.

<sup>30</sup> According to the Legend of St. Brioc's Life.

<sup>31</sup> See "Acta Sanctorum," tomus i., Maii

ful to erect temples in honour of the living God, and of his saints, in suitable localities. Not being able, however, to attend personally to the wants of his different missions, Brioc procured priests for their service.

Although the legend of his Life does not mention the matter; doubtless, at this time, he had received the episcopal character. For, he is represented, as performing all functions of a pastor and a bishop, in the new mission which he had established, and of which he became the true apostle. He applied in particular, to the instruction of his parents, who became spiritual children of their own son; and, unquestionably, to them, he was chiefly indebted for means necessary to build a church, in a desert place, called Grande-Lande. Here, a great number of disciples were assembled, for whose guidance he established a rule, which he had received from his master Germanus, and which, under direction of the latter, he had followed. Many miracles of St. Briec are recorded, while he was engaged on the building of this church. Among others, it is said, that the devil felt enraged, at the progress of his work, and endeavoured to deter those immediately engaged in its construction. One of the carpenters, while cutting wood, had the misfortune off lop of his thumb. By Divine favour, St. Brioc again set it in proper position. Many horrible spectres, who made use of threats towards the saint and his labourers, were disregarded by him, and finally they were expelled. A great famine, also, oppressed the people in that province, who fled to our saint's monastery for support. There, Brioc was enabled to feed them, as likewise his religious, in an abundant manner, until the approaching harvest, which proved an abundant one.<sup>31</sup> By these and like miracles, St. Brioc acquired a great reputation for his charity and hospitality, and he constantly afforded refuge to the afflicted.<sup>32</sup> Having remained for a considerable length of time in this monastery, where he became more sanctified each day, and having adopted the most perfect practices of a religious life, exercising all the works of zeal and charity his station permitted; during night, on a festival of Pentecost, having lightly slumbered in choir, after reciting the Divine Office, an angel visited the Abbot. Having passed the previous time in prayer, and in singing with his community matins for the day, the heavenly messenger commanded St. Briec to go without delay into Armorica, whither God had sent him, to procure the salvation of great numbers. Immediately, he prepared to obey this Divine mandate, and he hastened to embark, with about one hundred and sixty<sup>33</sup> companions. Towards the year 480, it is said, this voyage took place. We are told, when these set sail, the devil stayed their ship, in the midst of her course, until St. Brioc's mastery overcame impediment. Then, with a swift passage over, their vessel reached the Armorican coast. They disembarked at a port, named Achm, according to the Abridgment of our saint's Life. This place is supposed to have been situated in the Achk country, within the ancient diocese of Leon, where it extends landward, or towards Jundy river, in the country of Tréguier. It is said, our saint here converted to the Christian faith a chieftain of the country, who was named Conon.<sup>34</sup>

i., Acta S. Brioci, sect. 6, p. 93.

<sup>32</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., pp. 76 to 78.

<sup>33</sup> The Proper Office of St. Brioc's church makes the number 168.

<sup>34</sup> Saussaius calls this Conon, Count of Tréguier, and says, that he was a kinsman of our saint, who baptized him. "Then assembling severall devout persons aspiring to the

perfection of a Religious life, he built a monastery, and there by the liberality of the said Count, he layd the foundation of an Episcopall See, and being consecrated Bishop by the Archbishop of Tours, Metropolitan of that country, he with an admirable splendour of vertue and piety governed the said Diocese for the space of thirty years."—Dean Cres-y's "Church History of Brittany," Book ix., chap. xiv., p. 189.

There can be no doubt, but that a continuous intercourse had been established from times remote, between the people of Great Britain and those of Armorica, or Lesser Britain. The legions of Great Britain had been engaged, in elevating Maximus to be the Roman Emperor, A.D. 383, and these settled in Armorica under their Conan,<sup>35</sup> or chief, who was called Mériadec, or rather Murdoch, who is thought to have been the first Comte de Bretagne.<sup>36</sup> But, it is said to have been under the conduct of Rivalon, or Rioval, about A.D. 460, that the Britons came over in great numbers.<sup>37</sup> Through the aid of Conan, and that of people living in the district, St. Brieuc was enabled to erect a monastery,<sup>38</sup> at a place called Landebaëron. This, he governed, until the Coriticians, whom he had left, were afflicted with a grievous pestilence. At the juncture, St. Brioc's presence was earnestly requested, so that he might deliver his people from their distemper. It is added, he returned immediately to them. Having, by his prayers, and by his presence, purified the air, dissipated those malignant influences corrupting it, and established health and security throughout that region, he returned to his monastery of Landebaëron, where he dwelt for some time. Finding, however, that his presence there had been a cause of reproach to some imperfect disciples, who were dazzled by the lustre of his virtues, St. Brioc left one of his religious as president over this house, and he came by sea, with eighty religious,<sup>39</sup> who wished to follow him. Coasting from the west, and in an easterly direction, he arrived at a port, which forms the embouchure of Gouet River,<sup>40</sup> where, having embarked, he was favourably received by Count Rigual. By some writers, it is thought, that the Rigual, who received St. Brieuc, was a son to Hoel I., and that he flourished in the sixth century.<sup>41</sup> Others deem it more probable, that he was a Count Rivelen, who possessed some property in that part of the country.

Here, St. Brioc established a residence in a valley, branching out on either hand, and the sides of which were covered with fresh foliage. From him, it has since been named St. Brieuc-des-Vaux.<sup>42</sup> It lies in Upper Brittany, and not far from the sea, which is hidden from it, however, owing to the enclosure of surrounding hills. The streets and churches there are tolerably handsome; but, St. Michael's church, in the suburb so named, is the largest at the place.<sup>43</sup> St. Brieux was situated in that part of Armorica Britain, which bordered on the British Ocean, between St. Malo<sup>44</sup> and Land-Triguier.<sup>45</sup> In that city, he founded a monastery. There, according to a local tradition, the holy man is said to have lived, with the members of his religious community. The church of the monastery, which he founded, was soon erected into a cathedral; and, it is stated, that our saint was appointed as the first Bishop over that place.<sup>46</sup>

<sup>35</sup> See "Histoire de Bretagne," &c., par Pierre le Baud, chap. i., p. 2.

<sup>36</sup> See M. Michelet's "Histoire de France," tome i., liv. ii., cap. i., p. 176, and n. 2, *ibid.* Paris, 1835, et suiv., 8vo.

<sup>37</sup> See Le Sieur F. de Mezéray's "Histoire de France depuis Faramond jusqu'au Règne de Louis le Juste. Enrichie de plusieurs belles et rares Antiquitez, et de la vie de Reynes," &c., tome i., liv. iv., sect. xvi., p. 243. A Paris, A.D. 1685, fol.

<sup>38</sup> The Bollandist editor says: "Traditio est appulisse ad portum Trecorum, ubi dein urbs episcopal is Trecora seu Trecorum constructa est."—"Acta Sanctorum," tomus i., Maii i. Acta S. Brioci, n. (d), p. 94.

<sup>39</sup> The Proper Office of St. Brieuc's church makes this number 84.

<sup>40</sup> On it, St. Brieuc is now situated. See

Murray's "Handbook for Travellers in France," sect. ii., route 36, p. 125.

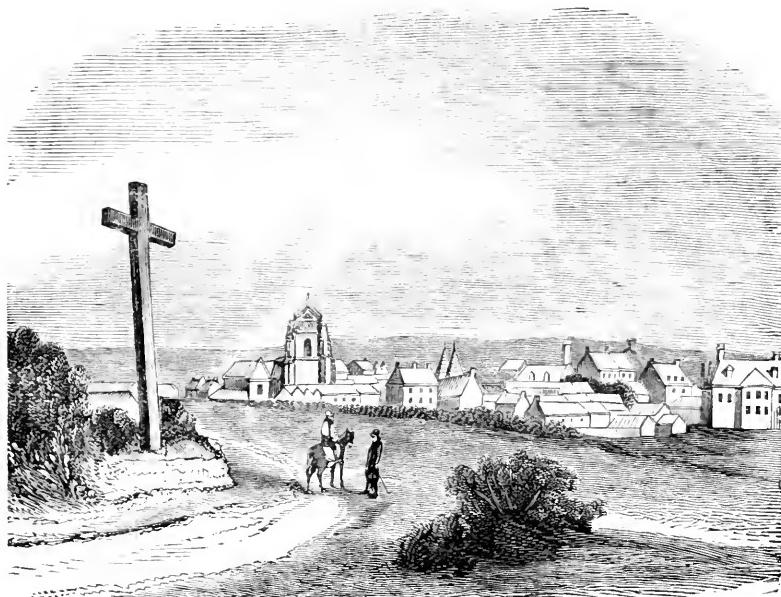
<sup>41</sup> It has not been at all proved, however, that the Rigual in question was the son of Hoel I., who ruled from A.D. 509 to 545. See M. Daru's "Histoire de Bretagne," tome i., liv. ii., pp. 146 to 150.

<sup>42</sup> According to an abridged Legend of St. Brioc's Life, and the Manuscript Memoirs of P. du Paz.

<sup>43</sup> The accompanying engraving, by Mrs. Millard, was drawn on the wood by William F. Wakeman, from an original French etching.

<sup>44</sup> Formerly called Maclovius, or Macloviopolis, a city of Celtic Gaul. It was called Aletha, and Alethum. St. Malo arose from the ruins of this latter place. It has a good port, and it is favourably situated for com-

Like the soldiers of Cæsar, St. Brieuc and his companions proceeded into forests devoted to druidic rites, and examined them with great curiosity. Having recognised the holy man as a relative, Riguel gave him the house and lands of Champ-du-Rouvre,<sup>47</sup> with all their dependencies. St. Brieuc choose for himself a site, in a place called the "double valley." This was divided by a transparent stream. He had the great trees and copsewood cut down; then, he had recourse to the spade and hoe, to dig and weed the soil.<sup>48</sup> Here, he



City and Cathedral of St. Brieux, France.

built a monastery and church, which were immediately dedicated to St. Stephen. We are told, that he restored Count Rigual to health, on the occasion of his visit.<sup>49</sup> This nobleman manifested his gratitude, by his liberality towards our saint.<sup>50</sup> It is then said, that a pleasant fountain flowed by our saint's monastery, which was very near a river, that emptied itself into the Cessonian port, now better known as the Bay of St. Brieux.<sup>51</sup>

merce; having been built on the small island of St. Aaron, now joined by a bridge to the mainland. See Baydrand's "Novum Lexicon Geographicum," tomus i., p. 442.

<sup>45</sup> This place was also known as Treco-rium. See *ibid.*, tomus ii., p. 279.

<sup>46</sup> See Les Petits Bollandistes' "Vies des Saints," tome v. Premier Jour de Mai, p. 196.

<sup>47</sup> In Latin, "Aulam Campi Roboris."

<sup>48</sup> See Le Comte de Montalembert's "Les Moines de l'Occident," tome ii., livre viii., chap. iii., p. 433.

<sup>49</sup> In the Proper Office of St. Brieuc's church.

<sup>50</sup> "Le Grand sribit hunc comitem Rigua-lem primo obfuisse, veruni morbo occupatum destitisse, et dein sanatum prestitisse favo-rem."—"Acta Sanctorum," tomus i., Maii i., Acta S. Brioci, n. (e), p. 94.

<sup>51</sup> See Lobineau's "Vies des Saints de Bretagne," par M. Abbé Tresvaux, tome premier, pp. 78, 79, and "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci, sect. 8, p. 93.

## CHAPTER III.

PENITENTIAL EXERCISES OF ST. BRIEUC—HE HEALS A PARALYTIC—SPECULATIONS REGARDING HIS EPISCOPACY—HE ASSISTS COUNT RIGUEL DURING HIS LAST ILLNESS—ST. BRIEUC'S HAPPY DEPARTURE—PLACES ASSIGNED FOR HIS DEATH—REMARKABLE VISIONS AT THE TIME—BURIED IN THE CATHEDRAL CHURCH, AT ST. BRIEUX—TRANSLATION OF HIS RELICS TO THE CHURCH OF ST. SERGIUS AND ST. BACCHUS, AT ANGERS—SUBSEQUENT REMOVAL OF HIS RELICS TO ST. BRIEUX—MEMORIALS AND FESTIVALS OF THE HOLY MAN—CONCLUSION.

ST. BRIEUC lived within his new house, in an admirable manner, and he bestowed every care on the instruction of all its neighbouring people, until, as stated, about the year 500. Although, at this time, it is said, he was over ninety years of age ; yet, such an unusual term of life did not diminish his zeal and austerities ; on the contrary, the more he advanced in years, the more his fervour seemed increasing, as manifested by his great fasts and other penitential exercises. We are assured, he wrought many miracles, in that country, which he inhabited. Among other favours, he procured the healing of a poor paralytic, whom his friends were obliged to bring on a litter, or hand-barrow. This man, owing to the wise designs of Providence, had been conducted towards his house, having been borne by two men. These wandered from their course, in the midst of a wood ; but, towards the commencement of night, they fortunately arrived at the monastery gate, where they demanded hospitality. In order to appease that inquietude, which their families naturally experienced on their account, St. Brioc sent them back to their homes, having first directed them on their way. He retained, however, the infirm man with himself. To procure his restoration, the saint spent a whole night in prayer. Next morning, those two men, having come to seek the paralytic, had the great satisfaction of finding him perfectly restored. This miracle increased St. Brieuc's fame throughout that whole district of country ; and, people flocked to him from all parts, to consult him, on a variety of matters, but more especially to receive his advice on those affairs, that concerned their immortal souls.

The strange silence of St. Brieuc's Legend, and of its Abridgment, which do not mention his episcopacy, and which reveal nothing, that should lead us to infer it, coupled with the circumstance, that he had not a known successor as such to the time of Nominoé, who is said to have erected the monastery of St. Brieuc into a bishopric, should almost induce a belief, of our saint not having been a bishop. However, a marble tomb, found in the year 1210, gave him such a title. This is confirmed, likewise, by popular tradition, and in a legend, cited by Pierre Le Bayd.<sup>1</sup> There is reason to believe, Brieuc had been consecrated bishop, in his own country, and by those prelates, from whom he demanded priests for new churches he had founded, and, at a time, when he converted many of his own country people. Perhaps, also, he was only consecrated a regional bishop, without his having any particular see, or local title.<sup>2</sup> Among the number of those, who entertained the highest idea concerning the virtue and wisdom of God's holy servant, was Riguel himself. This nobleman, after having ceded his house of Champ-du-Rouvre to St. Brieuc, retired to the house of Helion or Hilion.<sup>3</sup> Heretofore, this chateau bore the name of Vieille Étable, or Coz-Crau. As our saint had

CHAPTER III.—<sup>1</sup> In his "Histoire de Bretagne," chap. xxix., p. 214.

<sup>2</sup> See Lobineau's "Vies des Saints de Bretagne," par M. Abbé Tresvaux, tome i.,

pp. 79, 80.

<sup>3</sup> According to the Archives of the Church of Nantes.

<sup>4</sup> See Les Petits Bollandistes "Vies

a singular devotion towards the Holy Mother of God, he caused an oratory to be built, sufficiently near his cathedral, and on the borders of a stream. This was known as *Notre-Dame-de-la-Fontaine*, and thither he often retired to offer his prayers.<sup>4</sup> For him, this formed a sort of hermitage.<sup>5</sup> Having attained a very advanced age, and finding himself in a dangerous state of illness, the Castellan declared, that he would receive *Holy Viaticum* from Brieuc's hands. He said to those, who entreated him to partake of the last sacraments, he trusted in the mercy of Jesus Christ, that he should not die, until he had received absolution and holy communion, through the ministry of our saint. To Brieuc, the Count sent a pressing message, to come and see him, in this extremity. St. Brieuc got ready his chariot, to visit the sick nobleman; for, his extreme old age did not allow him to travel, in any other manner. During his journey, St. Brioc was surrounded by a crowd of his religious, who followed, and who sang psalms and canticles of praise to God, whilst on their way. We are even told, that the Almighty caused our saint to hear a heavenly harmony, which re-echoed to his own hymns, and in commemoration of this miracle, that Brieuc stopped on his way, to plant a cross, destined to be a memorial of this signal favour. Having reached Rigual's house, by his prayers, exhortations and good counsels, the saint contributed to procure for that nobleman, the inestimable happiness of departing life, in a truly Christian manner. In recompense for such service, Rigual the Count presented him with his castle, with the land cultivated by his dependents, and with the lordship of the whole parish.<sup>6</sup>

The saintly old Bishop did not long survive the death of Riguel. Having an intimation, that the time for his heavenly birth approached, Brioc called together all his brethren. To their prayers he particularly recommended himself, while he exhorted them, with words of piety and wisdom. A fever, which seized upon the saint, warned him that dissolution might shortly be expected. A fast of six days having been enjoined on all his brethren, and performed by them, St. Brioc received *Holy Viaticum*, and imparted his last benediction to the monks. He then sweetly breathed his last, it is thought by some, about A.D. 502<sup>7</sup>—others will have it about 614<sup>8</sup>—being more than ninety years of age. The legend adds, that at the time of his death, a chamber in which he expired was filled with an aromatic odour, which continued until the moment appointed for his interment. According to the general concurrence of writers,<sup>9</sup> he died at Brieuc; and, in the religious house he had there founded. However, Saussay<sup>10</sup> places his death at Angers, probably deceived by the fact, that the greater part of his relics had been preserved in that city, as shall be subsequently related.<sup>11</sup> A great number of miracles rendered testimony to his glorious heritage in heaven, and to his love of God, while upon earth. It is added, that at the moment of his

des Saints," tome v., *Premier Jour de Mai*, p. 196.

<sup>5</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 1, p. 21.

<sup>6</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., pp. 80, 81.

<sup>7</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. v., May 1.

<sup>8</sup> See *Les Petits Bollandistes "Vies des Saints,"* tome v., *Premier Jour de Mai*, p. 196.

<sup>9</sup> However, the Life of St. German, compiled by the Puseyite writers, gives a different account, regarding the place of St. Brioc's

death. It is said, that "having gone to Angers on ecclesiastical business, he there breathed his last."—"Lives of the English Saints," No. ix., part i., cap. xvi., p. 169.

<sup>10</sup> In his *Gallie Martyrology*, at the 30th of April.

<sup>11</sup> Cressy, who translates Saussay's account, thus continues: "From thence (Angers) his Body was carried back, and with great honour buried in the Church, which himself had built, where frequent miracles were wrought at his Relicks. Thus as he gave his name to the Monastery, Town, and Mother-Church of that Diocese, so he likewise afforded continual protection to them." See "Church History of Brittany,"

departure, visions announced this happy event for two disciples, who then dwelt in Grande-Lande monastery. One of these, named Marcan, a good and religious man, who is venerated as the patron of a parish in Dol's ancient diocese, is said to have seen his soul carried away, in the shape of a dove, by Angels. Their *flamboyante* wings were emblematic of our saint's great charity. Another, named Sivian or Sieu,<sup>12</sup> saw our saint, in a dream, and all brilliant with light, mounting by a ladder, which reached towards heaven, while it was surrounded by multitudes of angels. On the morning after this vision, being much excited, he hastened to the monastery of Vaux,<sup>13</sup> to be the better informed, regarding what had occurred. While sailing from Great towards Lesser Brittany, the devil appeared to him, when sleeping on the ship's poop, during the middle of the night, and that evil spirit endeavoured to suffocate the voyager. Having invoked the name of St. Brieuc, and implored his succour, Sivian was rescued from every danger. Arriving at the monastery for which he was bound, Sivian heard concerning the death of their common father, from his religious. In turn, the disciple related that vision he had experienced, and that subsequent danger, from which he had been delivered. This account filled all with great joy, and caused them to return the Almighty thanks for testimonies afforded, regarding the undoubted beatification of their dear deceased patron. It is probable, that Lan-Sieu parish church<sup>14</sup> has derived its name, from the person, who had this extraordinary vision.

The body of St. Brieuc is said to have been buried in the cathedral church,<sup>15</sup> attached to his monastery. Many and famous are those miracles on record, whereby the Almighty distinguished St. Brioc's merits, either when his name had been invoked, or when his tomb had been visited, by children of the faith. In paintings, he is represented, as treading on a dragon, or with a column of fire, which designated him for ordination, according to popular tradition.<sup>16</sup> The Sannmarthani suppose, that about A.D. 846, the monastery of St. Brieuc was constituted an episcopal See, by Nomengius or Nominoé, a ruler over this part of Brittany. To him succeeded a son Herispogius, also called Ylispodius.<sup>17</sup> He ruled from 862, until the year 866, when he was slain. Between the years 862 and 866, whilst Ylispodius ruled over Brittany, a translation of our saint's relics took place. Then they were brought to the church of St. Sergius and Bacchus,<sup>18</sup> near Angers, owing to an irruption of the Northmen invaders. There they were afterwards honourably kept, and holy Brioc's body was preserved in the monastic church of those venerable patrons,<sup>19</sup> almost in its entirety, and for a long lapse of ages. At a period when St. Brieuc's relics were removed from St. Stephen's church—which had been founded by the holy Bishop—in order to be transferred to the abbey of St. Sergius and St. Bacchus, at

Book ix., chap. xiv., pp. 189, 190.

<sup>12</sup> In the Bollandist account, this person is named Simanus. He is said to have lived, in the Corrictian country, at this time. He was a religious man, likewise, and a disciple of St. Brioc.

<sup>13</sup> St. Brieux was so called, because it is at the junction of several valleys. See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 1., p. 21.

<sup>14</sup> It is situated near St. Malo.

<sup>15</sup> See Les Petits Bollandistes, "Vies des Saints," tome v., Premier Jour de Mai, p. 196.

<sup>16</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 1., p. 21.

<sup>17</sup> See Lobineau's "Vies des Saints de

Bretagne," par M. L'Abbé Tresvaux, tome i., pp. 81, 82.

<sup>18</sup> The monastery of St. Sergius and of St. Bacchus, had been erected during the seventh century, and it existed at a time Henschenius edited the Acts of our saint. See "Acta Sanctorum," tomus i., Maii i. Acta S. Brioci, Commentarius Previus, sect. 7, p. 92, and Vita ex Proprio Officio Ecclesie S. Brioci, sect. 9, and n. (f), p. 94. *Ibid.*

<sup>19</sup> According to Mabillon, although the origin of this monastery is buried in obscurity, a charter issued during the reign of Chlodoveus Junior shows, that it was then in existence. See "Annales Ordinis S. Benedicti," tomus i., lib. xiii., sect. xxvii., p. 389.

Angers, they were placed in a sack,<sup>20</sup> formed of deer-skin, when Erispoe was Duke over Bretagne. In the year 965, Salvator, bishop of Aleth, had carried a part of these precious remains to Paris, where they were deposited, in St. Barthélemy's church.<sup>21</sup> In 988, another portion of those relics had been placed in a new church, built at Crépy in Valois, whither they had been brought from Chartres. The church of St. Benoit-sur-Loire possessed likewise a small fragment of St. Brieuc's relics. That Sunday, which fell on the last day of July, A.D. 1166—although the body of our saint was not entire at this period—a translation of his relics took place. It was conducted in a solemn and public manner, in presence of Henry II., King of England. Most probably, at this time, the relics of St. Brieuc were deposited in that shrine, where Peter, Bishop of Brieuc, afterwards discovered them, and from which they could not be removed, without a goldsmith's assistance. Besides Henry II., King of England, Conon, Count of Bretagne, William, Bishop of Angers, William, Abbot of St. Serge, William, Abbot of St. Aubin, Hugh, Abbot of St. Nicholas, William, Abbot of St. Maur-sur-Loire, and William, Abbot of All Saints, at Angers, were assembled on this interesting occasion.<sup>22</sup>

In the year 1210, while Philip was king over France, and Peter was bishop at St. Brieuc, this latter had been apprized by his clergy, from the time of his appointment to the See, that the diocesan Patron's holy relics had been preserved, in the church of St. Sergius and St. Bacchus. The bishop resolved, by labouring effectually, to procure, at least, a part of these precious remains. He was informed, that no other relic belonging to holy Brieuc had been preserved in the church to which he was collated, and which had its name from our saint, excepting a bell and a band, or fillet, that formerly belonged to or had some connection with the venerated patron. On hearing this, Bishop Peter went to Angers, in order to accomplish the object of his most earnest desires. He prudently resolved, to request the presence of the bishop and leading clergy of that city, at an interview, together with the abbot and brothers of the monastery of St. Sergius and St. Bacchus. To this assembly also were invited persons of distinction, in that part of the country. He greatly desired to secure a unanimous expression of assent, for his pious request. Accordingly, all were assembled in the church of Angers, at an appointed day and hour. There, Bishop Peter preached a most eloquent sermon from the holy Scriptures, to the great delight and edification of his audience. So persuasive were his words, we are told, that if this bishop had sought the greater part of their monastery, its monks would have yielded to his demand, so powerfully were their hearts moved by his impressive eloquence. But, temporal gifts were not an object of ambition for the Bishop of Brieuc. This prelate declared, he

<sup>20</sup> Regarding that portion of them, once preserved at Angers, nothing now remains.

<sup>21</sup> That church has no present existence, but within it had been erected a chapel, formerly dedicated to our saint.

<sup>22</sup> The account of this solemn translation is thus described, in a charter, belonging to the same monastery, and edited by Mabillon. It runs in the following terms: "Henricus, Rex Anglorum, et Dux Normannorum et Aquitanorum, et Comes Andegavorum, omnibus Sancte Ecclesie Dei filius salutem. Noverit universitas vestra, quod anno ab Incarnatione Domini MCLXVI et regni nostri x., pridie Kalendas Augusti, Luna xxx., die Dominica, me presente translatum est

corpus S. Brioci Confessoris Episcopi in ecclesia B. Sergii, que est Andegavis, ethnorifice repositum in eadem Ecclesia, officium praebente Guillelmo Andegavensium Episcopo, assistentibus Guillelmo ejusdem Ecclesie Abbe, Guillelmo B. Albini, Hugo S. Nicolai, Guillelmo B. Manri Abbatis, cum multo Cleri popule tripudio, Guillelmus Omnim Sanctorum Abbas huic Translationi interfuit, et Conanus Comes Britanna." See Lobineau's "Vies des Saints de Bretagne," par M. I. Abbé Tresvaux, pp. 85, 86, and n. (1) *ibid.* Also, "Acta Sanctorum," tomus i. Maii i. Acta S. Brioci. Commentarius Prævious, sect. 7, p. 92.

<sup>23</sup> It is most likely, this inscription was in

only desired a part of the holy patron's remains, such object being the sole motive of his present visit to Angers. If the venerable abbot of the place would graciously hear his petition, he engaged, that the church of St. Brieuc should feel for ever indebted to that of his abbey. As St. Brieuc's chief pastor, the bishop offered with grateful thanks, the advantages of an inseparable alliance, which should continue through ages yet to come, between both religious establishments. The abbot then retired to hold a conference with his religious. At first, he feared to comply with the bishop's request, lest he might incur the saint's displeasure. However, on matured deliberation, he considered it inexpedient, to refuse the reasonable request of his pious supplicant. This latter resolution obtained, in fine, the unanimous concurrence of all his brethren. In order that he might avoid opposition from any recusant or wounded feeling, which might be manifested in or out of the monastery, on account of this partition of our saint's remains, the abbot selected a time, for accomplishment of his resolution, when all the inmates of his house had retired to rest, and after a recital of the midnight office. When they had retired, the abbot received anew assurances given to him by Bishop Peter. He caused these promises to be repeated in presence of chosen witnesses, who had already heard the first guarantees offered. After Matins had been concluded, and while the monks sought retirement and rest in their dormitories, the Abbot and Fathers, who were conscious regarding what must succeed, repaired to the church, being clothed with white garments. They removed that silver shrine, containing our saint's relics, from the top of their altar, and in presence of the Bishop. By aid of a goldsmith, the reliquary was soon opened. Then, St. Brioc's remains were found enclosed, and within a covering made of deer-skin. A marble tablet was discovered, and on it was found engraved an inscription to this effect : "Here lies the body of the most holy Confessor Brioc, Bishop of Brittany, which had been brought by Ylispodius, King of the Bretons, to this church, which, at that time, was his chapel."<sup>23</sup> On reading this inscription, all who were present—not being sufficiently instructed regarding past history—were surprised to hear the name of a king, hitherto little known to them. His kingdom, nevertheless, extended as far as Vendomois, according to ancient and authentic records. When the shrine had been opened, a most agreeable odour was diffused around the place, in which these assistants officiated. The abbot then presented the Breton Bishop with an arm, two ribs, and a joint of St. Brieuc's neck.<sup>24</sup> These remains were received, as an incomparable treasure. They were placed in a precious vase, and committed to the care of the treasurer of Angers church. This man was a particular friend to Bishop Peter. Being now ready to take his departure, as the chief object of his desire had thus been happily effected, on the following morning, the prelate assisted at the holy sacrifice of Mass, and then began to think of returning to his episcopal See. He hastened to resume the homeward journey, as a vigilant guardian of his precious treasure. The bishop and clergy of Angers accompanied him in solemn procession towards the city gates, while they sang hymns and canticles in praise of that illustrious saint, whose relics were then being removed, and to that city which bore his name. We cannot feel surprised, that full of joy on account of having such a treasure, Bishop Peter had a dream, while asleep on that very night, and regarding

Latin, the original of which may be found thus rendered, in the Bollandists' collection, at the 1st of May. It runs as follows : "Hic jacet corpus Beatissimi Confessoris Brioci Episcopi Britanniae, quod detulit ad basilicam istam, quæ tunc temporis erat ca-

pella sua, Ylispodius Rex Britannorum." Lobineau has rendered it into French.

<sup>24</sup> See Les Petits Bollandistes, "Vies des Saints," tome v. Premier Jour de Mai. p. 196.

<sup>25</sup> Mabillon relates, that the monastery of

a matter, which had afforded him such agreeable occupation during the previous day. He imagined, that surrounded by an astonishing light, St. Brioc had appeared to him and said : "Take care, my son, that those relics be preserved with due honour in my church." On receiving this admonition, the bishop sent immediately word to the St. Brieux clergy and people, to warn them about his happy return, and requesting them to be ready for reception of their holy patron's remains, on the 18th of October, the festival day of St Luke. In obedience to their pious bishop's command, a vast multitude of persons on the day appointed came to meet him, with all the religious solemnity and joy, that could be desired or imagined. Among the rest, Alain I., Count of Penthièvre, of Gonello, Guingamp, Avaugour, &c., son to Henry, Count of Penthièvre and to Matilda of Vendôme, assisted at this grand ceremony. The Count prostrated himself on earth, to venerate the holy relics of St. Brieuc. He even received them, and bore them within his own arms, to the cathedral church.<sup>25</sup> It is said, that at the moment of entrance into this edifice, the sacred relics were heard to emit sounds, as if they had been animated, and as if they had made an effort to issue from that vase, in which they had been carried. Such strange prodigy was regarded as an indication of joy, manifested by St. Brieuc, when a portion of his remains entered a place, that formerly had been so dear to him, where he had received so many graces from Heaven, and where God's power had been manifested by wonderful miracles accorded to the people's faith, and to their holy patron's prayers.<sup>26</sup>

The monument dedicated to this saint, in St. Sergius' and St. Bacchus' church, which had been erected into a parish, was destroyed some years previous to the revolution of 1789. It is said, this Vandalic act was intended to prevent certain superstitious practices. At present, St. Brioc's ring is preserved in Brieuc. The mayor and his corporate civic companions proceeded with certain public ceremonies to kiss his ring, on the annual return of each May-day.<sup>27</sup> Before the French revolution, the sacred relics of this saint were enclosed in a silver shrine, and they were saved from profanation, at that iconoclastic period. In the year 1820, Monseigneur Hyacinthe de Quélen—afterwards Bishop of Paris, and at that time, Coadjutor of the same See<sup>28</sup>—presented a beautiful reliquary of gilt bronze, for the reception of our saint's relics. That prelate had been a priest of St. Brieux diocese, and an honorary canon of the same church. In the reliquary presented, the saint's remains are now preserved.<sup>29</sup>

He was venerated, as the principal patron of that diocese and city, which bore his name. In works of art, he was often represented with a purse or *aumônière*; and, he was regarded as the special patron of purse-makers, probably because this branch of industry had flourished formerly in the city of St. Brieuc.<sup>30</sup> The festival of St. Brieux had been formerly celebrated, on the 1st of May, as found in ancient Manuscripts.<sup>31</sup> Molanus and other writers<sup>32</sup> have fixed his chief festival, at the 1st of May. Still, the name of St. Brieuc is not found in the Roman Martyrology. However, it occurs in the Martyrologies

St. Brioc, founded in the sixth century, became converted into an episcopal seat and city. See "Annales Ordinis S. Benedicti," tomus i., lib. vi., sect. xxv., p. 152.

<sup>26</sup> See "Acta Sanctorum," tomus i., Maii i., Acta S. Brioci. Historia Translationis, sect. 1, 2, 3, p. 94.

<sup>27</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., p. 82, and n. (2), p. 85. *Ibid.*

<sup>28</sup> He then bore for title Archbishop of Trajanopolis.

<sup>29</sup> See Lobineau's "Vies des Saints de Bretagne," par M. L'Abbé Tresvaux, tome i., pp. 82 to 85, and n. (1). *Ibid.*

<sup>30</sup> See Les Petits Bollandists' "Vies des Saints," tome v., Premier Jour de Mai, p. 196.

<sup>31</sup> In Manuscriptis Cassinensi, S. Benedicti, et in Romano Duci Altempisi.

<sup>32</sup> See "Acta Sanctorum," tomus i., Maii i., Acta S. Brioci, Commentarius Previus, sect. 2, p. 91.

<sup>33</sup> According to Albert de Grand, who

of France, as also in Anglo-Saxon Litanies of the seventh century. St. Brioc's festival was celebrated, likewise, on the 29th of April.<sup>33</sup> It has probably happened, that Sausiajus has transferred his feast to the 30th of April.<sup>34</sup> His office is recited, in the dioceses of Tours, Rennes, Nantes and Quimper. Heretofore, St. Brioc was equally honoured in those of Dol, Tréguier, Saint-Pol de Leon and Saint-Malo. St. Brioc's whole ecclesiastical office,<sup>35</sup> having a proper Prayer,<sup>36</sup> had been recited, and continued during the octave, in the diocese of St. Brieuc;<sup>37</sup> while, the feast of St. Philip and St. James, Apostles—occurring also on the 1st of May—was transferred to the first festival day, not pre-occupied by the recital of a Nine Lesson Office. But, since the year 1804, St. Brioc's feast has been assigned to the second Sunday after Easter.

The chief Celtic nations seem to have specially honoured this holy man. The anonymous calendar, and Henry Fitzsimon's List of Irish Saints,<sup>38</sup> have classed the present holy bishop among them.<sup>39</sup> There are two parish churches in St. Malo's ancient diocese, and these acknowledge our saint, as their patron, viz., that of St. Brieuc, near Montmuran, and that of St. Brieuc, at Mauron. The parish of St. Breock in Cornwall, and on the River Camel, was dedicated to St. Brioc, and its fair was held, on the first day of May,<sup>40</sup> said to have been the date for the translation of his relics.<sup>41</sup> St. Brioc was venerated as a patron, in many places of Scotland.<sup>42</sup> Thus, he was patron of Rothesay, where his name is preserved in St. Brock's Fair, on the first Wednesday in May.<sup>43</sup> At the 16th of November is Bryak—? Brioc—fair, but it is assigned to no particular place.<sup>44</sup> The same dedication occurs in Inchbrayoch, an island in the South Esk, just below Montrose.<sup>45</sup> Dunrod, in Kircudbrightshire, was dedicated to St. Mary and St. Brioc.<sup>46</sup> A chapel was dedicated to a St. Breagh,<sup>47</sup> in the barony of Forth, and county of Wexford, towards the close of the seventeenth century. No date is assigned for his feast. The church was pulled down, not very long ago, and a schoolhouse was erected on its site. Some time about 1680, or probably before it, certain miraculous accidents are said to have happened. The Almighty demonstrated his indignation with signal severity, against the contemners and scoffers of his beatified servants, to the confusion and immediate chastisement of the impious blasphemers at this place. The incident is not mentioned, although in the neighbourhood, it seems to have been well known. The violators of things and

cites the Breviary of Laon, a diocese in Armorica Britain.

<sup>34</sup> According to Henschenn.

<sup>35</sup> It was published at St. Brieux, A.D. MDCXXI., by authority of Andrew le Porc, Bishop of St. Brieuc.

<sup>36</sup> The following is the prayer: "Beatisissimi Confessoris tui atque Pontificis Brioci, quæsumus Domine, precibus adjuvamen in cuius meritis semper es gloriosus et vehementer glorificandus."—"Acta Sanctorum," tomus i., Maii i., Acta S. Brioci, Commentarius Praevius, sect. i., p. 91.

<sup>37</sup> It is stated, that the Lessons were to be found in very old Breviaries. "Sed quoniam non ea sermonis erat puritas, quæ legentes non offendiceret, recitantibus que fastidium non ingeneraret, quod erat insolens et barbarum, germanæ Latinitati sic restituere conati sumus, ut et humilior non esset oratio, et ab Ecclesiæ lenitate non abasset."

<sup>38</sup> The latter notes, Briocus a quo S. Brieve in

Anglia, Echard i., Maii Mol.

<sup>39</sup> See O'Sullivan Beare's Historie Catholice Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 53.

<sup>40</sup> See Smith's and Wace's "Dictionary of Christian Biography," vol. i., p. 338.

<sup>41</sup> See Hæddan's and Stubbs' "Councils and Ecclesiastical Documents relating to Great Britain and Ireland," Appendix B, vol. i., p. 31, and cf. ii., 73, 86.

<sup>42</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 291.

<sup>43</sup> See "Origines Parochiales Scotiæ," vol. ii., pp. 223, 239.

<sup>44</sup> The Aberdeen Almanack of 1665, in the list of Faires of Fayre Scotland.

<sup>45</sup> See Preface to "Registrum Vetus de Aberbrothock," pp. 28, 339.

<sup>46</sup> See "Liber Sanctæ Crucis," p. 20.

<sup>47</sup> Herbert F. Hore asks, whether the present saint's name is meant for St. Brioc or St. Bridget?

<sup>48</sup> See "A Brief Description of the barony

places dedicated to Divine service are specially rebuked.<sup>43</sup> Moreover, Arnold Wion, Dorganius, Menard, and Bucelinus, in their Martyrologies, as also Antonius Yepez, in his Benedictine Chronicle, at the year 556, state, that our saint and those monasteries he founded might be claimed by the Benedictines. If, as has been supposed, St. Brioc was initiated to the religious life, and had received his early education in Ireland; or, if he founded monasteries in Ceretica, the same pious rule established by St. David of Menevia must have been followed, by this holy patron of Brieuc city. The Britons of Armorica and of Cambria seem to have followed the same religious order of life, in the time of Germanus of Auxerre, who is said to have been the master of St. Brioc. This being admitted, the latter must have been St. Benedict's senior by many years.<sup>44</sup> The founder of the Benedictine order, first saw the light, in the year 480. Wherefore, at the first Benedictine age, the learned Father John Mabillon<sup>50</sup> prefers placing our saint, among those pretermitted; because, as he had already observed, the monasteries in Armorica Britain were not subject universally to his order, in the time of St. Brioc. Nor could he find anything certain, from ancient documents, about his religious foundation, except the statement, that it was built in the sixth century.<sup>51</sup>

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ARTICLE III.—ST. ULTAN, ABBOT OF FOSSE, IN BELGIUM. [Seventh Century.] Already in a previous volume, we have given the Life of St. Fursey,<sup>1</sup> Abbot of Lagny, at some length; and, as having a close relation with that remarkable saint's career, we must associate his brothers, Saints Foillan and Ultan. A distinct feast for the latter holy man belongs to this date. An ancient Manuscript copy<sup>2</sup> of St. Ado's Martyrology, preserved in the monastery of St. Laurence, at Liege, has this statement, with a lengthened eulogy of St. Ultan, embracing the particulars of his Life. This is found, also, transcribed into a Manuscript copy of Florarius, relating to the saints. It agrees with the generally received accounts. Allusion is made to St. Ultan, at an early period, in the work of Venerable Bede.<sup>3</sup> Constantine Ghinius<sup>4</sup> notices St. Ultan, among the holy Canons. At the 1st of May, the Benedictines and Bollandists<sup>5</sup> have the Acts of St. Ultan,<sup>6</sup> Abbot at Fosse and Perrone. While the former claim him, as a Benedictine Saint, Father Godefrid Henschen denies it, and asserts, that those celebrated brothers only followed the monastic rule,<sup>7</sup> which prevailed in Ireland, during their period. Miræus has a notice of him at this date.<sup>8</sup> It would seem, that Colgan had prepared

of Fort, in the county of Wexford, together with a Relation of the Disposition and some peculiar Customs of the Ancient and Present Native Inhabitants thereof.”—“Journal of the Kilkenny and South-east of Ireland Archaeological Society,” New Series, vol. iv., part i., p. 69, and n. (6).

<sup>49</sup> See Father Henschenn’s remarks, in “Acta Sanctorum,” tomus i., Maii i. De S. Brioco. Commentarius Praevius, sect. 6, p. 92.

<sup>50</sup> In “Acta Sanctorum Ordinis S. Benedicti.”

<sup>51</sup> See Mabillon’s “Annales Ordinis S. Benedicti,” tomus i., lib. vi., sect. xxv., p. 152.

ARTICLE III.—<sup>1</sup> See his Life, in vol. i., of this work, at January xvi.

<sup>2</sup> It has been interpolated, however, by

later writers.

<sup>3</sup> See “Historia Ecclesiastica Gentis Anglicorum,” lib. iii., cap. xix.

<sup>4</sup> “In Natalibus Sanctorum Canoniconrum.”

<sup>5</sup> See “Acta Sanctorum,” tomus i., Maii i. De S. Ultano Abbatte Fossis et Perronæ, pp. 118, 119.

<sup>6</sup> “Legendum ejus Elogium historicum secundo Benedictino, et in Actis SS. Bollandianis ad diem primam Maii.”—Critices pagii apud Baronius, “Annales Ecclesiastici,” tome xi., A.D. 654, sect. viii.

<sup>7</sup> Henschenn supposed this to be the rule established by St. Columbanus—we presume to say, he meant St. Columba, Abbot of Iona.

<sup>8</sup> See “Festi Belgici et Burgundici,” pp. 223, 224.

materials to give the Life of this saint, for the 1st of May ;<sup>9</sup> and, at this date, Bishop Challenor<sup>10</sup> has placed St. Ultan. He is also known by the name of Outain,<sup>11</sup> the French rendering for Ultanus. The ancient Lives of St. Fursey throw most light on his history. The later Life of St. Fursey, written by John Desmay, has also allusion to this holy man. It may be observed, that Saints Foillan and Ultan were brothers to St. Fursey, and the name of the father was Fintan, dynast over one of the small principalities in Munster. Elsewhere, we have seen, that they were said to be sons to the King of Leinster,<sup>12</sup> but this is incorrect. However, we are told, they were children to Hugh Bannin, King of Munster, according to the History of the Saints of Ireland.<sup>13</sup> Ultan was the eldest of the three brothers; and all received the benefit of a most excellent education. The brothers Ultan and Foillan remained with their parents, while St. Fursey was absent on the western isles of Ireland; and, both continued to lead religious lives, notwithstanding the many dissipations of society, and the temptations, to which they were exposed. On the return of their brother, however, he persuaded them to embrace the monastic profession. Under his direction, they passed some time at Cnobersburg,<sup>14</sup> now Burgh Castle,<sup>15</sup> in the shire of Suffolk, in England. Here, a religious establishment was formed, owing to the munificence of King Sigefrid, their patron and protector. St. Fullen was set over this house, while both his brothers sought a penitential retirement, in a neighbouring desert. There, for a whole year,<sup>16</sup> St. Fursey and St. Ultan lived as anchorites. This happened, during the reign of Sigebert over East Anglia.<sup>17</sup> Afterwards, St. Fursey resolved on leaving England for France, in consequence of the disorders created by Penda, King of the Mercians. Taking with him Saints Ultan and Foillan, with other companions, according to some accounts, St. Fursey went over to Gaul, in the year 640, or perhaps somewhat later. There, he founded a monastery at Lagny. Other statements arrange it, that having been charged to look after the religious establishment in Britain,<sup>18</sup> his brothers did not accompany him to Gaul; but, that they arrived there, only after his death. It is even said, that St. Fursey, after his arrival in Gaul, resolved to go back, in order to visit them in England, but his death occurred, before he could accomplish that purpose. After the demise of St. Fursey, in France, about the year 650, his brothers, Saints Ultan and Foillan, are thought to have left England for the Continent. According to one account, St. Foillan, excited by the desire and intentions of his brother Fursey, went to Rome, in order to receive the Pontifical Benediction from Pope Martin I., who then sat in the Chair of Peter.<sup>19</sup> He is said to have been accompanied there, by his brother

<sup>9</sup> According to his "Catalogus Actuum Sanctorum quæ MS. habenter, ordine Mensium et Dierum."

<sup>10</sup> See "Britannia Sancta," part i., p. 275.

<sup>11</sup> See Les Petits Bollandistes, "Vies des Saints," tome v., Premier Jour de Mai, p. 144.

<sup>12</sup> Such is Hanmer's account. See "Chronicle of Ireland," p. 152.

<sup>13</sup> See the Preface to Haliday's Translation of Keating's "History of Ireland," vol. i., p. lxix.

<sup>14</sup> Here there had been a celebrated Roman encampment, and within its bounds, St. Fursey built his monastery. The place is supposed to have been the Roman Garianonum.

<sup>15</sup> See an account of this place in Lewis' "Topographical Dictionary of England," vol. i., p. 436.

<sup>16</sup> The date has been variously ascribed to years, between 633 to 639.

<sup>17</sup> According to Matthew of Westminster, he ascended the throne of the East Angles, A.D. 636. See "Flores Historiarum," p. 221.

<sup>18</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii i. De S. Ultano Abbate Fossis et Perona, sect. 3, p. 118.

<sup>19</sup> "Foillianus Romam ivit, petitus a Martino Pontifice Episcopalem benedictionem ad infidelium conversionem; qua accepta, ad Gallias venit."—Molanus, in "Natalibus Sanctorum Belgii," die xxxi. Octobris.

<sup>20</sup> See "Ecclesiastical History of Ire-

St. Ultan. However, Dr. Lanigan, seems to think, that Foillan in the interval between that period and his own death was so much occupied in Brabant, that he had no time to visit Rome.<sup>20</sup> The Sovereign Pontiff is related to have consecrated St. Foillan as a Regionary Bishop, and to have given him permission to preach, on account of his great zeal and fervour. This journey to Rome and his consecration are denied by others; yet, as we are assured, without good proof.<sup>21</sup> Yet, if this journey to Rome took place, it must have been, as supposed, after St. Fursey's death.<sup>22</sup> Having received power to preach the Gospel among the infidels, St. Foillan is said to have left Rome, and to have directed his journey towards Gaul, accompanied by his brother St. Ultan. They first went to Lagny, where St. Fursey had lived, and thence, they passed to Perrone, where his remains were deposited.<sup>23</sup> On St. Foillan's return from Rome, he is stated to have rejoined his brother Ultan, who then lived in the diocese of Cambray. In company, they traversed the whole country around, spreading a knowledge of the Gospel, wherever they came.<sup>24</sup> As the Acts of St. Foillan often style him *Præsul*, we are led to conclude, that he received episcopal consecration, at some period of his life. The Mayor of King Clovis, who is also called the Patrician Erchinoald, had erected two great religious establishments; one of these was near his castle of Perrone, on the mountain of Cignes, and the other was at a place, called Mount St. Quintin. According to Desmay, St. Fursey ordered St. Ultan with some religious to occupy Perrone; where, it is said, both of the brothers met; while this statement is discredited, by most writers. St. Fursey was buried in the new church, which had been built at Perrone. St. Foillan was present at the translation of his brother Fursey's remains, in the year 654, according to some accounts.<sup>25</sup> About this time, Ituberga, widow of Pepin de Landen, Mayor over the Palace of Austrasie, with her daughter, St. Gertrude,<sup>26</sup> Abbess, lived at Nivelle, between Mons and Brussels, in Brabant. A religious community of men, as of women, had been established here; and, the two brothers, directing their steps towards this city, applied for admission among the brothers, and were received. Their virtues and talents so far recommended them to the notice of St. Gertrude, that they were appointed to instruct the religious under her rule, in psalmody and in religious practices. Even those villages and hamlets, where the monastic tenants resided, received the benefit of their preaching, through her means. The charge of Perrone monastery was confided to St. Foillan. St. Gertrude was a truly religious and munificent patroness of the saints, and she took care to provide everything necessary for them. It is said, that she founded a monastery at Fosse, or Fossas, where St. Foillan built a church, and established separate cells for the monks, who belonged to it. The direction of this was committed to St. Ultan.<sup>27</sup> She retained St. Foillan at Nivelles, to act as spiritual director over her nuns—to whom he expounded the Holy Scriptures, and gave instruction

land," vol. ii., chap. xvi., sect. xi., n. 107, p. 466.

<sup>21</sup> See Baillet's "Vies des Saints," tome viii., Oct. xxxi., sect. 1.

<sup>22</sup> See Colgan's "Acta Sanctorum Hibernie," Februario ix., Vita S. Fursei, Episcopi et Confessoris, n. 23, p. 300.

<sup>23</sup> This is related, in an old "Vita S. Foillani."

<sup>24</sup> "Tempore Siegeberi Regis, Grimoaldi maioris domus et Eichenaldi Patricii cum seniore corum fratre Ultano in Galliam venit, et una diversa loca peragranda (erat autem Episcopus) Christi Evangelium longo lateque divulgavit."—Menardus, in his Additions to

the "Martyrologium Benedictinum," at Vita Sancti Foillani, p. 900.

<sup>25</sup> In the church of St. John, at Perrone, there is an old picture representing Louis XI. assisting at the translation of St. Fursey's remains. See Murray's Handbook for Travellers in France," sect. x., Route 184, p. 655.

<sup>26</sup> Her feast occurs at the 17th of March, and she departed this life, A.D. 659. See Guillaume Desceuvres' "La Vie de S. Gertrude, Abbesse de Nivelles," published at Paris, A.D. 1612, 12mo.

<sup>27</sup> Such is a statement found, in an old Life of St. Foillan.

and advice. In his chronicle,<sup>28</sup> at A.D. 648, Sigebert places the gift of St. Gertrude to the Irishman St. Foillan. According to some, St. Gertrude made a donation, in favour of St. Ultan, in the year 652, after the death of her mother.<sup>29</sup> She assigned him a tract of country, called Fosse, or Fossas,<sup>30</sup> west of Namur, between the Rivers Meuse and Sambre, then in the diocese of Maestricht, but now in that of Liege. She also furnished him with means, to build a hospital and a monastery. Of the latter, he became first abbot. With the means furnished by St. Gertrude, St. Ultan built a church,<sup>31</sup> which was dedicated to St. Agatha. Fosse—about three leagues from Namur—is called a Monastery of the Scots,<sup>32</sup> by Eginhart;<sup>33</sup> and formerly many such houses were occupied by the Scots or Irish, throughout France and Germany. Perrone was regarded, also, as a monastery for Irishmen. About the year 655,<sup>34</sup> St. Foillan set out, with three of his companions, on a visit to the Monastery of Fosse. On their way, whilst passing through the forest of Sonef,<sup>35</sup> or Charboniere—better known at present as Soigne or Soignies—in Hainaut, they were attacked by robbers<sup>36</sup> and barbarously murdered, while they were engaged singing God's praises.<sup>37</sup> From the account given, regarding the murder of St. Foillan, it would appear, that he was put to death, merely for the sake of plunder, and probably because he had in his possession rich vessels or other articles, which he was then bearing with him to the Monastery of Fosse. As all his companions were put to death, with St. Foillan himself, no news of their fate reached their friends.<sup>38</sup> When the bodies had been stripped of their garments, and dragged to a retired part of the wood for immediate concealment, the murderers, clothed with their dress, escaped, also, with their horses. Hearing no account of St. Foillan, at the time of his expected return, Gertrude sent a messenger to Ultan, that she might learn from him the cause for his brother's delay. As yet, unapprized of Foillan's departure from Nivelles, Ultan could give no information, regarding his missing brother. However, on the following night, he dreamed of having seen a white dove, with its wings dripping blood. He began to fear the death of his brother, from such information as he received, and from all other indications. Sending to St. Gertrude a relation of his dream and surmises, she was filled with the most gloomy apprehension. Immediately, she sent messengers in all directions, to seek intelligence about the missing director and his companions; but, although their martyrdom took place, on the 31st day of October, as was afterwards discovered, their remains were not found, until the 16th day of January, in the year following, and seventy-seven days, after this murder had been committed. The oratory of Rœux was built on the spot, where St. Foillan had suffered martyrdom; and, this afterwards gave rise to the Abbey of

<sup>28</sup> “Fossense monasterium S. Foillanus, Hibernus, dono S. Gertrudis virginis Nivelensis, fundavit, ubi et quiescit.”

<sup>29</sup> See Rev. Alban Butler's “Lives of the Fathers, Martyrs and other principal Saints,” vol. x., October xxxi.

<sup>30</sup> There is an excellent historical account of Fosses, with charters, edicts, &c., relating thereto, contained in a work, edited by M. Jules Borgnet, and intituled, “Documents, inédits relatifs à l'Histoire de la Province de Namur.” This work has been published, at Namur, in 1867.

<sup>31</sup> See Les Petits Bollandistes, “Vies des Saints,” tome v., Mai i., p. 144.

<sup>32</sup> Thus do we read: “monasterium Scotorum : qualia olim multa Scotti sive Hiberni per Germaniam habuerunt.”—Autbeatus

Miræus’ “Codex Donationum Piarum,” p. 89.

<sup>33</sup> In “Historia Translationis SS. Marcellini et Petri.”

<sup>34</sup> See Rev. Alban Butler's “Lives of the Fathers, Martyrs, and other principal Saints,” vol. x., October xxxi.

<sup>35</sup> This forest was also called Sinesia.

<sup>36</sup> By some writers, these are called idolaters.

<sup>37</sup> See Les Petits Bollandistes, “Vies des Saints,” tome v., Mai i., p. 144.

<sup>38</sup> See an account in the Manuscript Flora-rius Sanctorum. The Bollandists' “Acta Sanctorum,” tomus i., Maii i. De S. Ultano Abbatte, sect. i., p. 118.

<sup>39</sup> The religious of this place used to pay each year to the Chapter of Canons at Fosse

St. Foillan, called Feuillan-aux-Rœux.<sup>39</sup> The bodies were removed to Nivelles, where they were buried with much honour. The remains of St. Foillan were shortly after removed to Fosse, at the instance of the Abbot. Those of his martyred companions were preserved at Nivelles, and here, as at Fosse, the memory of all four is invoked.<sup>40</sup> The monks had charge of those relics, and the Secular Canons then succeeding in their place kept them with great care. After the death of his brother, St. Ultan was charged with the administration of Perrone Abbey. Ultan was thought, also, to have been Abbot over Mount Saint Quentin; but, Mabillon could not find an earlier date than the tenth century, for a monastery, at that place.<sup>41</sup> When St. Gertrude perceived her end about to close, she sent one of her nuns to St. Ultan, to learn from him the exact day of her death. The saint prophetically replied: "This day is the 16th of March; Gertrude, the servant of the Lord, shall die to-morrow, during the celebration of the Holy Mass. Tell her not to fear the result; St. Patrick and the angels are ready to receive her into glory."<sup>42</sup> The event corresponded with his prediction.<sup>43</sup> She is said to have departed happily from this life, on the 17th of March, A.D. 659. When St. Amatus,<sup>44</sup> called in French Amé, had been banished from his See of Sion in the Valais, by Theodoric III.,<sup>45</sup> he fled for protection to St. Ultan, at Peronne, where the holy Abbot received him with every token of respect and veneration. Under the influence of Ebroin,<sup>46</sup> the Mayor of his palace, and other evil counsellors, Thierry or Theodoric was abandoned to cruelty, irreligion and other vices, being a persecutor of the bishops and clergy, especially when not subservient to his unjust mode of ruling. The exact year of our saint's departure from this life has been disputed. Dr. Lanigan seems to think, that Ultan died in the year 676, or thereabouts, from the circumstance of Mabillon speaking about him, as living in the year 674, yet, as if he departed not long after such date.<sup>47</sup> About the year 680, the death of St. Ultan is said to have occurred, according to Pagius.<sup>48</sup> This date is followed by Rev. S. Baring-Gould.<sup>49</sup> According to Le Cointe, St. Ultan survived his brother Foillan nearly thirty years, having departed this life, on the 1st day of May, in the year 686.<sup>50</sup> He was buried at Fosse or Fosses,<sup>51</sup> in the church of St. Agatha. During the Norman inroads, this place suffered greatly from their devastations; but, Not-

a piece of gold, or twelve *deniers* of silver; and after his benediction, they were obliged to present their Abbot, to take the abbatial cross, from the altar of St. Foillan. See Les Petits Bollandistes, "Vies des Saints," tome v., Mai i., p. 144, n. 3.

<sup>40</sup> "On a bati depuis un monastere dans la foret de Charboniere au lieu de leur martyre, ou plutot sur la place ou leurs corps furent trouves, et l'on en a fait dans la suite une Abbaye de Premonstre pres de la petite ville de Reux a l'entree du Haynaut."—Baillet's "Vies des Saints," tome vii., Oct. xxxi., sect. 2.

<sup>41</sup> See "Annales Ordinis S. Benedicti," tomus iii., lib. xviii., sect. xlviij., p. 642.

<sup>42</sup> Longueval adds: "L'Auteur qui rapporte les circonstances de cette sainte mort, est bien digne de foi, puisqu'il y etoit present."—"Histoire de l'Eglise Gallicane," tome iv., liv. x., pp. 59, 60.

<sup>43</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Martii xvii., Vita Sanctæ Gertrudis.

<sup>44</sup> His feast is kept at the 13th of September.

<sup>45</sup> He was son to Clovis II., King of Austrasia, at first, and afterwards of all France.

<sup>46</sup> He was assassinated in Neustrie. See L.-P. Anqueti's "Histoire de France," Première Race dite des Mérovingiens, sect. v., p. 54.

<sup>47</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xi., p. 405, and n. 111, p. 666.

<sup>48</sup> He says: "Colitur Ultanus in recentioribus Martyrologiis Irlandis Maii, mortuus circa annum sexcentesimum octogessimum."—Baronius' "Annales Ecclesiastici," tomus xi., A.D. 654, sect. viii., Critices.

<sup>49</sup> See "Lives of the Saints," vol. iv., May i., p. 1.

<sup>50</sup> See, also, Les Petits Bollandistes, "Vies des Saints," tome v., Mai i., p. 144.

<sup>51</sup> See Bishop Challoner's *Britannia Sancta*, part i., p. 275.

<sup>52</sup> These Canons were the first, in 1246, to

ger, Bishop of Liege, caused it to be surrounded by walls, in 974. Then its ruined monastery was converted into a Chapter of Canons.<sup>52</sup> Towards the end of the last century, the relics of St. Ultan had been preserved, in the church of Fosse.<sup>53</sup> Under the name Altanus, Joannes Trithemius has noticed this saint, and his actions, in England, while classing him among the Benedictines.<sup>54</sup> So in like manner does Arnold Wion, Dorgan, Menard and Bucelin. The name of Ultan, without any further designation, occurs in the published Martyrology of Tallagh,<sup>55</sup> at the 1st of May. According to the Martyrology of Donegal,<sup>56</sup> Ultan, son of Maolsneachta,<sup>57</sup> had veneration paid him, on this day. If—as seems to have been thought—he was brother to St. Faollan and St. Fursey, their father's name was Fintan, and some error must have occurred, when calling him Maolsneachta, in the present instance. The name of St. Ultan is entered at this same date, in the anonymous Catalogue of Irish Saints, published by O'Sullevan Beare. This name and designation of his being abbot appear in Henry Fitzsimon's List of our National Saints, as belonging to May-day, the festival set apart for his commemoration.<sup>58</sup> The general account of his conduct and example is the grand criterion, by which the world, unto the very end of time, should easily recognise the true Christian man.

ARTICLE IV.—ST. NATHCHAOIMHE, OR MACHOEMI, ABBOT OF TERRYGLASS, COUNTY OF TIPPERARY. [*Sixth Century.*] Authentic particulars of this holy person's Acts have not reached us; but, popular traditions in Ireland, especially when derived from time immemorial, and not drawn from the conjectural reveries of modern writers, often lead by some indirect and mysterious clue to the elucidation of historic facts. In the Martyrology of Tallagh,<sup>1</sup> the feast of St. Mochoemi of Tir-da-glas is assigned to the 1st of May. In the Feilire of St. Ængus,<sup>2</sup> at the 1st of May, the festival of this holy man is celebrated. The commentator identifies him, likewise, as Abbot of Tir-dá-glas, and Caemgen's brother.<sup>3</sup> In the Martyrology of Marianus O'Gorman, he is also noticed. We deem it quite probable, that *Nath*, or *Mo*, are only prefixes to the original name of Choem, Chaoimhe, or Choemius. The Bollandists<sup>4</sup> have some remarks, in reference to Mochœmius of Tyrdeglass, at this date. This saint, as we have already seen, was brother to the illustrious St. Kevin,<sup>5</sup>

celebrate the Fête Dieu, at the request of Robert, Bishop of Liege.

<sup>53</sup> See Les Petits Bollandistes, "Vies des Saints," tome v., Mai i., p. 144, and n. 3.

<sup>54</sup> See "De Viris Illustribus Ordinis S. Benedicti," lib. iii.

<sup>55</sup> Edited by Rev. Dr. Kelly, p. xxiii. In the Franciscan copy we have simply entered *Ultan*.

<sup>56</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

<sup>57</sup> Dr. Todd says, in a note, at this word, Maolsneachta. The more recent hand adds: οἱρόλεμ ἀριθμηταῖς παλαιοῖς αὐτῷ πύργοι, qui εοντιν τοις κοιταῖς—perhaps we should read columbarium—ποττῆς, et cetera. "I think he is the brother of Faolan and Fursey, who are venerated on the same day at Fossæ, &c." The man here set down for his father is manifestly erroneous.

<sup>58</sup> See O'Sullevan Beare's "Historiae Catholicæ Iberniæ Compendium," tomus i.,

lib. iv., cap. xi., xii., pp. 50, 57.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxii. The Franciscan copy has mochoemi Τιμοδογλάρ.

<sup>2</sup> In the "Leabhar Breac" copy we find the following entry:—

KL. mai mochoemi  
Sein philip aghairiu  
Ano timorecan iرعاfliu  
pprocept alaino ihu.

It is thus translated into English by Dr. Whitley Stokes:—"On May's Kalends my Cœmi. (The) birth of Philip who is noblest. Then began what is highest, Jesu's delightful preaching."

<sup>3</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. lxxviii., lxxxiii.

<sup>4</sup> See "Acta Sanctorum," tomus i., Maii i. Among the pretermitted saints, p. 5.

<sup>5</sup> See his Life, at the 3rd of June.

founder of Glendalough;<sup>6</sup> as also to St. Coeman<sup>7</sup> of Annatrim. Caeniell,<sup>8</sup> daughter to Cennfhiannon, son of Ceis, was mother to both of these holy personages;<sup>9</sup> while their father was known as Coemlog.<sup>10</sup> It is related, that they had a sister, variably called Caemh, Coine, or Coemoca. Even yet, there is a local and very generally received belief,<sup>11</sup> that Kevin, Keen (? Keem)<sup>12</sup> and Kine<sup>13</sup> were brothers. This opinion is perfectly accordant with our saint's memorials, as also with the genealogies and calendars. We may assume, as they belonged to a Dal-messincorb family,<sup>14</sup> that they were born in ancient Lagenia. It appears possible, that under his brother, St. Kevin, Abbot of Glendalough, Mochoem had been initiated to the profession of a religious life. Certain local traditions seem to have some such origin. This saint—the brother of St. Kevin—perhaps effected some foundation near the romantic “Meeting of the Waters,” in the county of Wicklow, before he removed to Tir-da-glas. This may have been at Kilkine,<sup>15</sup> in the parish of Ballykine,<sup>16</sup> and it seems probable enough, both these places had been named from Mochoem; although, we have already stated, that a sister, called Caemh, or Coine,<sup>17</sup> may have lived there, and possibly may have given denomination to that place. The parish of Ballykine<sup>18</sup> is ecclesiastically treated as one of four denominations, which constitute the parish of Rathdrum.<sup>19</sup> What we are about to record is a story told by the Wicklow peasants, living in the valleys of the Avonmore and Avonbeg. Being placed by his brother St. Kevin at Glendalough to attend solely the sheep, St. Kine had scarcely begun his charge, when he was diverted from the care of the sheep by observing a deer, suckling a babe at the Deer Stone, now hollowed in the centre, and still to be seen at Glendalough. Recollecting himself, and finding he had been disobedient, he ran back to crave the pardon of St. Kevin. This saint, as a penance, ordered him to march backwards with his face to Glendalough, and along the current of the Avonmore, holding a withered holly in his hand, and to continue his route, until the withered holly should grow green again. He came to a place, now called the May Hole, on the 1st of May.<sup>20</sup> It is situated, under the finely wooded banks on the river,<sup>21</sup> and within a few yards of the “Meeting of the

<sup>6</sup> See Colgan's “Acta Sanctorum Hiberniae,” xii. Martii. Vita S. Dagani, nn. 4, 5, 6, 7, p. 586.

<sup>7</sup> His feast occurs, at the 3rd of November.

<sup>8</sup> Others call her Coemgel.

<sup>9</sup> See Rev. Drs. Todd and Reeves' “Martyrology of Donegal,” pp. 116, 117.

<sup>10</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. clxvii.

<sup>11</sup> In the southern part of the county of Wicklow.

<sup>12</sup> See what is said, at notices of St. Caemhog, for the 22nd of July, where in the Martyrology of the O'Clerys, he is called brother to Caoimhghin or Kevin, and to Nataeoimb, of Tir-da-glas.

<sup>13</sup> It is just possible, that the local tradition may have been confused, and that this had been the name for a sister.

<sup>14</sup> See Colgan's “Acta Sanctorum Hiberniae,” xii. Martii. De S. Dagano Abbate et Episcopo, cap. i., p. 584.

<sup>15</sup> It is in the barony of Ballinacor south, and county of Wicklow.

<sup>16</sup> Archdall has a statement, that St.

Kevin's brother—probably, he says, St. Dagan—founded an abbey here, where Whaley Abbey has been erected on the former site. See “Monasticon Hibernicum,” p. 760. However, St. Dagan was not the brother, but the nephew, of St. Kevin.

<sup>17</sup>Allusion has been made to her already, at the 4th of April, and in a conjectural way, as a sister to St. Kevin, founder of Glendalough.

<sup>18</sup> Some curiously inscribed stones, at Ballykeen, with illustrations and descriptions, have been given by G. H. Kinahan, in “The Journal of the Royal and Archaeological Association of Ireland,” vol. vi., part iii., Fourth Series, No. 57, pp. 224 to 228, and p. 236.

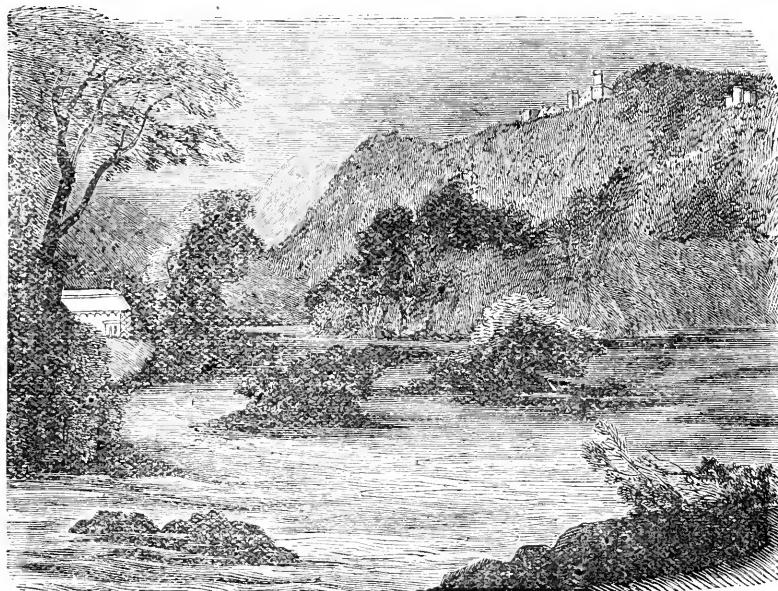
<sup>19</sup> See “Parliamentary Gazetteer of Ireland,” vol. i., p. 175.

<sup>20</sup> The scenery is here illustrated, in a drawing on the wood, by William F. Wakeman, and engraved, by Mrs. Millard.

<sup>21</sup> This locality is described as embracing the

“loved domains of peace,  
The chosen haunt, of music's feathered  
throng.”

Waters," in the celebrated Vale of Ovoca. Then and there, the holly revived. To the present time, on May-day morning, many bathe in this deep part of the river, and hoping to be cured from every kind of malady. Men and beasts wash or are washed in it. St. Kine's well is in the townland of Ballynacarrig Upper, a mile from Rathdrum, on the old mail-coach road. Near it is a remarkably-shaped stone, and about this a curious legend is told, connecting it with St. Kine.<sup>22</sup> The place, however, to which Nathchoemhe chiefly belonged is now known as Terryglass, a parish in the barony of Lower Ormond, county of Tipperary. The ruins of



Meeting of the Waters, County of Wicklow.

the former religious establishments here remain; but, probably, few portions of the more early erection. The present holy man was born, as seems probable, in the sixth century. At Tir-da-glas, near the Shannon, he is said to have been a disciple to St. Columba,<sup>23</sup> the son of Crimthann, and who was the founder of that monastery. Our saint is called Mochumin or Mochuma,<sup>24</sup> in the Life of St. Fintan,<sup>25</sup> Abbot of Clonenagh, who lived contemporaneously

—“Original Poems and Lyrics,” by Stephen Nolan Erlington. The Vale of Ovoca, p. III.

<sup>22</sup> On a certain occasion, near this well, St. Kine accosted a Hacketstown man, who was bathing his feet. He was wearied after his journey, in pursuit of a thief, who had stolen his cow. St. Kine intimated to the man, that he was on the right track after the thief, and that he should find the cow had calved on the stone quite near. The marks of the cow's feet, of the calf's feet, of the man's feet, and the feet of a boy he had with him, are to be seen on this stone, as also the staff's point.

This was the tradition of a respectable and intelligent old woman over eighty, then living near the place, in June, 1871.

<sup>23</sup> His feast occurs, at the 13th of December.

<sup>24</sup> Colgan states, that this name differs not from Nathcaeme. See “Acta Sanctorum Hiberniae,” Februarii xvii. Vita S. Fintani, Abbatis Cluain-Ednech, cap. iii., p. 350, and No. 7, 8, pp. 353, 354.

<sup>25</sup> See his Life, at the 17th of February, in vol. ii., of this work, chap. i.

<sup>26</sup> See Ussher's “Index Chronologicus,” at A.D., DL., p. 531.

with him. St. Mocumin flourished in the year 550.<sup>26</sup> He is said so have succeeded St. Columba,<sup>27</sup> his master—whether immediately or otherwise—as Abbot over Tir-da-glas. The date for St. Nathchaoimhe's death has been placed, at the 1st of May, A.D. 584.<sup>28</sup> It is stated, that he was there interred.<sup>29</sup> The festival of Nathchaoimhe, was celebrated on this day, as we read in the Martyrology of Donegal.<sup>30</sup>

ARTICLE V.—ST. BRECAN, OR BRACAN, BISHOP OF ARDERACCAN, COUNTY OF MEATH, OR OF ARRAN ISLAND, COUNTY OF GALWAY, OR OF KILBRECKAN, COUNTY OF CLARE. On the 1st of May, the Martyrology of Tallagh<sup>1</sup> registers the name of Bracan, designated Bishop. A conjecture of Duald Mac Firbis makes him descend from the race of Corlmac Cas, son to Oilill Olum. We read, that veneration was given, on this day, according to the Martyrology of Donegal,<sup>2</sup> to Breca, Bishop. Some think, remarks the calendarist, that this was Breca of Ara, and of Cill Breca, in Thomond. This latter place is now known as Kilbreckan,<sup>3</sup> barony of Upper Bunratty, and county of Clare. Such is William M. Hennessy's identification.<sup>4</sup> This holy man is said to have been son to Eochu Balderg,<sup>5</sup> or “Eochy of the red spot.”<sup>6</sup> This latter deformity of his birth was removed by St. Patrick,<sup>7</sup> who baptized his father, Cairthend Blat, or Carthenn Blod, chief of the Uí-Toirdhelbaigh, in the parish of Killaloe, county of Clare. It is stated, that he presided at first over Ardbraccan, in the county of Meath.<sup>8</sup> There is a Killbrickan<sup>9</sup> near Mountrath, Queen's County; a Killbrickan,<sup>10</sup> also, in the parish of Earlstown, county of Kilkenny; there are two places so called, in the county of Carlow;<sup>11</sup> there is a Kilbrickan, also, in the county of Galway.<sup>12</sup> At St. Breca's village, Arranmore, beyond the Bay of Galway, the remains of two churches are to be found.<sup>13</sup> There are nine ruined ones scattered through that island, and three more ancient churches are known to have

<sup>27</sup> His death has been referred, by Archdall, to A.D. 548, or rather to 552. See “Monasticon Hibernicum,” p. 676.

<sup>28</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 210, 211.

<sup>29</sup> See Usher's “Britannicarum Ecclesiasticum Antiquitatem,” cap. xvii., p. 498.

<sup>30</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy enters Braccan ep.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

<sup>3</sup> In the parish of Doora. It is noted, on the “Ordnance Survey Townland Maps for the County of Clare,” sheet 34.

<sup>4</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. Series, vol. i., part i., pp. 86, 87, and n. 6.

<sup>5</sup> The brother of this Eochy was Aengus, the son of Cairthenn Finn, and he is said to have been father to St. Dimma Dab, Bishop of Connor, whose Life will be found, at the 6th of January.

<sup>6</sup> In the Irish Tripartite Life, this is stated to have been a clot of gore, formed on his body.

<sup>7</sup> See his Life, at the 17th of March, vol. iii., chap. xix., of this work.

<sup>8</sup> See Rev. A. Cogan's “Diocese of Meath, Ancient and Modern,” vol. i., chap. vii., pp. 48, 49.

<sup>9</sup> It is in the parish of Offerlane, barony of Upperwoods, and it is noticed, on the “Ordnance Survey Townland Maps for the Queen's County,” sheets 17, 23.

<sup>10</sup> It is in the barony of Shillelogher, and it is noted, on the “Ordnance Survey Townland Maps for the County of Kilkenny,” sheets 26, 27.

<sup>11</sup> One in the parish of Fennagh, the other is in the parish of Templepeter, both are in the barony of Forth, and they are marked, on the “Ordnance Survey Townland Maps for the County of Carlow,” sheet 13.

<sup>12</sup> In the parish of Kilcummin, and barony of Moycullen. It is shown, on the “Ordnance Survey Townland Maps for the County of Galway,” sheet 65.

<sup>13</sup> See Mr. Hills' Article, in the “Gentleman's Magazine,” part i., for 1864. It is intituled, “Notes on the Architecture of Ireland.”

<sup>14</sup> The writer was shown, on the occasion of a visit there, a *gort*, or small garden, by a

existed. It may have happened, that the St. Breca, there venerated, had a festival for this date. Aran, now having its simple, industrious, and fine race of people living on a soil, actually procured from the ocean,<sup>14</sup> in many cases, was once no better than a wild rock. It is strewed over with those ruins—which may still be seen—of the old hermitages; and, at their best, these could have been but such places as sheep would huddle under, in a storm, and shiver in the cold and wet.<sup>15</sup> It seems probable, however, that more than one St. Breca, or Bracca, must have been connected with the various localities already specified. An old church stood on a hill, to the south of Drumcondra, or Drumconrath,<sup>16</sup> in the Deanery of Kells, and county of Meath, at a place called Loughbraccan.<sup>17</sup> This old church has been demolished, and its ruins are now inconsiderable.<sup>18</sup> Whether the lake here mentioned took name from the present saint or not, is a matter for conjecture; while his time and exact place are yet involved in great obscurity.

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ARTICLE VI.—ST. OSSEN, OR OISSENE FOTA, ABBOT OF CLONARD, COUNTY OF MEATH. [Seventh Century.] On the 1st of May, the Martyrology of Tallagh<sup>1</sup> registers, Ossen Mac Maillsnechta. The Bollandists quote the same authority, at this date, for Ossenus filius Moelsneachte; and they remark, that nothing more occurs to distinguish him from various Irish saints, bearing the same name.<sup>2</sup> St. Ossenius, surnamed the Long,<sup>3</sup> probably on account of his uncommon stature, was Abbot of Clonard. We find the name of Oissen, likewise, occurring in the Martyrology of Donegal,<sup>4</sup> on this day. The compiler adds, how the Cain Adhamnuain states, of the holy sureties, whom Adamnan<sup>5</sup> found to free the women from every captivity, and from every distress that fell upon them, was Oisin, son to Glas, Abbot of Cluain-ferta Molua.<sup>6</sup> Yet, as the present Abbot of Clonard is called son to Maillsnechta, by the Tallagh Martyrology, it seems clear, that the O'Clerys fell into a mistake, in their conjecture, regarding his father's name. Authorities unite in making this saint preside over the Abbey of Clonard. Yet, it could only have been during a very brief term; for, his predecessor, St. Colman, bishop and abbot here, died on the 8th of February.<sup>7</sup> He was the son of Aiteldubh, and his

peasant, who informed him, that his grandfather brought sea-sand and sea-weed in baskets from the sea-shore, which he laid on the naked rocks to form a soil of considerable depth. A good stone house was built by the tenant on that spot, and a wall enclosed the small tenement. For that poor homestead and plot—where not only were the improvements, but even the very soil created by the peasant's unaided toil—one pound annually was exacted as a rent. No human ingenuity could procure much more than such a return, from the culture of that *gort*; and, yet, this was only a solitary instance of similar hard cases, which fell under the writer's observation.

<sup>15</sup> See Froude's "Short Studies," vol. ii., p. 216.

<sup>16</sup> As specified on William Larkin's "Map of the County of Meath," published in 1812.

<sup>17</sup> There is a townland and parish so named, in the barony of Lower Slane. They are described, on the "Ordnance Survey

Townland Maps for the County of Meath," sheets 3, 6.

<sup>18</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., p. 294.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly. p. xxiii. The Franciscan copy has it Oren mac maेirnechta.

<sup>2</sup> See "Acta Sanctorum," tomus i. Maii i. Among the pretermitted saints, p. 3.

<sup>3</sup> See Colgan's "Acta Sanctorum Hibernie," xxiii. Februarii, Vita S. Finniani, Appendix, cap. v., p. 406.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

<sup>5</sup> See his Life, at the 23rd of September.

<sup>6</sup> He continues, "I do not find any other Oisene, who is not named from some church, except this, and the Oissene, who is on the 22nd of July."

<sup>7</sup> See some notices regarding him, at that day.

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 264, 265.

death is stated to have occurred, in 652.<sup>8</sup> The present saint followed him to the tomb, within less than three months, as he died on the 1st of May succeeding.<sup>9</sup> The Annals of Clonmacnoise state the year was 651; those of the Four Masters, A.D. 652; while, those of Ulster place his death under the year 653.<sup>10</sup> Colgan conjectures, that the present St. Ossen might be confounded with St. Ascusius, Bishop;<sup>11</sup> but, this is manifestly erroneous. From the Irish calendar, preserved in the Royal Irish Academy, we only find, at this date, the simple entry of Ossein,<sup>12</sup> without patronymic or place designated.

**ARTICLE VII.—ST. LUAITHRENN, VIRGIN OR WIDOW.** According to the Martyrology of Donegal,<sup>1</sup> there was veneration given on this day to Luathrenn. In the table appended to this record, our saint is said to have been a Virgin, or a Widow.<sup>2</sup> Again, in the Introduction to that work, it is stated, there can be no question of a Cill Luathrenn having been in Leinster.<sup>3</sup> Perhaps, we should connect the present saint, with such a locality; for, she has a festival distinct from that of her namesake, the Virgin Luathrenn, who was venerated, on the 8th of June, and at a place, similarly denominated, in Corann, of Connaught. There is a townland and parish called Killurin,<sup>4</sup> in the barony of Shelmaliere West, county of Wexford,<sup>5</sup> and it probably derived its denomination from a saint, bearing such a name. Yet, we only find two saints, called Luathrenn, in our Irish calendars. There is also a place, formerly called Cill Iurin, and now known as Killurin,<sup>6</sup> a townland in the west of the parish of Geshill, in the King's County. Here stood a castle, which was taken by O'Carroll, and by the Earl of Kildare, in 1532. Nothing but the entrenchments around it now remain.<sup>7</sup> According to popular tradition, three saints, who were sisters, lived near Millstreet,<sup>8</sup> in the county of Cork. One named Latierna is still venerated in the parish of Dromtarriff.<sup>9</sup> There is a holy well and "pattern," on some day in the month of May. The people suppose, that unless they make their rounds, on that occasion, no good luck will attend them during the rest of the year. Another of those sisters is venerated at Cullen,<sup>10</sup> or as pronounced by the Irish-speaking population, Cuiling. There is a holy well, near the site of that old church, to which people come from great distances, to be cured of diseases. There is also an old whitethorn, growing outside the churchyard, and which, tradition says, covers her grave.<sup>11</sup> Nothing seems to be known, regarding the third sister; nor does it appear, that the names Latierna and Luathrenn may be assimilated.

<sup>9</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 14.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 264, 265, and n. (u). *Ibid.*

<sup>11</sup> See "Trias Thaumaturga," Vita Sexta S. Patricii, n. 122, p. 114.

<sup>12</sup> Thus Opprem, in Common Place Book F, at p. 43.

**ARTICLE VII.—**Edited by Drs. Todd and Reeves, pp. 116, 117.

<sup>2</sup> See *ibid.*, pp. 434, 435.

<sup>3</sup> See *ibid.*, p. xxxix.

<sup>4</sup> Marked on the "Ordnance Survey Townland Maps for the County of Wexford," sheets 31, 32, 36, 37.

<sup>5</sup> See Lewis' "Topographical Dictionary

of Ireland," vol. ii., p. 157.

<sup>6</sup> It is noted, on the "Ordnance Survey Townland Maps for the King's County," sheets 24, 25.

<sup>7</sup> This castle is shown on the old map of Leix and Ophaly, made in the reign of Philip and Mary. See Dr. O'Donovan's "Annals of the Four Masters," vol. v., pp. 1410, 1411, and n. (o). *Ibid.*

<sup>8</sup> In the parish of Drishane, and barony of West Muskerry, shown on the "Ordnance Survey Townland Maps for the County of Cork," sheet 39.

<sup>9</sup> It is situated in the barony of Duhallow, and it is described, on sheets 23, 30, 31, 39, 40. *Ibid.*

<sup>10</sup> This is not far from Millstreet, county of Cork.

ARTICLE VIII.—ST. AEDHGEIN, OR AEDGEIN, BISHOP AND ABBOT OF FORE, COUNTY OF WESTMEATH. [*Eighth Century.*] In the Martyrology of Tallagh,<sup>1</sup> at the 1st of May, we have the simple entry Aedgein, Fobhair, without any other distinction. The Bollandists, alluding to the same authority, at this date, enter Aidgenus Fovariensis.<sup>2</sup> The town of Fore is called *Baille Fobhar*, “the town of the books,” by Ussher.<sup>3</sup> But, Dr. O’Donovan says, the name is derived from the many springs, which flow from the hill into a mill-pond, at the village of Fore.<sup>4</sup> Except that St. Aidghenius is numbered among the Abbots and Prelates of Fore, in the eighth century,<sup>5</sup> little more is known regarding him. Under the head of Fabhar, Duald Mac Firbis enters, Aedgin, bishop and abbot of Fabhar, and that he rested A.D. 766, on May 1st.<sup>6</sup> This, too, agrees with a statement, found in the Annals of the Four Masters.<sup>7</sup> It is quite likely, the present saint may have been one of those anchorites, who lived at Fore, from the earlier part of the eighth century, and a representative of whom continued to reside<sup>8</sup> there in a cell, so late even as the last century.<sup>9</sup> The anchorite’s cell has been used for years back, as a cemetery for the Nugent family.<sup>10</sup> This day, the Martyrology of Donegal<sup>11</sup> registers the name of Aedhgein, Bishop and Abbot of Fobhar.

ARTICLE IX.—ST. GOIBNEN, OR GOBNENUS. At the 1st of May, the Bollandists<sup>1</sup> quote the Martyrology of Tallagh, for Colmanus, id est, Gobnenus;<sup>2</sup> but, no light is thrown on his history. In the published copy,<sup>3</sup> there seems to be a transcriber’s mistake, in the entry, Colman i Gaibnedhi. At Cranfield parish, in the county of Antrim, there is a well, long famed for its healing efficacy. A spring is said to have been produced by St. Patrick, in a miraculous manner, and at a locality, called Domhnach Combuir. This place the saint received from one Colladius, or Colla. As the fountain sprung up after the Irish Apostle’s prayers, it was afterwards called in the native tongue *Slau*, on account of its sanitary properties; for many when afflicted with grievous distempers were restored to health, after drinking from its waters.<sup>4</sup>

<sup>1</sup> The name of this saint is not known, but a popular legend states, that she went to fetch some fire from a smithy. The smith is said to have made some rude remark, regarding the beauty of her feet. The saint is said to have grown vain thereat; but, soon feeling sorrow for her fault, she prayed, that no smith should ever live again at Cullen. According to another version, in consequence of her bann, it is said, no fire can be lighted there, for a smith’s purpose. The foregoing information was given to the writer, in a letter from Father Denis Murphy, S.J., and headed, Presentation Convent, Douglas-street, Cork, August the 15th, 1878.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy has *Aeogein fobhaip*.

<sup>2</sup> See “Acta Sanctorum,” tomus i., Maii i. Among the pretermitted saints, p. 3.

<sup>3</sup> See “Primordia,” cap. xvii., p. 966.

<sup>4</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. iii., n. (s), pp. 22, 23.

<sup>5</sup> See Colgan’s “Acta Sanctorum Hiber-

niae,” xx. Januarii, Appendix ad Acta S. Fechini, cap. iii., p. 143.

<sup>6</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. Series, vol. i., part i., pp. 108, 109.

<sup>7</sup> See Dr. O’Donovan’s edition, vol. i., pp. 368, 369.

<sup>8</sup> See Sir Henry Piers’ “Chronographical Description of Westmeath,” p. 65.

<sup>9</sup> See Harris’ Ware, vol. ii., “Antiquities of Ireland,” chap. xvii., sect. i., p. 135.

<sup>10</sup> See Rev. A. Cogan’s “Diocese of Meath, Ancient and Modern,” vol. iii., chap. lxxiv., pp. 565, 556.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

ARTICLE IX.—<sup>1</sup> See “Acta Sanctorum,” tomus i., Maii iii. Among the pretermitted saints, p. 3.

<sup>2</sup> In the Franciscan copy, we read *Colman*, and over this name the comment *et Sobrinus*.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxii.

<sup>4</sup> It was likewise called St. Patrick’s Well, and Colgan says it appears to have been

Whether this saint and locality can be connected with Cranfield parish, we have no means for discovering ; but, in the latter place, on May Eve, pilgrims were accustomed to resort, in 1727, to a running spring, said to have been consecrated by St. Colman, a famous Irish saint. These persons emptied and cleaned this well, in the twilight, and prayed around it during the night. The following May morning, small transparent amber stones were found, at the bottom. These were taken out, and carried by the people as preservatives from accidents by fire or water. They were in reality crystals of gypsum, or sulphate of lime, a salt sparingly soluble in water. They were chiefly sought, by those intending to emigrate. Stations were held here, also, on the 29th and 30th of June, and these were attended by a large number of persons. Since 1828, the visitations have been discontinued.<sup>5</sup> As the stations were designed to honour a St. Colman, and as they were completed on the 1st of May, there is no other saint of this name then venerated, although there are very many Colmans, in our calendars. It is also very remarkable, that in Ireland, the holy wells were frequented by the peasantry, on May Day, and that patterns were held, at various places, at the same date. Not far from the foot of the Paps' Mountains, and about a mile from Killarney, there is a large stone fort or Caher, called Caher Crubhdarrig.<sup>6</sup> Near it, there is a holy well, at which a great pattern used to be held, on May 1st. This pattern has been suppressed by the local clergy, for many years back. Rounds are still made at the well, on May 1st.<sup>7</sup> Goibnen was venerated on this day, as we find recorded, in the Martyrology of Donegal.<sup>8</sup> Little do we know concerning this saint, his age, or his exact locality ; yet, we may rest assured, his thoughts were often employed on sacred subjects, like so many of the holy persons, who lived contemporaneously with him. These were accustomed to pious and penitential exercises, while they were always careful to attend morning and evening to special devotions.

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ARTICLE X.—ST. DUICHOLL, OF CLUAIN-BRAOIN. The name of this saint occurs, in the Martyrology of Tallagh,<sup>1</sup> at the 1st of May, as Dicholla Cluana-brain. The Bollandists, quoting the same authority, have notices of St. Dichullus of Cluain-Brain, for the present day.<sup>2</sup> There was a place, formerly known as Cluain Bhríain, meaning Brian's Lawn or Meadow,<sup>3</sup> and now Anglicized Cloonbrien. This is now a townland, in the parish of Athlacca, near Bruff, in the county of Limerick.<sup>4</sup> But, whether or not it can be identified with the present locality is questionable. The ancient name for Castletown, in the county of Louth, is said to have been Cluain Braoin ; and, with the

that miraculous fountain, which in his time was near the church of Cramchoill, or near the church of Schire, as both lay within Dal-adra, in the diocese and territory of Connor. See "Trias Thaumaturga," Jocelyn's *Vita S. Patricii*, cap. cxxxvi., p. 183. And "Acta Sanctorum Hibernie," xx. Februarii, *Vita S. Olcani*, p. 376, and nn. 14, 15, 16, p. 378.

<sup>5</sup> See Rev. Dr. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (1), p. 88.

<sup>6</sup> Not far from this Caher, there is another but a smaller stone fort, called Cahereen. This is said to have been a Royal residence.

<sup>7</sup> The foregoing information was communicated by Mr. Michael Warren of Killarney, to Rev. James Graves, M.A., Rector of Stoneyford, in May, 1884, while we were at the meeting there of the Kilkenny Archaeological Society.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy has it *Dicollo Cluam Bram*.

<sup>2</sup> See "Acta Sanctorum," tomus i., Maii i. Among the pretermitted saints, p. 3.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (c), p. 1035.

<sup>4</sup> See "Ordnance Survey Townland Maps

saints of this locality, we find the present holy man classed.<sup>5</sup> Colgan alludes to various holy persons bearing this name; but, he does not furnish a clue for identification of the age, when the present saint flourished.<sup>6</sup> The Tripartite Life of St. Patrick has a prophecy of the Apostle, concerning a certain Dichul. It calls him "abbas Ernatiensis,"<sup>7</sup> and he was afterwards abbot of Louth.<sup>8</sup> Who he was, otherwise, or at what time he lived, is not known; at any rate, he lived long after St. Patrick's days, as Jocelyn relates.<sup>9</sup> Colgan conjectures, that he was the Dichul, revered in the church of Chuainbraoin, near Louth, and that this might have been, what the Tripartite Life calls Ernatiensis. But, he says nothing, as to the time of its erection, or by whom it had been founded, and whether or not, it had been an abbey.<sup>10</sup> The place is thought to be unknown, by Archdall; and, yet, in his account of the abbey at Louth, that writer affords the proper clue to where Ernaidhe was, by printing the Inquisitions referring to Orney, *alias* Nurney, or le Urney.<sup>11</sup> It seems probable, that on Dichul's translation to Louth, the church at Urney had been annexed to that monastery. Diucholl of Cluin Braoin is entered, in the Martyrology of Donegal,<sup>12</sup> as having a festival, at the 1st day of May.

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ARTICLE XI.—ST. CAIRRE, BISHOP OF MAGH BILE, OR MOVILLE. Under the head of Magh-Bile, Duard Mac Firbis enters, Cairre, Bishop of Magh Bile, at May 1st.<sup>1</sup> His festival is entered, at the 3rd of this month, in other Martyrologies.<sup>2</sup>

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ARTICLE XII.—ST. MAINCHEIN, OR MONCHENUS. His record is found, in the Martyrology of Tallagh,<sup>1</sup> for the 1st of May. At this same date, and citing the same authority, the Bollandists have Monchenus.<sup>2</sup> It is thought, he was a descendant of Conall Gulban.<sup>3</sup> On this day, veneration was given to Mainchein, as we read it set down, in the Martyrology of Donegal.<sup>4</sup> But, his Acts do not appear to have been preserved.

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ARTICLE XIII.—ST. ASAPH, BISHOP OF ST. ASAPH, WALES. [Sixth Century.] In the Roman Martyrology, at the 1st of May, St. Asaph, bishop,

for the County of Limerick," sheet 39.

<sup>5</sup> See "Louth Extracts for the Irish Ordnance Survey," vol. i., p. 142, now preserved in the Royal Irish Academy.

<sup>6</sup> See "Acta Sanctorum Hiberniae," Januarii xvi. Vita S. Fursæi Confessoris, n. 6, p. 92.

<sup>7</sup> The Irish word Ernaidhe, which signifies "an oratory," is usually rendered Nurney or Urney, in our topographical designations. See Rev. Dr. Reeves' "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII," &c., n. (o), pp. 16, 17.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xciv., xciv., p. 166.

<sup>9</sup> See *ibid.* Sexta Vita S. Patricii, cap. cxl., p. 96, and n. 148, p. 115.

<sup>10</sup> From these premises Archdall deduces this notable statement: "We are told, that St. Patrick founded an abbey at Cluaim-

broain, near the town of Louth."—"Monasticon Hibernicum," p. 452.

<sup>11</sup> See *ibid.*, pp. 476, 478.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

ARTICLE XI.—<sup>1</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 120, 121.

<sup>2</sup> See the Martyrologies of Tallagh and of Donegal.

ARTICLE XII.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxiii. The Franciscan copy has manchein.

<sup>2</sup> See "Acta Sanctorum," tomus i., Maii i. Among the pretermitted saints, p. 3.

<sup>3</sup> If so, he was distantly related to the great St. Columkille. See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbae, cap. iii., p. 481.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

ARTICLE XIII.—<sup>1</sup> See "Apologia pro

is commemorated. By Father Stephen White, he seems to be classed among the Irish Saints.<sup>1</sup> However this may be, the holy Bishop Asaph was commemorated with special veneration in England, Wales, Scotland and Ireland. At this date, the Bollandists have set together some few notices, referring to him.<sup>2</sup> John of Tinmouth's Life of St. Kentigern seems to be the chief authority known, to elucidate his Acts;<sup>3</sup> together with the Lectio[n]es in the Breviary of Aberdeen, which are chiefly legendary. He flourished in the sixth century;<sup>4</sup> but when or where he was born has not been ascertained. By some writers, it has been stated, that he was a native of North Wales.<sup>5</sup> It is supposed, that St. Kentigern,<sup>6</sup> or Cyndeyrn,<sup>7</sup> was the founder of Llanelwy, or St. Asaph,<sup>8</sup> when he had fled away from Scotland. In his place of refuge, it is stated, that he collected a community, consisting of nine hundred and sixty-five monks, who lived a life of great self-denial, under his rule; of these, three hundred illiterate ones were employed in agriculture, three hundred more worked in the monastery, while three hundred and sixty-five kept up the Divine psalmody, day and night.<sup>9</sup> According to Camerarius, St. Asaph came from Scotland to Wales, in company with St. Kentigern. The latter settled, in that part of the present Flintshire, which was removed some few miles inland from the town of Rhyl, on the shore of the Irish Sea. Caswallon, uncle of Maelgwyn Gwynedd, was then ruler over that district of North Wales. He assigned to St. Kentigern that pleasant tract of country, between the Rivers Elwy and Clwyd.<sup>10</sup> To the year 543<sup>11</sup> has been assigned the establishment of a See at that place, known at first as Llanelwy. Among St. Kentigern's disciples, St. Asaph, distinguished for his noble birth, was still more admirable for the virtues and miracles, which adorned his early years. About the year 560, it is thought, St. Asaph was consecrated bishop. On St. Kentigern's return to Glasgow and Strathclyde, he left that place to his disciple St. Asaph, where so flourishing a community had been established. He then ruled with great sanctity, both the bishopric and monastery; and, so greatly was he venerated, both as bishop and abbot, that the former title of Llan-Elwy was exchanged for that of St. Asaph, which it retains to this day.<sup>12</sup> The See of St. Asaph was intended for the principality of Powys.<sup>13</sup> To St. Asaph has been attributed a Life of St. Kentigern, his master; but, for this statement, there is no great authority.<sup>14</sup> If we are to credit Dempster, he wrote, also, "Ordinationes Ecclesiae Suæ." It is said by some, that he died A.D. 596;<sup>15</sup> while

Hibernia," cap. ii., p. 15, cap. iv., p. 37.

<sup>2</sup> See "Acta Sanctorum," tomus i., Maii i. De Sancto Asapho Episcopo in Wallia Boreali, pp. 82, 83.

<sup>3</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May 1.

<sup>4</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 271.

<sup>5</sup> See Lewis' "Topographical Dictionary of Wales," vol. i., p. 48.

<sup>6</sup> See some notices of St. Kentigern, or St. Mungo, Bishop of Glasgow, at the 13th of January, vol. i., Art., ii., of this work; but, a more detailed account will be found, at the 13th of November, which is considered to be his chief festival.

<sup>7</sup> He died A.D. 612, according to the "Annales Cambrie."

<sup>8</sup> According to Jocelyn's "Vita S. Kentigerni."

<sup>9</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 272.

<sup>10</sup> See Lewis' "Topographical Dictionary of Wales," vol. iv., p. 48.

<sup>11</sup> See Father Michael Alford's "Fides Regia Anglo-Saxonica sive Annales Ecclesiæ Anglo-Saxonicae ubi (potissimum) Anglo-Saxonum Catholica, Romana et Orthodoxa Fides ab Anno Domini 500 ad 800," &c., tomus ii., sect. viii., p. 57.

<sup>12</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 274.

<sup>13</sup> See Hadden's (Arthur West), B.D., and Stubbs' (William), M.A., "Councils and Ecclesiastical Documents relating to Great Britain and Ireland," vol. i., Appendix C. p. 144.

<sup>14</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 274.

<sup>15</sup> According to Father Michael Alford, in his learned work already quoted.

others prolong his existence, to the commencement of the seventh century. Thus, Adam King has recorded his demise, at A.D. 608, while Dempster imputes to Baronius the date 615; however, Father Godefroid Henschenn could not find the latter statement in the work of Baronius.<sup>16</sup> The chief traces of his cultus in Scotland are in Asheg,<sup>17</sup> in the parish of Strath,<sup>18</sup> in the Island of Skye; in the Island of Berneray is the church of St. Asaph;<sup>19</sup> also, in Killasaph;<sup>20</sup> and in Killassie, or Kilhassie, an old burial place near Loch Rannoch.<sup>21</sup> In the Martyrology of the Church of Aberdeen,<sup>22</sup> St. Asaph is commemorated, at the 1st of May.<sup>23</sup> Also, John Molanus notes,<sup>24</sup> in his annotations to Usuard, that in Scotia, St. Asaph the bishop, from whose name the See of St. Asaph is derived, had veneration given to him on this day.

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ARTICLE XIV.—ST. BANBAN, BISHOP. The Martyrology of Tallagh<sup>1</sup> merely enters the name Banban, at the 1st of May. From the postfix to this proper name, the calendarist seems to regard him, as having been invested with episcopal prerogatives. Referring to the same authority, the Bollandists<sup>2</sup> notice Banbanus bishop, at this date. There is a Banbhan, or Banan, son of Donnghal, son of Donngalbach, son to Urclosac, son of Tersen, son to Corban, son of Ende, son to Dubdunad, son of Angan or Eugene, son of Fiacha Suighdhe, son to Feidhlimidh Reachtmar. He was therefore a saint of the Desies race,<sup>3</sup> if this be the person. This day, the Martyrology of Donegal<sup>4</sup> registers the festival of Banban, priest. Such account agrees with the statement of Colgan, when enumerating many saints, called Bamban or Banban.<sup>5</sup>

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ARTICLE XV.—FEAST OF ST. WALBURGIS, OR WALBURGE, VIRGIN AND ABBESS. [Eighth Century.] This holy Virgin is said to have been born among the West Saxons, in England, to have been daughter to the holy King, St. Richard, also a sister to Saints Willibald and Winebald, and to have been educated in Winburn monastery, in Dorsetshire, where she took the religious veil. At the request of her cousin, St. Boniface, she went with others into Germany. There she lived at Heidenheim, and passed away into everlasting life.

<sup>16</sup> See "Acta Sanctorum," tomus i., Maii i. De Sancto Asapho Episcopo in Wallia Boreali, num. 5, p. 83.

<sup>17</sup> It is said to have been primarily dedicated to St. Asaph. See "New Statistical Account of Scotland," vol. xxxi., p. 305.

<sup>18</sup> In it is Tobar Asheg, or St. Asaph's Well, considered superior to all the other springs. *Ibid.*

<sup>19</sup> It is rendered Cill Aisaim, in the "Origines Parochiales Scotie," vol. ii., part. i., p. 377.

<sup>20</sup> Otherwise Kilaesine.

<sup>21</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 271, 272.

<sup>22</sup> Edited by David Laing, Esq., F.S.A. Scot. See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 263.

<sup>23</sup> Thus: "Kl. Maij. In Valia Sancti Asephi discipuli Sancti Kentigerni de quo ecclesia cathedralis in eadem provincia cuius pacientia et vite sanctitudo illius regionis incolis vivendi normam egregiam et fidei constanciam admonuit."

<sup>24</sup> In his first edition, printed A.D. 1568, there is nothing stated regarding St. Asaph; but, his feast is inserted, in the second edition, printed A.D. 1583.

ARTICLE XIV.—Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy has *Bamban Epri.*

<sup>25</sup> See "Acta Sanctorum," tomus i., Maii i. Among the pretermitted saints," p. 3.

<sup>26</sup> See Colgan's "Acta Sanctorum Hiberniae," xii. Januarii. Appendix ad Acta S. Itae, cap. ii., p. 73.

<sup>27</sup> Edited by Drs. Todd and Reeves, pp. 116, 117. In the table postfixed to this Martyrology (*Porcellus*) within brackets and italicized thus occurs after his name. See *ibid.*, pp. 362, 363.

<sup>28</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, num. 67. See, also, Colgan's speculations, on a person named Barban, in "Acta Sanctorum Hiberniae," Februarii vi. De S. Mele, Episcopo Ardachadensi, cap. iii., p. 259, and n. 8, p. 262.

ing rest, on the 25th day of February, A.D. 779.<sup>1</sup> This saint, who is named Walburges, has been set down, at the 1st of May, among the saints connected with Ireland, in the anonymous calendar, published by O'Sullivan Beare.<sup>2</sup> The Bollandists make the present date a festival for the Elevation and Translation of the body of St. Walburgis, at Eystad or Aichstadt,<sup>3</sup> while they assign her Natalis, to the 25th of February.<sup>4</sup> Her relics were distributed to several places in Germany, Holland, France and England, where various churches were dedicated in her honour.<sup>5</sup> It may be, that Ireland had some share, in the possession of those sacred remains.

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ARTICLE XVI.—ST. SUITBERTUS. Molanus and Henry Fitzsimon, at the 1st of May, enter the festival of St. Suitbertus.<sup>1</sup> On this day, however, the Bollandists do not notice him.

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ARTICLE XVII.—ST. RONAN, OR ROMAN. The name of this saint is found recorded, in the Martyrology of Tallagh,<sup>1</sup> at the 1st of May; although, through an evident error, it is written Roman. Referring to the same authority, the Bollandists<sup>2</sup> merely notice Romanus; but, they afterwards observe, there are six different Ronans, in the Irish calendars, while, among them no attempt is made to distinguish the present holy man. There is a festival in honour of Ronán celebrated on this day, as is mentioned, in the Martyrology of Donegal.<sup>3</sup>

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ARTICLE XVIII.—FEAST OF ST. PHILIP, THE APOSTLE. In the Feilire of St. Aengus,<sup>1</sup> we find the festival of the Apostle Philip entered, at the 1st of May. Although called the Feast of his Nativity, a commentator on this statement, in the “Leabhar Breac,” takes care to observe, that it was not his birth in the flesh, which is here meant, but rather the day for his death, as read in the Passions of the Apostles.<sup>2</sup> From another comment, it is stated, that for twenty years after the Ascension of our Lord Jesus Christ, he preached to the nations, and in the seventieth year of his age, he passed away to our Lord, in the city of Hieropolis.<sup>3</sup> This Apostle had three daughters, who were virgins,<sup>4</sup> one of these were buried with him, in the aforesaid city, on his right hand, and another on his left.<sup>5</sup> The Acts of St. Philip, Apostle, are given by the Bollandists,<sup>6</sup> with a previous learned commentary, at the 1st day of May.

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ARTICLE XV.—<sup>1</sup> See Rev. Alban Butler's “Lives of the Fathers, Martyrs and other principal Saints,” vol. v., May i.

<sup>2</sup> See “Historia Catholicae Iberniae Compendium,” tomus ii., lib. iv., cap. xi., p. 50.

<sup>3</sup> See “Acta Sanctorum,” tomus i., Maii i. Among the pretermitted saints, p. 2.

<sup>4</sup> At this date, Father Godefri Henschenn has published six different Lives of this Saint.

<sup>5</sup> See Rader's “Bavaria Sancta,” tomus iii., p. 4.

ARTICLE XVI.—<sup>1</sup> See O'Sullivan Beare's “Historia Catholicae Iberniae Compendium,” tomus i., lib. iv., cap. xii., p. 57.

ARTICLE XVII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy enters

#### Ronan.

<sup>2</sup> See “Acta Sanctorum,” tomus i., Maii i. Among the pretermitted saints, p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 116, 117.

ARTICLE XVIII.—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxviii.

<sup>2</sup> See *ibid.*, p. lxxxiii.

<sup>3</sup> The Commentator adds, “in regione Scitarum.”

<sup>4</sup> The Commentator remarks: “Philipus hautem diaconus. viii. filias profetantes habuit non Philipus Apostolus.”

<sup>5</sup> The Scholast states, also, at this date: “Iacobus frater Domini et Mathias Apostolus hic.”

<sup>6</sup> See “Acta Sanctorum,” tomus i., Maii

ARTICLE XIX.—FESTIVAL OF THE BEGINNING OF THE PREACHING OF OUR LORD JESUS CHRIST. Such is the record we find, in the Feilire<sup>1</sup> of St. Ængus, at the 1st of May. The Bollandists<sup>2</sup> also have entered this festival, at the same date, and on the authority of several ancient Martyrologies.<sup>3</sup> They refer the reader to Florentinius' notes on the Martyrology of St. Jerome, for a curious disquisition relating to this topic.

## Second Day of May.

ARTICLE I.—ST. NEACHTAIN, OF CILL-UINCHE, COUNTY OF LOUTH, AND OF FENNOR, ON THE RIVER BOYNE, COUNTY OF MEATH.

[FIFTH CENTURY.]

**T**HIS holy pupil and near relation of St. Patrick had an early commemoration; for, his festival has been assigned to the 2nd of May, in the Feilire<sup>1</sup> of St. Ængus the Culdee. In the Martyrology of Tallagh,<sup>2</sup> at this date, is also recorded, Neachtan of Cill Unchi, or Cell Funchi,<sup>3</sup> in Conailibh, or Conaill,<sup>4</sup> sometimes called Fidh Conaille. This latter place must have been situated, within the county of Louth; over the greater part of which the territory of Conaille Muirtheimhne extended. The Bollandists notice this holy man, at the present date.<sup>5</sup> St. Nechtain, or Nectan, was the son of Liamhain,<sup>6</sup> or Liamain,<sup>7</sup> sister to St. Patrick.<sup>8</sup> For this reason, he was called Mac Leamhua, or Mac Lemnai. His father was probably Restitutus, the Lombard. He was consequently a nephew to the great Irish Apostle, on the mother's side. It would seem, that the latter had charge of his early education and ecclesiastical training; for, it has been very generally stated, that St. Nectan,

i. De S. Philippo Apostolo, Martyre, Hierapoli in Phrygia, pp. 7 to 18.

ARTICLE XIX.—<sup>1</sup> See “Leabhar Breac” copy, in “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxviii.

<sup>2</sup> See “Acta Sanctorum,” tomus i., Maii i. Among the pretermitted saints, p. 3.

<sup>3</sup> Among them are those of St. Jerome, of Corbie, of Lucca, of Blunian, of Notker, of Wandelbert, of Tallagh, of Manuscripts, called the Barberiniæ, Augustan, and those belonging to the Monastery of St. Cyriacus and to the Queen of Sweden.

ARTICLE I.—<sup>1</sup> In the “Leabhar Breac” copy we read:—

Ἐργοντὸς Σατυρῆ  
κοὶ Κρῆτις μαραντοῖς  
λαχερέπεται αρρηγνεῖται  
νεχτᾶν δάλτα πατραῖς.

It is thus rendered by Dr. Whitley Stokes: “Saturnius’ departure, unto Christ nigh

whom he went, with (the) death, after a long sigh, of Nechtán Patrick’s pupil.”—“On the Calendar of Oengus,” “Transactions of the Royal Irish Academy,” vol. i., part i., p. lxxviii.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiii. In the Franciscan copy we find neachtain o cùll unei i conaileub.

<sup>3</sup> The “Leabhar Breac” gloss.

<sup>4</sup> The “Leabhar Breac” gloss.

<sup>5</sup> See “Acta Sanctorum,” tomus i., Maii ii. Among the pretermitted saints, p. 167.

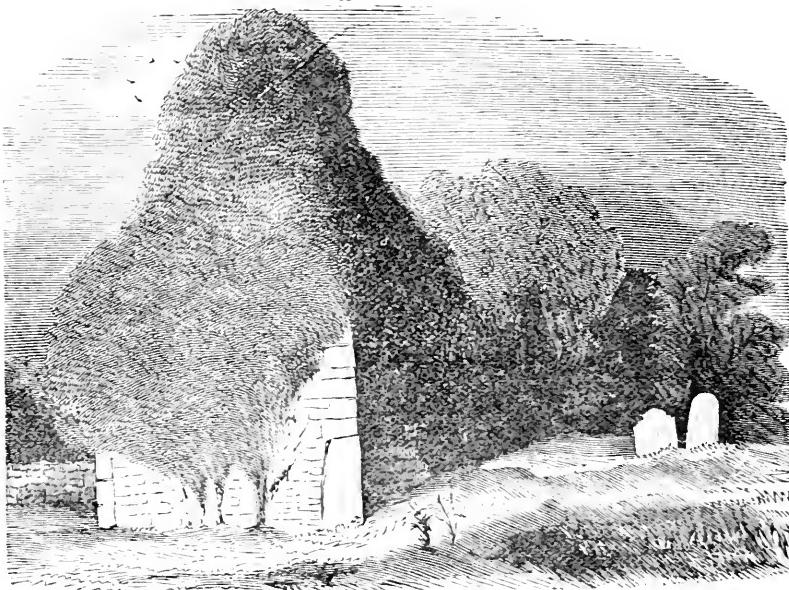
<sup>6</sup> This name is found Latinized as Liemania; but, it seems not to have been discovered, that she had a feast in our Calendars.

<sup>7</sup> She is so called, by the glossographer on the “Feilire,” in the Leabhar Breac copy, where he asserts, that she was the daughter of Calpurn.

<sup>8</sup> See his Life, at the 17th of March, in vol. iii. of this work, chap. iii., n. 64.

<sup>9</sup> See “Trias Thaumaturga,” Appendix

the Bishop, was a disciple of St. Patrick.<sup>9</sup> According to the accounts about St. Nectain, he belonged to a place, known as Cill-Uinche, in Conaille-Muirtheimhne. Also, Fioneabhair-Abha was a locality associated with his memory. Here, it seems probable, was the chief place of his residence, when he had embraced a religious life. According to a gloss on the *Feilire-Aenguis*, Fionuabhair-Abha, or Findabair,<sup>10</sup> was on the margin of the River Boyne, in Bregia. It may be Anglicized “the bright field of the river.” At present, it is known as Fennor,<sup>11</sup> in a small parish,<sup>12</sup> bearing the same name, in the barony of Lower Duleek.<sup>13</sup> Here, there is an ancient church, surrounded by



Fennor Old Church, near Slane, County of Meath.

a cemetery,<sup>14</sup> which is still greatly frequented. Some massive blocks of a fine description of limestone have been inserted in the gable-wall best preserved, and over them is spread a luxurious growth of ivy. In passing along the Dublin road towards Slane,<sup>15</sup> the grey and ivied walls of Fennor cannot fail to impress

<sup>9</sup> *Quinta ad Acta S. Patricii*, cap. iv., num. 6, p. 266.

<sup>10</sup> The “Leabhar Breac” copy.

<sup>11</sup> In the Folio Volumes of G. V. Du Noyer’s Sketches, vol. viii., R.I.A., there are drawings of this old church, with various details.

<sup>12</sup> Containing 1,127 acres. See “Parliamentary Gazetteer of Ireland,” vol. ii., p. 201.

<sup>13</sup> See the “Ordnance Survey Townland Maps for the County of Meath,” sheets 19, 26. The townland proper is shown, on the former sheet.

<sup>14</sup> These are shown in a sketch, taken by the writer on the spot, in August, 1883, drawn afterwards on the wood by William F. Wakeman, and engraved by Mrs. Millard.

<sup>15</sup> At the age of seven years, Dagobert, King of Austrasia, was seized by Grimoald, Mayor of the Palace. He was shorn as a monk and banished to Ireland. Here his education was received in the Abbey of Slane. See “The Illustrated Dublin Journal,” vol. i., No. 20, p. 312.

<sup>16</sup> See Rev. A. Cogan’s “Ecclesiastical History of the Diocese of Meath, Ancient

the beholder, and to awaken Catholic reminiscences.<sup>16</sup> The situation of the old church is one of great picturesqueness. This building measures fifty-five feet, by nineteen, and it had a chancel arch, twenty-two feet, from the east end. How long Nechtain lived here is not known. The Irish Apostle is stated to have been present, however, while he was dying. Nechtain then made his testament, it is said.<sup>17</sup> He called likewise for a drink. St. Patrick had a vision, manifesting his glory in Heaven, before he died.<sup>18</sup> If this account is to be received, St. Nechtain could not have reached a very advanced age, and he must have departed this life, about the middle of the fifth century. When his demise took place, his remains were deposited in Fennor. During the ninth and tenth centuries, some references to it are found in our Annals.<sup>19</sup> After the Anglo-Norman invasion, we find this place to have been converted into a parish church.<sup>20</sup> The present saint is patron, where his festival had been kept, on the 2nd of May;<sup>21</sup> and here, too, we are told, his remains lie.<sup>22</sup> On this day was venerated Neachtain, as we find set down, in the Martyrology of Donegal.<sup>23</sup>

ARTICLE II.—ST. GERMANUS, BISHOP AND MARTYR, IN THE COUNTRY OF THE AMBIANI, FRANCE. [Fifth Century.] It is the fate of most subject countries—and Ireland forms no exception to the rule—to have not alone their material products appropriated by the dominant country, but even to have their men of sanctity and fair renown absorbed among the rank and file of the conquerors, although having a distinctive national existence. Thus it happens, that the present holy man has been set down as an Anglus, by comparatively modern writers;<sup>1</sup> although his father is stated to have been a prince of the nation of the Scots, in his more ancient Acts. These the Bollan-

and Modern," vol. i., chap. xxiii., pp. 136, 137.

<sup>17</sup> By a Commentator on the Feilire of St. Ængus.

<sup>18</sup> See "Transactions of the Royal Irish Academy," vol. i., part i. Dr. Whitley Stokes' version, p. Ixxxiii.

<sup>19</sup> See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 804, 827, 833, 837, 843, 847, 882, 902, 1024.

<sup>20</sup> See Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. xxiii., p. 137.

<sup>21</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (a), p. 414.

<sup>22</sup> Such is a statement of a commentator on the Feilire, in the "Leabhar Breac."

<sup>23</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

ARTICLE II.—<sup>1</sup> Thus, John Wilson has it in the first edition of his "Martyrologium Anglicanum," at the 2nd of May: "In inferiore Germania Festivitas S. Germani Episcopi et Martyris: hic Anglus natione, in inferiores illas provincias trajecit, Christi fidem predicaturus, ubi tandem suam mercedem, martyrii scilicet coronam, adeptus est. Ejus Vita copiose manu exarata in quopiam Belgii monasterio extat, ut e Societate venerabilis Sacerdos testatur, atque hoc die Fes-

tivitas consignata in libro qui Fasti Sanctorum inscribitur." In the second edition of his Martyrology, Wilson somewhat variedly inserts his commemoration: "Eodem die in inferiore Germania depositio S. Germani Episcopi et Martyris, natione Angli, qui cum in Brabantiam trajecisset; inde in Frisia, Christi fidem predicaturus, in mercedem gloriae martyris adeptus est circiter annum Christi DCCL." This account, Philip Alexander Ferrari seems to have copied, in his "Catalogus Generalis Sanctorum;" and, he adds another mistake, at this date, "In Anglia S. Germani Episcopi et Martyris;" as if, indeed, St. Germanus either had been Bishop in England, or had there died. He also cites Heribert Rosweyde for his authority, when writing about the British Saints. However, Rosweyde treated in general on all those saints, whose Manuscript Lives were to be found in the Belgian Libraries. It is true, at the 2nd of May, he enters, "Germanus Anglus Episcopus et Martyr;" notwithstanding, Father John Bolland declares, by the expression Anglus, Rosweyde only meant, one of the different nations, that were then subject to the English monarchy.

<sup>2</sup> See "Acta Sanctorum," tomus i., Maii ii. De S. Germano Episcopo Mart. apud Ambianos in Gallia, pp. 259 to 270.

<sup>3</sup> A Prologue introduces the Life of St.

dists have published,<sup>2</sup> at the 2nd of May, from various Manuscripts,<sup>3</sup> with annotations, and having a commentary<sup>4</sup> by Father John Bolland prefixed.<sup>5</sup> The Benedictines barely notice this Tract—supposed to have been written after the tenth century—and, as a tissue of prodigies, which have no other warrant than popular tradition.<sup>6</sup> It was printed, at first, by Perè Jean Cauchie.<sup>7</sup> At the end of twenty years, in 1665, it was re-issued, with some changes.<sup>8</sup> Colgan appears to have prepared a Life of St. Germanus for publication, at the 2nd of May; and, the name is so entered, in his list of unpublished Manuscripts.<sup>9</sup> His Life is published, likewise, in the Petits Bollandistes' collection.<sup>10</sup> In the lately published English "Dictionary of Christian Biography,"<sup>11</sup> there are some notices of this saint. In the times of the Emperor Jovian or Jovinian,<sup>12</sup> who became a protector of the Church, when he succeeded the impious Julian the apostate,<sup>13</sup> it is stated, in the Acts of our saint, that Germanus,<sup>14</sup> who was bishop of Auxerre lived; however, it may well be questioned, if the latter were even born, at that early period. On more than one occasion, we have alluded to the mission of this holy bishop to Britain,<sup>15</sup> whither he went in order to combat the Pelagian heresy, which there began to spread, as also to confirm the British Christians in the faith. We seem to have no means left for discovering the original name of the present saint. All we learn from his Acts is, that he was the son of a noble father of the Scots' nation, while this man was named Audin<sup>16</sup>—probably Aedan<sup>17</sup>—and of a mother, called Aquila. Their son was distinguished for his beautiful features and mein. He was yet very young, at that time, when St. Germanus of Auxerre visited Britain.<sup>18</sup> This latter holy bishop was about to leave for his own country,<sup>19</sup>

Germanus, given in seven chapters, comprising twenty-five paragraphs.

<sup>4</sup> This is given, in thirteen paragraphs.

<sup>5</sup> The Acts proper are ended with Historia Translationum, auctore D. Joanne Cauchio nuper composita, ut in Officio Ecclesiastico recitaretur.

<sup>6</sup> See "Histoire Littéraire de la France," &c., tome vii., Siecle xi., p. 191.

<sup>7</sup> Premonstrant and Curé of St. Germain, at Amiens.

<sup>8</sup> See *ibid.*

<sup>9</sup> According to "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>10</sup> See "Vies des Saints," tome v., Seconde Jour de Mai, pp. 259 to 264.

<sup>11</sup> Edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A. See vol. ii., p. 656.

<sup>12</sup> He was a commander in the Imperial Guard, and he was proclaimed Emperor on the fifth of the July Kalends, A.D. 363. He only retained the dignity for eight months, and he died on the eleventh of the March Kalends, A.D. 364, while journeying to Constantinople. The most common opinion is, that he inhaled the fumes of charcoal in his room, where the body was found lifeless. See the Christian Brothers' "Historical Class-Book," Roman Empire from Constantine to Theodosius, A.D. 337-379, sect. 12, p. 223.

<sup>13</sup> He began to rule A.D. 301, but he was mortally wounded in a battle fought against the Persians, on the 27th of June, A.D. 363,

and he expired in great agony on the following night, in the thirty-first year of his age. See Berti's "Ecclesiastice Historie Breviarium," sec. iv., cap. v., p. 124.

<sup>14</sup> His Life is given, among the "Lives of the English Saints," by the Tractarian writers, and there, it is stated, that he was born, probably about the year 378. See p. 15. He departed this life, on the 31st of July, A.D. 448, having been a bishop for thirty years and twenty-five days. About forty years after his death, his Acts were written by Constantius, a presbyter of Lyons. See "Gallia Christiana," tomus xii., p. 262.

<sup>15</sup> His first mission thither is usually assigned to A.D. 429, in company with St. Loup, Bishop of Troyes. See his Acts, in L'Abbé Rohrbacher's "Vies des Saints, pour tous les jours de l'Année," tome iv., p. 285.

<sup>16</sup> Latinized Audinus, called "Anglus natione," by Rosweyd, on the authority of Belgian Manuscripts, while "other accounts make him Scotch (*i.e.* Irish) by birth."—"Dictionary of Christian Biography," edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A., vol. ii., p. 656.

<sup>17</sup> This was a very common name, among the ancient Irish.

<sup>18</sup> It must be remarked, that in company with St. Severus, bishop of Treves, he visited Britain a second time, A.D. 446. See Dr. John Lingard's "History of England," vol. i., chap. i., p. 58.

when he happened to make the acquaintance of that Scotian family, yet buried in the darkness of Gentile error. His charitable sympathies were deeply moved, and he prayed most earnestly to God for their conversion. These prayers were found to be effective ; while, the strangers were supernaturally moved to visit St. Germanus, and to invite him to their house. This invitation he graciously accepted. When he arrived there, he expounded to them, at great length, the principles and practices of Christianity. Audin and Aquila, with their whole family, believed, and they were accordingly baptized. So greatly interested was St. Germanus with their angelic and beautiful son, that he insisted on becoming godfather, and on giving his own name to the youth, at the sacred font.<sup>20</sup> After the holy bishop's departure for France, the parents took care, that their son should be trained in the practice of every virtue, while no pains were spared, in giving him a most finished education. Soon, he excelled most other students in learning and wisdom ; while giving himself entirely to the Almighty's service, he became remarkable for the eloquence and unction, with which he gained over other souls to love the great Creator. So distinguished was he for works of charity, that in every poor person he seemed to recognise the Father of the poor, Christ our Redeemer. He bestowed meat and drink—even what was necessary for his own support—on all necessitous persons. Every class, that came in contact with him, received religious instruction, and became convinced of Christian obligations, which they joyfully laboured to discharge. The persuasiveness of his discourse and the sweetness of his disposition were incentives to imitate his glorious example. To guard against evil temptations, the saint was constantly engaged, in watching and prayer ; but, his patience, meekness and charity were specially admired. His holy conversation charmed all, who were privileged to hear him. Modesty and reserve gave him a mastery, over his actions and over his spiritual enemies. It seemed evident to all, that he was destined for a high sphere of usefulness, in the Church. Guided by Divine Grace, he resolved to abandon a worldly course of living, and to embrace the clerical state. Where his ordination took place is not recorded. But, he had no sooner been called to labour in the ministry, than he possessed the gift of miracles, giving sight to the blind, and hearing to the deaf, restoring the lame, and cleansing lepers ; he healed the paralysed and sick, he dispossessed demons, while he even raised the dead to life. His miracles in converting souls to God were still more admirable, while preaching the Gospel of Christ. Thus, the fame of blessed Germanus was happily diffused, in his own country. There, the Angel of the Lord appeared to him, after he had become a priest, urging him to leave his parents and natal soil, and to seek Gaul, as the scene for his future labours.<sup>21</sup> His chief object was to rejoin his godfather, Germanus, whose wisdom and piety he had so greatly revered. When, like another Abraham, he had resolved on taking this course, coming to the sea-shore, he found no vessel, or crew, to bear him over the deep ocean. Then he prayed, that God might furnish him with some means, to visit St. Germanus, and immediately a chariot was seen, into which the pilgrim of great faith entered. He poured

<sup>20</sup> About this time, the Romans, under the Patrician Aetius, were engaged in an effort to subdue the people of Armorica. St. Germanus laboured to procure peace for Gaul ; but, at the time of his death, a great part of Armorica remained independent. See Henri Martin's "Histoire de France," tome i., liv. vii. Gaule Romaine, pp. 363, 364.

<sup>21</sup> See the Bollandists' "Acta Sancto-

rum," tomus i., Maii ii. Vita S. Germani, ex variis Codicibus MSS., cap. i., with notes, pp. 261 to 263.

<sup>21</sup> While Rosweyd believes our saint, to have been identical with Eloquius, others suppose him, to have been a companion of St. Boniface, in the eighth century. See "Dictionary of Christian Biography," edited by William Smith, D.C.L., LL.D., and

forth this aspiration : "Thy way, O Lord, is in the sea, and thy paths in many waters. Lead me, O Lord, as thou hast led thy people, the children of Israel, through the Red Sea,<sup>22</sup> with thy faithful servants, Moyses and Aaron ; for, it is thine to will, and to be able to help me, thou, who alone reignest world without end." Having said these words, a great miracle was wrought ; for, the chariot began to sail like a well-appointed ship, over the waves.<sup>23</sup> On the shore to which the saint was wafted, it happened, that a great number of people were in company with a judge, at a place, called Flammenville,<sup>24</sup> near Dieppe, and all were astonished on seeing Germanus approach, in that manner, through the waves. They were greatly divided in opinion ; some thought him to be Neptune, the pagan deity of the seas, while others pronounced him to be a magician.<sup>25</sup> The holy servant of God assured them, that he had been brought among them, in that miraculous manner, through the Almighty power, and he exhorted the multitude to believe in God. The judge alone obstinately entreated the people, to distrust the advice given by a magician, but in vain. All declared their willingness, to accept the doctrine which Germanus taught, and they promised him obedience. The incredulous judge was punished for his impiety. Having suffered great agony, soon afterwards he died.<sup>26</sup> There can hardly by any question, but that many legendary accounts have been introduced, while stating the Acts of Germanus ; and among these may be reckoned his encounter with a dragon or great serpent, which he destroyed in that part of the country he visited.<sup>27</sup> It is said, he also brought to life a boy, that had been killed by the monster. The prefect of that province, who was called Maximinian, became a convert to the faith, with more than six hundred other pagans, who were baptized by St. Germanus, as a consequence of those miracles. There he remained, for three months and some days, performing various miracles, in favour of afflicted persons, while instructing his neophytes in the principles of the Christian religion. Then, greatly to their regret, he signified to his converts, that the work of the Lord must be prosecuted in other regions. He yet promised to return, when he saw how they bewailed his departure. Frequently, he travelled by sea, to gain souls to Christ. His exalted virtues and great labours soon caused his elevation to the episcopal state ; and, especially, did he resolve to employ his talents, and to devote himself, in spreading among the people of Gaul a knowledge of the true God, while withdrawing them from the blighting influences of paganism. Engaging on such labours, the zealous servant of Christ met with great opposition and persecution, while visiting various towns and villages. He resolutely went among a ferocious people, then living on the

Henry Wace, M.A., vol. ii., p. 656.

<sup>22</sup> See Exodus xiv.

<sup>23</sup> This may be regarded as one of the idle Legends, handed down by popular tradition. Even the early Breton writers of history "ont tour à tour mis a contribution la fable, les livres sacrés, l'histoire, et, dans les temps plus modernes, les romans de la table ronde, et les légendes, autre espece de romans."—M. Dauz's "Histoire de Bretagne," tome i., liv. i., pp. 19, 20. Paris, 1826, 8vo.

<sup>24</sup> See "Les Petits Bollandistes, Vies des Saints," tome v. Seconde Jour de Mai, p. 260.

<sup>25</sup> Armorica and Bretagne were remarkable for being addicted to magic. See Amédée Thierry's "Histoire des Gaulois," &c., tome ii., Partie ii., chap. i. Famille

Gauloise, p. 90.

<sup>26</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii ii. Vita S. Germani, ex variis Codicibus MSS., cap. ii., iii., with notes, pp. 163 to 165.

<sup>27</sup> It seems most probable, that this legend gave rise to his representation in works of art, as clothed in episcopal dress, while holding his stole as a leash over a hydra, having seven heads.

<sup>28</sup> This River rises on the western face of the Vosges, and passing Treves or Trier, it joins the Rhine at Coblenz. See William Smith's "Dictionary of Greek and Roman Geography," vol. ii., pp. 373, 374.

<sup>29</sup> During the domination of the Romans in Gaul, this city was the chief seat of their Prefect, and it became very celebrated for its schools and civilization. During the fourth

Mosella, or Moselle;<sup>28</sup> and, he travelled on to Treves,<sup>29</sup> where already so vast a number of Christian Martyrs had been slain, that the river had been made red with their blood. Passing through those parts, it is stated, that St. Severinus,<sup>30</sup> Archbishop of Cologne—having already heard of his wonderful labours and fortitude—received him with open arms, and insisted on his consecration as bishop, to share in spreading the Gospel, in building churches, and in superintending the efforts of other priests. However, it is thought,<sup>31</sup> that the real consecrator of our saint was the St. Severius, Bishop of Treves, who was in Britain, with St. Germanus of Auxerre.<sup>32</sup> Severinus is said to have obliged Germanus to remain with him, for some days, and then to have promoted him to the episcopal dignity. Afterwards, this holy man applied himself most sedulously to Apostolic labours of every kind. Healing afflictions of mind and of body, ordaining priests and founding congregations, he gained all hearts to Christ. Germanus is said to have preached the Gospel in Frisia, and in the provinces of Lower Germany, while he wrought many miracles.<sup>33</sup> The holy man felt a great desire, according to his legend, to visit the tomb of the Apostles, Saints Peter and Paul, at Rome.<sup>34</sup> There, he prayed with intense fervour, and he was favoured with a vision. Those holy Apostles appeared to him and said : “Courage, Germanus, brother in our Apostolate, labour and be comforted, nor cease to spread the seed of the Divine Word and of the Faith among the people, that you may be a partaker of the eternal reward. A grand return for your works is reserved ; but, for your confirmation in the Faith, a great trial awaits you, while the point of the hostile sword shall be turned against you to draw your blood.” For a time, Germanus remained in Rome, and during several days spent there, he visited the churches. One night, he returned to the Church of St. Peter, and with warm devotion, he saw and kissed its sacred places. He then prepared to leave Rome. He sought Spain as that country, where he expected the crown of martyrdom. There, paganism and Arianism were both at work, to ravage the fold ; but, the holy bishop preached the Gospel, in season and out of season, with superabounding fruit. He wrought numberless miracles ; he baptized many persons ; he built various churches ; he overturned idols and their temples. Especially in Tolosa,<sup>35</sup> he is said to have left behind him a distinguished fame. Finding the Faith to be greatly increased among the people of Spain, owing to his own and the preaching of other pious men, he resolved on departure. He passed by ship, to the British seas. Wishing to conceal his great actions and merits from the knowledge of the inhabitants, who had already received him, he found this, however, to be impossible. Among his countrymen, he spent a year and

century, its Bishops occupied a distinguished station in the Church. It is situated on the River Moselle, and under the name of Augusta Trevirorum, it became the Roman capital of Gallia Belgica. See “Gazetteer of the World,” vol. xiii., pp. 161, 162.

<sup>30</sup> The feast of a holy man, bearing this name, has been assigned to the 23rd of October. He died about the beginning of the fifth century—as the Bollandists remark, before the present St. Germanus of Auxerre had been baptized, or probably had been born. There was another St. Severinus, a bishop of Treves, who was martyred in the beginning of the fourth century, venerated on the 24th of October; while, about A.D. 600, there was another bishop of Treves, so called, and who is venerated, on the 21st of December.

This latter is supposed to have lived too late, after the time of St. Germain, to have consecrated him bishop.

<sup>31</sup> By the Bollandists.

<sup>32</sup> During the time of his second visit. This St. Germanus was a disciple to St. Loup, Bishop of Troyes. See “Histoire Littéraire de la France,” tome ii. Siecle v., sect. i., p. 490.

<sup>33</sup> See “Les Petits Bollandistes, Vies des Saints,” tome v. Seconde Jour de Mai, pp. 260, 261.

<sup>34</sup> See “Dictionary of Christian Biography,” edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A., vol. ii., p. 656.

<sup>35</sup> The Bollandists are unable to fix upon its exact locality.

a-half, while he converted numbers of them from Gentile errors. He ordained priests to second those efforts made for the reign of Christ in all hearts.<sup>36</sup> Finding the period destined for his martyrdom to be deferred, and knowing that France was still addicted to idolatry, he resolved to embark for that country, the scene of his former labours. During his voyage by sea, his vessel with the crew was miraculously saved from shipwreck. After a prayer poured forth to the Almighty, Germanus and his companions landed safely at the port of La Hougue,<sup>37</sup> between Barfleur<sup>38</sup> and Carentan,<sup>39</sup> in Cotentin,<sup>40</sup> a part of Lower Normandy.<sup>41</sup> At this time, the daughter of a nobleman, who was a native of Montebourg, lived near; she happened to be blind from her birth, and a paralytic. Yet, seven years before his arrival she had an apparition during sleep, that Germanus should arrive and deliver her from affliction. Anxiously she besought her domestics, to bring her in presence of the long-expected visitor. Having professed the true faith, she was conducted to the sacred font of Baptism, and when there immersed, in the name of the Most Holy Trinity, she obtained the use of her limbs and of her sight. According to certain accounts, she was named Petronilla,<sup>42</sup> in honour of St. Peter.<sup>43</sup> She became a most pure virgin. The fame of this wonderful miracle was soon diffused among the people; and, as a consequence, they renounced idolatry, and built churches, in honour of the true and living God. Germanus spread the Gospel greatly throughout Normandy,<sup>44</sup> and the people there very generally believed. He travelled on one occasion towards the city of Bayeux,<sup>45</sup> where a certain avaricious Count refused hospitality to him, and to those in his company; but, it was otherwise with a noble, named Gantius, who was both generous and courteous. A blessing fell on his family. On entering Bayeux, Germanus sought the release of certain captives. At first, his request was refused; but, a miracle which he wrought there caused the magistrate to relent. Afterwards, to the number of twenty-four, the incarcerated were released from their prison.<sup>46</sup> Leaving Normandy, St. Germanus had a great desire to visit a certain village, inhabited by the Ambiani.<sup>47</sup> These Ambiani or Ambienes, mentioned by Julius Caesar,<sup>48</sup> were inhabitants of that country, about Amiens. St. Germanus travelled along the coast, so

<sup>36</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii ii. Vita S. Germani, ex variis Codicibus MSS., with notes, cap. v., pp. 226, 227.

<sup>37</sup> "Près du cap de la Hougue, se trouvent la *pointe* et l'*anse* de Saint-Germain. Il est probable que c'est là que le Saint Evêque débarqua pour la seconde fois dans les Gaules."—"Les Petits Bollandistes' Vies des Saints," tome v. Seconde Jour de Mai, p. 263.

<sup>38</sup> In 1346, it was ruined, and its harbour was filled up by the English. See "Encyclopædia Britannica," vol. iii., p. 12. Dublin edition.

<sup>39</sup> In the arrondissement of St. Lô, and the chief city of La Manche. See Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., chap. x., p. 661.

<sup>40</sup> See *ibid.*, p. 652.

<sup>41</sup> See "Les Petits Bollandistes, Vies des Saints," tome v. Seconde Jour de Mai, p. 261.

<sup>42</sup> There are various female saints of France, bearing the name of Pétronille, or Petronilla.

<sup>43</sup> According to many of the ancient Kalendars, he had a daughter so named.

<sup>44</sup> Normandia was formerly a province of Celtic Gaul. When brought over to the Christian Faith, it had seven principal cities over which bishops presided, and the Archbishop of Rheims was the metropolitan prelate. See Baydrand's "Novum Lexicon Geographicon," tomus i., pp. 526, 527.

<sup>45</sup> Its Latin name is Baioca. See *ibid.*, p. 526.

<sup>46</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii ii. Vita S. Germani, ex variis Codicibus MSS., cap. vi., with notes, pp. 267, 268.

<sup>47</sup> The Ambiani are classed with the Amiennois, Vimieux, Pontrieux and Santerre people, in Ernest Desjardin's "Geographie Historique et Administrative de la Gaule Romaine," tome ii., chap. iv., sect. 3, p. 436. Their position is marked, also, on the Map, intituled Gallia Comata, plate vi., at p. 369. *Ibid.*

<sup>48</sup> See "De Bello Gallico," lib. ii., cap. xv.

<sup>49</sup> See "Les Petits Bollandistes, Vies des

far as Mortemar, a village on the River Eaulne, in the district of Caux.<sup>49</sup> There, while near Dieppe,<sup>50</sup> he had a revelation during sleep, that the day following should be that for his martyrdom. The holy bishop was well pleased to learn, that the time for his happy translation had come. At an early hour, he arose, and waking up his companions, they recited Lauds together; he then set out, to continue his journey, by the Commune of Essarts. There he baptized neophytes, in a pond, bearing still the name Mare-Saint-Germain. He then continued his journey, and he passed the River Auda, now called the Bresle,<sup>51</sup> near the town of Eu.<sup>52</sup> That stream formed the boundary line, between Normandy and France, in former times. A wicked pagan, named Hebald, or Hubald, lived in a castle, afterwards called by tradition the House of Hebald. This wretch collected a number of his satellites, to follow the holy propagandist of Christianity, and to take away his life. Towards the close of day, St. Germanus had reached the declivity of a high hill, known as Vieux Rouen, between Aumale<sup>53</sup> and Senarpont. Near it was a chapel, dedicated to the Holy Virgin Mary. Here, the cruel Hebald and his gang lay in wait for the bishop. No sooner did the latter perceive these preparations for his destruction, than he cried out: "Holy, holy, holy, invisible, incomprehensible, Trinity, complex and simple, now the time approaches: if it please thee, take from me this earthly form of body, nor suffer me to remain longer, in this life of sorrow. I commend to thee those whom I have gained to God, and I pray that whosoever shall remember me, or shall supplicate thee in my name, shall obtain thy assistance, in all his affairs." Scarcely had he ended these words, when the barbarous tyrant thrust his sword into the throat of St. Germanus. Through fear of meeting a similar fate, which was threatened to them, the people assembled there fled away in fear, before that chief and his band of satellites. The head of Germanus was severed from his body,<sup>54</sup> as we are told, on the sixth of the May Nones. At the same moment, a dove of snowy whiteness seemed to ascend from that place, and poised on light wings, to direct its course towards Heaven. The exact year when his martyrdom occurred is not known; but, as he had been baptized by St. Germain of Auxerre, and had died towards the close of the fifth century, the date 480 is thought nearly to indicate that event.<sup>55</sup> The people of the place, through fear of the tyrant, allowed his body to remain in the open air, until the day following. It was preserved from desecration, however, until next morning, when a young girl, about to offer her prayers at the Blessed Virgin's chapel, heard a voice miraculously directing her to notify the chief of Senarpont,<sup>56</sup> to take measures for a decent interment of the remains. This nobleman, named Senard, assembled a considerable number of the clergy, religious and people, to assist at the obsequies. Meantime, the remains were not to be found at the spot, where his martyrdom occurred; for, Angels had removed them to some distance. Aromatic embalment of the body took place, and Senard<sup>57</sup> had it deposited, in a new

Saints," tome v. *Seconde Jour de Mai*, p. 262.

<sup>50</sup> See an engraved plan and a description of this maritime port, in Elisée Reclus' "*Nouvelle Géographie Universelle*," tome ii., chap. xi., pp. 762 to 764.

<sup>51</sup> As the Bollandists incorrectly spell it Gresle; we may presume this must be a typographical error.

<sup>52</sup> See an account of this place, in Murray's "*Hand-book for Travellers in France*," sect. i., Route 18, pp. 74, 75.

<sup>53</sup> Anciently called Albemarle. See Elisée Reclus' "*Nouvelle Géographie Universelle*," tome ii., chap. xi., p. 764.

<sup>54</sup> A slight mistake has been made, by M. Semichon, that the tyrant Hebault cut off our saint's head "au lieu même où s'élève adjour'd' hui l'église de Saint-Germain-sur-Bresle."—"Histoire d'Aumale," tome i., p. 239.

<sup>55</sup> See "*Les Petits Bollandistes, Vies des Saints*," tome v. *Seconde Jour de Mai*, p. 262.

sarcophagus. It was buried, on that spot, where it had been found. Over his tomb, a chapel, and then a church,<sup>53</sup> had been built.<sup>59</sup> This gave rise to the future village, called from the holy martyr Saint-Germain-sur-Bresle.<sup>60</sup> There, a number of pilgrims resorted, during the middle ages, and great miracles were wrought.<sup>61</sup> Over three hundred years had lapsed after his death, when a religious community of Benedictines, who had been established at that place, were obliged to fly with his relics, from the ravages of the Danes, or Northmen. After the middle of the ninth century, two of the religious were charged, to bring those remains to the Vermandois. Arriving one evening, on a 13th of November, at Ribemont,<sup>62</sup> the doors of a chapel,<sup>63</sup> in the suburbs of Suzencourt,<sup>64</sup> suddenly opened, and the relics were placed there, for that night. Nor could they be removed, on the day following. So it was found to be the Divine will, that there they should remain. Some time afterwards, the Count of Ribemont built a collegiate church, near his fortified *château*, and it was dedicated to St. Germanus.<sup>65</sup> To it, his relics were transferred, in due course; and, he became chief patron of Ribemont,<sup>66</sup> where many miracles were wrought. When this town was besieged by the army of Turenne, in the year 1650, the shrine of our saint then in the church was broken by marauding soldiers. These afterwards were seized with fear, on account of the sacrilege they had committed, so that they dared not carry any of its treasures away. The church-warden took care to remove the relics to La Fère. Some years later, these were brought back to Ribemont. At Amiens,<sup>67</sup> there was a church, also dedicated to St. Germanus.<sup>68</sup> Jean Cauchie, who was *curé* of this church, in 1659, obtained some portion of his patron's relics,<sup>69</sup> from the *curé* of Ribemont, while these were still kept in trust at La Fère.<sup>70</sup> They were verified by François Faure, Bishop of Amiens, on the 3rd of April, 1660. They are yet preserved there, in the parish church of St. Germanus.<sup>71</sup> In

<sup>56</sup> It is observed, that he was a former friend of Germanus.

<sup>57</sup> To honour his memory, the clergy of Saint-Germain-sur-Bresle go in procession, each year, and on the Sunday which follows the 2nd of May, with the relics of their holy patron. This brings a great number of the Senarpont people to the church of St. Germain. At the time of the Offertory, an official pronounces these words: "S'il y a ici quelque habitant de Senarpont, quels que soient son âge, son sexe et sa condition, qu'il approche le premier, quand même le seigneur du lieu serait présent."

<sup>58</sup> It was served by Benedictines from the Abbey of Saint-Fuscien-au-Bois, soon after the foundation of this monastery. When Enguerrand de Boves, Count of Amiens, raised that Abbey from the ruins, he united the priory of Saint-Germain-sur-Bresle with it.

<sup>59</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii ii. Vita S. Germani, ex variis Codicibus MSS., cap. vii., with notes, pp. 268, 269.

<sup>60</sup> Within this church, there is a statue of the saint, wrought in the fifteenth century.

<sup>61</sup> Guy, Count of Amiens, and his wife Matilda, had such a veneration for St. Germain, that they desired to possess the domain, on which the Scottish missionary had shed his blood. Not far from the ancient *château*, they erected a church, to replace this chapel.

They desired greatly to spread their own devotion for the holy martyr, in the city of Amiens.

<sup>62</sup> This town is situated on the River Oise, about three French leagues from St. Quentin, and more than six from Laon.

<sup>63</sup> It was dedicated to St. Anne.

<sup>64</sup> This place was afterwards specially dedicated to our saint.

<sup>65</sup> See "Les Petits Bollandistes, Vies des Saints," tome v. Seconde Jour de Mai, p. 263.

<sup>66</sup> Here not only is the day of his death commemorated, but also that of his Translation.

<sup>67</sup> A plan of Amiens and its environs—together with a view of its magnificent cathedrals—will be found, in Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., chap. xii., sect. iv., p. 788.

<sup>68</sup> No less than three streets, in this city, are called after St. Germanus, as also one of the islands there, on the River Somme.

<sup>69</sup> These are certified as "os d'une cuisse, une côte, un os des vertébres, un morceau de la mâchoire dans laquelle il y avoit une dent."—"Archives de la Paroisse Saint-Germain d'Amiens."

<sup>70</sup> On the River Oise.

<sup>71</sup> Within it is a statue of the patron, and it is the work of M. Duthoit.

<sup>72</sup> Here there was a stained glass window representing the Legend of St. Germanus.

Normandy and in Picardy, he is greatly venerated. Especially in Amiens,<sup>72</sup> in Ribemont, in Abbeville,<sup>73</sup> in Argoules, in Carteret, in Flamanville, in Saint-Germain-sur-Bresle,<sup>74</sup> in Senarpont, and in Mesnil-David, the people entertain a great devotion towards this Apostolic man.<sup>75</sup> The Breviaries of Amiens<sup>76</sup> commemorate him. Various relics are yet kept in the places already mentioned, while several religious foundations, dedicated in honour of St. Germanus, are still preserved, in the northern parts of France.

**ARTICLE III.—ST. FIACHRA, ABBOT, OF ULLARD, COUNTY OF KILKENNY.** The Martyrology of Donegal<sup>1</sup> registers, on this day, Fiachra, Abbot of Erard, in Ui-Drona. That place, with which he had been connected, is now called Ullard,<sup>2</sup> in the county of Kilkenny;<sup>3</sup> while, it is the head of a parish, which extends, likewise, into the adjoining county of Carlow.<sup>4</sup> In the Life of St. Comgall,<sup>5</sup> Abbot of Bangor, there is an account of a certain St. Fiachra, who came to the monastery at Bangor, and who raised from their place of sepulture, in an honourable manner, the relics of the patron, and brought them to the bounds of Leinster, which was his own province.<sup>6</sup> Whether or not, that St. Fiachra had been identical with the present holy abbot may be questioned. The place, where our St. Fiachra's establishment stood, is situated on the Barrow's western bank.<sup>7</sup> Its sub-soil is a granite formation.<sup>8</sup> Here, there is a remarkable old church, having a highly ornamented and recessed doorway of the Irish Romanesque pattern.<sup>9</sup> There is an ornamented cross, besides the other interesting remains illustrating a past period,

Simon Martin, who wrote "Nouvelles Vies des Saints," in 1649, states, that it was then valued at one thousand crowns—about three thousand francs. Only a single pane now exists in the Museum, and this represents the Apostolic man overcoming the monster with seven heads. Another stained glass window, representing him, is to be seen in a chapel, belonging to St. Germanus' convent.

<sup>72</sup> At the porch of St. Wulfran's church is a statue to our saint.

<sup>73</sup> The old coffin of St. Germanus is yet preserved, under the altar of this church. It is covered by a sharply raised roof, and there are two lateral holes, through which pilgrims pass their arms, and take earth, which they apply to persons in fever. Above there is a large stone, elevated on six pillars, and on it is represented a figure of St. Germain recumbent, and clothed in episcopal dress, with a dragon writhing beneath the feet. This is a work of the thirteenth century, and the tomb is classed among the French historic monuments. It is lithographed, in Baron Taylor's "Voyage Pittoresque."

<sup>74</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii ii. Vita S. Germani, ex variis Codicibus MSS. Historia Translationum, auctore D. Joanne Cauchio nuper composita, ut in Officio Ecclesiastico recitaretur, with notes, pp. 269, 270.

<sup>75</sup> As published in 1746, and 1840. See Les Petits Bollandistes, "Vies des Saints," tome v. Seconde Jour de Mai, pp. 263, 264.

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**ARTICLE III.—<sup>1</sup>** Edited by Drs. Todd and Reeves, pp. 118, 119.

<sup>2</sup> Among the Irish Ordnance Survey sketches, preserved in the Royal Irish Academy, the doorway of the old church, and an ancient stone cross, will be found pictorially represented.

<sup>3</sup> There are 3,186a. 3r. 18p. of land in the Barony of Gowran, and in this division of the parish shown, on the "Ordnance Survey Townland Maps for the County of Kilkenny," sheets 25, 29. The towland proper is on the former sheet.

<sup>4</sup> There are 72a. 2r. in the Barony of Idrone East, and 2,588a. or. 5p. in the Barony of St. Mullin's Lower. These are marked, on the "Ordnance Survey Townland Maps for the County of Carlow," sheets 22, 24.

<sup>5</sup> His Life will be found, at the 10th of May.

<sup>6</sup> See Father Flemming's "Collectanea Sacra," Vita S. Comgelli, cap. 1, p. 313.

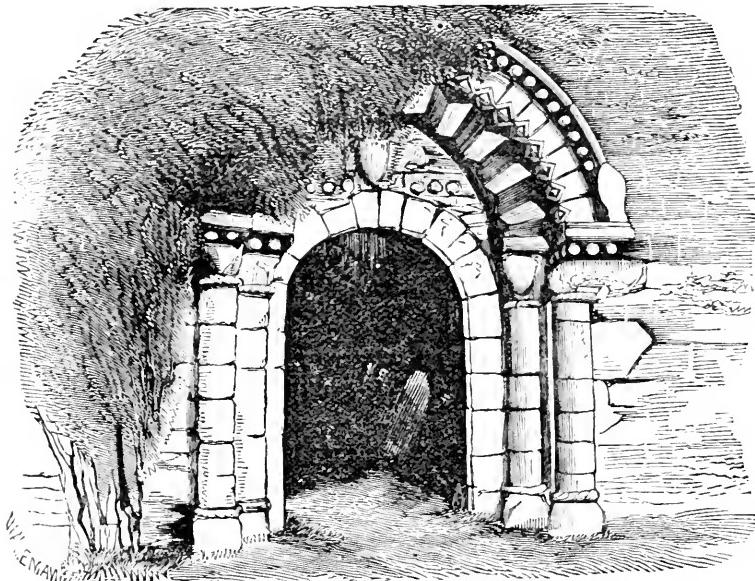
<sup>7</sup> "Erard ua n Drona," is a Manuscript annotation of William M. Hennessey, in his copy of the Martyrology of Donegal.

<sup>8</sup> See the Map, prefixed to William Tighe's "Statistical Observations relative to the County of Kilkenny, made in the year 1800 and 1801," at p. 1.

<sup>9</sup> The accompanying illustration, drawn on the spot by William F. Wakeman, and transferred to the wood by him, is here presented, as engraved, by Mrs. Millard.

<sup>10</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 670.

in the cemetery.<sup>10</sup> The Ui Drona, or descendants of Drona, possessed not only the Idrone baronies, east and west, in the county of Carlow, but also that portion of Kildare and Leighlin diocese, lying on the west side of the



Doorway of Ullard Old Church, County of Kilkenny.

River Barrow, and near the town of Graiguenamanagh.<sup>11</sup> The church of Erard, or Urard—now called Ullard—west of the Barrow, likewise, and in the county of Kilkenny, belonged formerly to that district.<sup>12</sup>

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ARTICLE IV.—**St. PIRAN, OF PADSTOW AND PIRAN-SANZ, CORNWALL, ENGLAND.** We meet the name of St. Piranus, at the 2nd of May, in the Anonymous Calendar of Irish Saints, published by O'Sullevan Beare.<sup>1</sup> The Bollandists<sup>2</sup> insert, at this same date, brief notices of St. Piran; but, they defer, to the 6th of June,<sup>3</sup> any further information that might transpire, in addition to them. Some have thought, that St. Kyran,<sup>4</sup> Patron of Ossory, was not a distinct person from St. Piran. However, this latter holy man is stated, to have derived his origin, from different parents,<sup>5</sup> called Domuel and

<sup>10</sup> This parish, in the barony of Gowran, is shown, on the "Ordnance Survey Townland Maps for the County of Kilkenny," sheets 25, 29, 33. The town and townland are on sheet 29.

<sup>11</sup> See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (k), p. 212.

ARTICLE IV.—<sup>1</sup> See "Historie Catholice Ibernicæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 56.

<sup>2</sup> See "Acta Sanctorum," tomus i.,

Maii ii. Among the pretermitted saints, p. 168.

<sup>3</sup> This was a festival day for St. Petroc, one of the British saints, whose Life has been written by John of Tynemouth, about the year 1360.

<sup>4</sup> See his Life, at the 5th of March, in vol. iii. of this work.

<sup>5</sup> The parents of St. Kyran, Patron of Ossory, are named Lugneus and Liadain.

Wingella ; while, he was from the province of Ossory, in Ireland.<sup>6</sup> Then, he is said to have lived a holy life in Cornubia, a province of Anglia. In the first edition of John Wilson's English Martyrology, St. Piran is placed at the 2nd of May ; but, in the second, his feast has been assigned to the 5th day of March. The English antiquary, William Camden, alludes to this Irish saint and to his chapel, when treating about the Danmonii, and he also records a local legend of a fabulous character, having reference to the holy missionary Piran.<sup>7</sup> Father Henry Fitzsimon's list also commemorates him. Piran is related to have passed his life in Cornwall, and at Padstow, a contraction for Parrockstow. In ancient records, it has been commonly called Petrocstowe,<sup>8</sup> or Patrickstowe,<sup>9</sup> and, perhaps, the continued influx of Irish at the port from earliest times may have had some influence on the change of name.<sup>10</sup> There is also a parish of Piran-sand, in Cornwall, where a singular ancient monument, known as Piran Round, is to be seen. It is in the shape of an amphitheatre, having high mounds and ramparts, fosset on the outside.<sup>11</sup> Ferrarius and the English Martyrology are referred to, for some particulars of St. Piran's life, said to have been illustrated with many miracles. After the people of Cornwall had been fully converted to the Christian religion, they were for a time under the jurisdiction of Bishops, who ruled among the West Saxons.<sup>12</sup>

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ARTICLE V.—ST. AEDAN MAC CUAMSIE. At this date, it is recorded in the published Martyrology of Tallagh,<sup>1</sup> that Aedan Mac Cuamsie, had a festival ; and, this notification is also in the Franciscan copy,<sup>2</sup> but, a little different, in spelling his name and patronymic. The Bollandists refer,<sup>3</sup> at the 2nd of May, to Aidamus—probably a typographical error for Aidanus—called the son of Cuamse, or Cuaimse, and they quote the foregoing authority. In the list of St. Aidans given by Colgan, at the 31st of January, we find the

<sup>6</sup> See Rev. William Borlase's "Antiquities, Historical and Monumental, of the County of Cornwall, consisting of several Essays on the first Inhabitants, Druid Superstition, Customs, and Remains of the most remote Antiquity in Britain and the British Isles," &c., book iv., chap. xi., sect. ix., p. 388. Second edition, London, 1769, fol.

<sup>7</sup> Camden writes : " Hinc utrinque spatiis procurrit in ortum regio, et obliquiore flexu Septentrionale littus in Aquilonem tendit ad Padstow usque, nec aliud antiquae notæ tota via habet, quam in sabulo positum S. Pirano sacellum, qui sanctus etiam Hibernicus hic requiescit, cuius sanctitati infantia vani scriptoribus affinxit quod decem Hiberniae reges et eorum exercitus tribus vaccis suis octo diebus aluerit, et porcellos mortuos, nec non homines suscitaverit."—" Britannia," p. 142. See Joannes Jansson's fine folio edition, published at Amsterdam, A.D. 1659.

<sup>8</sup> About the year 520, St. Petrock, coming from Ireland, is said to have founded a monastery here. See Bishop Tanner's "Notitia Monastica ; or an Account of all the Abbeys, Priories, and Houses of Friars, formerly in England and Wales," &c. Corn-

wall, sect. xxiii. Edition by Rev. James Nasmyth, M.A., Cambridge, A.D. 1787, fol.

<sup>9</sup> According to Rev. William Borlase, St. Patrick here established a religious house, called Laffenack, in the year 432. See "Antiquities, Historical and Monumental, of the County of Cornwall," book iv., chap. xi., sect. i., p. 379.

<sup>10</sup> See Lewis' "Topographical Dictionary of England," vol. iii., p. 528.

<sup>11</sup> See "The Natural History of Cornwall," &c., by William Borlase, A.M. F.R.S., chap. xxvi., sect. viii., pp. 297, 298, with plate xxix., illustrating the description. Oxford, 1758, fol.

<sup>12</sup> See Godwin's "De Præsulibus Angliae Commentarius, Omnia Episcoporum necnon et Cardinalium ejusdem Gentis Nomina, Tempora, Seriem, atque Actiones maxime memorabiles ab ultima Antiquitate repetita complexus." De Episcopis Exoniensibus, p. 395. Rev. Canon William Richardson's edition, Cambridge, A.D. 1743, fol.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> Thus : Αεδαν μας Κουαμπιε.

<sup>3</sup> See "Acta Sanctorum," tomus i., Maii ii.

<sup>4</sup> Among the pretermitted saints, p. 167.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiber-

name of a St. Aidan, son to Cuaimsecha, whose feast occurs, on the 2nd of May.<sup>4</sup>

ARTICLE VI.—ST. ENAN. The name of this saint is recorded in the Martyrology of Tallagh,<sup>1</sup> at the 2nd of May. The Bollandists<sup>2</sup> quote the same authority for his festival, at this same date, but erroneously enter his name Enarius, for Enanius. Veneration was given, on this day, to Enan, as we read, in the Martyrology of Donegal.<sup>3</sup>

ARTICLE VII.—ST. COLMAN, THE HOLY. The name Colman, without any other designation, appears in the Martyrology of Tallagh,<sup>1</sup> at the 2nd of May. Quoting the same authority, the Bollandists<sup>2</sup> notice him, at this same date, as Colmanus, without attempting to designate him, among the many Irish saints, who bore a similar name. The Martyrology of Donegal<sup>3</sup> mentions, likewise, as having been venerated, and on this day, Colman, surnamed the Holy.

ARTICLE VIII.—FEAST OF ST. BRIEUX, FIRST BISHOP, AND PATRON OF THE DIOCESE OF BRIEUX. Albertus le Grand quotes the Cornuáille<sup>1</sup> Breviairy, in which the festival of St. Brioc is set down, at the 2nd of May. His Life has been given already, on the day preceding.

ARTICLE IX.—ST. ULTAN, ABBOT OF FOSSE. Although the 1st day of this month has been generally assigned for the festival of St. Ultan, Confessor,<sup>1</sup> and brother to St. Fursey;<sup>2</sup> yet, a feast, in honour of that Abbot over Fosse, was kept at Perrone,<sup>3</sup> on the 2nd of May.<sup>4</sup> At this date, too, the Bollandists<sup>5</sup> just notice his festival. It was probably transferred from the 1st, which was observed as a holiday, in commemoration of the Apostles St. Philip and St. James.

ARTICLE X.—FESTIVAL OF ST. SATURNINUS. In the Feilire of St. Ængus, this holy man is commemorated, on the 2nd of May, which is termed

nixæ,” xxxi. Januarii. Appendix, cap. i., p. 221.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr Kelly, p. xxiii. The Franciscan copy enters Enan.

<sup>2</sup> See “Acta Sanctorum,” tomus i., Maii ii. Among the pretermitted saints, p. 167.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy has Colmain.

<sup>2</sup> See “Acta Sanctorum,” tomus i., Maii ii. Among the pretermitted saints, p. 167.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

ARTICLE VIII.—<sup>1</sup> This is a town in Lower Brittany.

ARTICLE IX.—<sup>1</sup> In his calendar, Adam King calls him a “Scotisman vnder doneualde.”—Bishop Forbes’ “Kalandars of Scottish Saints,” p. 151.

<sup>2</sup> See his Life, at the 16th of January.

<sup>3</sup> According to Desmay.

<sup>4</sup> At this day, also, Dempster enters in his “Menologium Scoticum,” the following notice, “Dieræ Ultani Eremitæ.”—Bishop Forbes’ “Kalandars of Scottish Saints,” p. 198.

<sup>5</sup> See “Acta Sanctorum,” tomus i., Maii ii. Among the pretermitted saints, p. 167.

ARTICLE X.—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. Dr. Whitley Stokes, “On the Calendar of Oengus,” p. lxxviii.

<sup>2</sup> See “Acta Sanctorum,” tomus i.,

the day for his departure to Christ.<sup>1</sup> He is also recorded with Zefanus, Quintinus, Transilla, and six others, in the Martyrology of Tallagh. The Bollandists,<sup>2</sup> who quote from it the foregoing notices, acknowledge, that they could find nothing more to add from other sources.

ARTICLE XI.—CANDIDUS, AN IRISH MONK. [*Sixteenth and Seventeenth Centuries.*] The Bollandists<sup>1</sup> refer to various writers for notices, at this date, regarding Candidus, an Irish monk; those authors are Henriquez,<sup>2</sup> Chaleidot, Bucelin, and Franciscus Bivarius.<sup>3</sup> We have no means, however, for obtaining access, to the works of these writers. Perhaps, we might be allowed, in the absence of clearer evidence, to conjecture, that Candidus might be rendered, by White, a well-known Anglicized name in Ireland. With a popular opinion of his great sanctity,<sup>4</sup> the present holy man died, probably on the 2nd of May, and as we are credibly informed, A.D. 1616.

ARTICLE XII.—ST. COLUMBANUS, BISHOP. At the 2nd of May, David Camerarius, in the Scottish entries of his calendar, has notice of St. Columbanus, a Bishop, celebrated among the Scots.<sup>1</sup>

ARTICLE XIII.—REPUTED ELEVATION OF ST. BERTIN'S RELICS. We have the feast for an elevation of St. Bertin's relics, at Sithiu, set down by Dempster,<sup>1</sup> at this date.<sup>2</sup>

### Third Day of May.

ARTICLE I.—ST. CONLETH, OR CONLAID, BISHOP AND PATRON OF KILDARE DIOCESE.

[*FIFTH AND SIXTH CENTURIES.*]

### CHAPTER I.

INTRODUCTORY REMARKS—VARIOUS NAMES OF ST. CONLETH—HIS PARENTAGE AND PEDIGREE—EREMITICAL LIFE AT OLD CONNELL—ANTIQUE REMAINS THERE—ST. CONLETH'S INTERVIEW WITH ST. BRIGID, ABBESS OF KILDARE—REMARKABLE PRESERVATION WHILE RETURNING FROM THIS VISIT—HE BAPTIZES ST. TIGHERNACH—ST. CONLETH FIRST BISHOP OF KILDARE—HE SECURES ST. BRIGID'S FRIENDSHIP AND ESTEEM—EARLY COMMENCEMENT OF RELIGIOUS ESTABLISHMENTS IN THE CITY OF KILDARE—CONSECRATION AND FUNCTIONS OF ST. CONLETH AFTER HIS ELECTION—RECORDED INCIDENT OF HIS BEING MIRACULOUSLY FURNISHED WITH VESTMENTS TO CELEBRATE THE HOLY SACRIFICE OF MASS.

**A**S the northern hordes of barbarians were moving onward towards the gates of Pagan Rome, and were threatening to sweep away, as by the impulse of successive waves, all landmarks of former civilization, from amid

Maii ii. Among the pretermitted saints, p. 167.

ARTICLE xi.—<sup>1</sup> See “Acta Sanctorum,” tomus i., Maii ii. Among the pretermitted saints, p. 168.

<sup>2</sup> In Fasciculo, lib. ii., Dist. 33.

<sup>3</sup> He is said to have written the Life of this Candidus.

<sup>4</sup> One Stephen Sartal has celebrated this holy man's virtues, and in metre.

the wreck of human hopes, Divine Providence had preserved the Church, to emerge from her darkest days of persecution, and to enlarge her spiritual conquests in distant lands. To Christianity was due our preservation from the shades and blighting influences of an effete and a degrading heathenism. Ireland had her own internal and calamitous storms of anti-social and convulsive throes, although laws, arts, sciences, and imperfect philosophy, seem to have received some cultivation and a rude development, even during pre-Christian times. While our glorious Apostle, St. Patrick, aroused our Island from her torpor, and transmitted the glad tidings of Redemption to her people, everywhere does he seem to have planted fructifying seed, which, during his lifetime, ripened into a harvest of souls. From every quarter of the Island were its fruits gathered. Soon were heathen superstitions and rites abandoned for the life and vigour of a spirit, which guided our people into the true fold, and which gave them peace and security within the Universal Church. Numbers of holy persons grew up in the strength of wisdom, goodness, and faith, having received from our earlier Missionaries those truths of religion, which could alone sanctify their works, and make these contribute to the lasting benefit of their souls.

It had been Father John Colgan's intention, to publish the Acts of St. Conlaeth, at this day. In nearly all our Irish Ecclesiastical Histories and Biographies, some space is devoted to this holy man, in connexion with the early church of Ireland.<sup>1</sup> At the date for St. Conlaeth's Feast—the 3rd of May—he is found included with the *Sancti Prætermissi*,<sup>2</sup> nor do his Acts appear, in the great collection of the Bollandist writers. Yet, references are given to those dissertations on, and to their various lives of, St. Brigid, which had been published, at the 1st day of February.<sup>3</sup> These notices, indeed, serve partially to illustrate the present holy bishop's incomplete biography. To such incidental observations are we mainly indebted, for a few particulars relating to him.<sup>4</sup> The exact time of this saint's birth has not been recorded, nor do we know whether he was born of Christian parents. His first name is said to have been Roincenn; in the Acts of St. Brigid,<sup>5</sup> Patroness of Ireland, he is variously called Conlath, Conlaeth, Conlaith,<sup>6</sup> Conlaid,<sup>7</sup> and Con-

ARTICLE XII.—<sup>1</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 237.

ARTICLE XIII.—<sup>1</sup> See "Menologium Scoticum," at 2nd of May.

<sup>2</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 198.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See an account of him, in Rev. Michael Comerford's "Collections relating to the Diocese of Kildare and Leighlin," Bishops of Kildare, p. 1 to 4.

<sup>2</sup> See "Acta Sanctorum," tomus i. Tertia Dics Maii, p. 359.

<sup>3</sup> See *ibid.*, Prima Dies Februarii, pp. 99 to 185. This renowned Father John Bolandus, himself, was the Editor of St. Brigid's Acts.

<sup>4</sup> A considerable portion of the present Biography appeared in the Carlow College Magazine, in successive Numbers of the Second Volume. A few emendations—chiefly in form—are here introduced.

<sup>5</sup> See her Life, already published, in vol. ii. of this work, at the 1st of February.

<sup>6</sup> See Colgan's "Trias Thaumaturga,"

Vita Secunda S. Brigidae, cap. xxix., xxxv., pp. 522, 523.

<sup>7</sup> *Ibid.* Vita Prima S. Brigidae, sect. 41, p. 517. Also, Vita Sexta S. Brigidae, sect. xliii., p. 591. In a note, affixed to the occurrence of his name in the latter published metrical Acts, Colgan says, that in the original MS. Conleth's name was written Gelanus, "sed quod Conlaidus sit legendum constat, ex vita prima, cap. 40. Secunda, cap. 29." *Ibid.*, n. 14, p. 598.

<sup>8</sup> *Ibid.* Vita Tertia S. Brigidae, cap. li., p. 532. Also, Vita Quarta S. Brigidae, lib. ii., cap. xix., p. 552. In the "Third Life of St. Brigid," it would appear that he had been also called Caelianus. This appellation had been corrected by Colgan, who adds in a note, "Rectius ergo Conlaidus, vel Conlethus legendum, ut alii authores habent." He then refers to the 3rd of May, where he intended to treat about St. Conleth, n. 24, p. 543. It need scarcely be observed, Colgan did not live to treat of St. Conleth, at the 3rd of May, his "Acts of the Irish Saints" not having been yet published, beyond the close of the month of March.

lian.<sup>8</sup> These names are also Latinized under various forms. The Martyrology of Donegal<sup>9</sup> informs us, that Roincenn was his first name, and it states, that he descended from the race of Laeghaire Lorc, son to Ugaine Mor. From this Laeghaire Lorc, who was monarch of Erin, the Leinster men are also descended.

The earliest notices we can find regarding him gives us to understand, that St. Conleth lived the life of a recluse, and continued the occupant of a cell. This was situated, in a southern part of its plain, on the right bank of the River Liffey.<sup>10</sup> We are informed, that besides his distinctive reputation for extraordinary sanctity, Conleth was also gifted with a prophetic spirit.<sup>11</sup> From those terms applied to him, in the Fourth Life of St. Brigid, it might seem, that this holy man had been a bishop, before his appointment to the See of Kildare, or perhaps, even before the time of his first introduction to St. Brigid. Yet, the text may be understood as conferring such a title on him, in anticipation of a dignity subsequently assumed, and, as the usual one, by which he was distinguished, in after times.<sup>12</sup>

Tradition has yet faithfully preserved that exact spot, where St. Conlath lived.<sup>13</sup> It is known, now, as Old Connell, near the present town of Newbridge, and it is located in the county of Kildare. His former chantry lay less than a quarter of a mile from the River Liffey, on its southern and right bank. It presents every appearance—even in its dismantled and neglected state—of dating back to the most remote period of our ecclesiastical history. At present, nothing can be seen there like a church, but we find an overcrowded graveyard, filled with human remains, and covered with elder trees, nettles and rank weeds. A rather modern stone enclosure may be observed, just over the burial-ground surface. This, however, was built only to protect the remains of some priests and other persons there inhumed.<sup>14</sup> Old Connell graveyard is now surrounded by close fences, and it is covered over with several trees of large growth. Foundations of the old building are partly disclosed, when interments take place.<sup>15</sup> They lie at some depth, under the present mounds of earth, formed in a great measure by the dust of many successive human generations here interred. No very ancient monuments can be seen, after a long lapse of ages, within this churchyard.<sup>16</sup> It has always been a favourite place for burial; yet, history has recorded little regarding its past.<sup>17</sup> Old Connell would seem to have been in a state of total decay, when Great Con-

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

<sup>9</sup> In the "Third Life of St. Brigid" it is said, that he dwelt "in dextra Liffi Campi," &c. See Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidae, cap. li., p. 532.

<sup>10</sup> *Ibid.*, Vita Quarta S. Brigidae, lib. ii., cap. xix., p. 552. Also, Vita Tertia S. Brigidae, cap. li., p. 532, *ibid.*

<sup>11</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xi., and nn. 130, 131, 132, pp. 409, 411.

<sup>12</sup> Such was the information conveyed to the writer, in the month of September, 1860, by Mrs. Hurley, a lady whose beautiful residence immediately adjoins the old graveyard, to which an ancient road leads.

<sup>13</sup> By order of Government Commissioners, the cemetery has been lately closed for general interments.

<sup>14</sup> But the exact lines of these foundations,

now far buried under earth, were obligingly traced out for the writer, by the very intelligent lady already mentioned.

<sup>15</sup> In Great Connell, however, portions of the east gable are visible, together with some old sculptures, built into the walls or detached in adjoining situations. One of these formed the tomb of Walter Wellesley, Bishop of Kildare, and Prior of this house, described in Harris' Ware as having died in 1539. See vol. i., "Bishops of Kildare," pp. 389, 390.

<sup>16</sup> The accompanying illustration of this cemetery, drawn on the spot, by the writer, in August, 1883, has been transferred to the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>17</sup> In Clyn's "Annals," we find the following entry, at A.D. 1202, "Fundatur domus de Conale per Meylerum filium Henrici." See Very Rev. Richard Butler's "Annals of Ireland," by John Clyn and Thady Dow-

nell—a mile or two higher up and on the same side of the Liffey River—had been founded, at the commencement of the thirteenth century.<sup>18</sup>

It is no easy matter to determine that exact spot, where the first interview between St. Conlaeth and St. Brigid took place. The most minute account of this meeting, remaining on record, is substantially as follows. A certain saint, whose proper name was Conlaidus, came to visit St. Brigid, from among a people, dwelling not far away from her; as he had a great



Old Connell Graveyard, County Kildare.

desire, to have an interview with this holy and renowned Virgin. Having such a purpose in view, Conlaid set out in his chariot, and accompanied by a boy. On his arrival at St. Brigid's nunnery, all her sisters received this pious recluse, with the greatest possible respect and attention. According to the custom of those times, a warm bath had been prepared for their guest; then a banquet was served up, with all the accessories of a simple, yet hospitable, entertainment. When these offices of charity and courtesy had been

ling, p. 7. The history of this foundation has been very well set forth in Archdale's "Monasticon Hibernicum," pp. 317-321. In this work, we find no account whatever respecting Old Connell.

<sup>19</sup> Having narrated the foregoing occurrences, the author of St. Brigid's Sixth or Metrical Life concludes this account with these lines:—

"O manifesta Dei virtus, o magna potestas!"

O benedicta manus, signisque stupenda pueræ!"

Talibus auditis animusque ardescit  
amando,  
Pascitur interius cordisque intentio  
nostræ  
Dulcibus in verbis, tendit fere ad alta  
volando,  
Effugit ad superos, sordent terrestria  
visu,  
Virginis hæc sanctæ dum nunc an-  
nuncio facta."

—Colgan's "Trias Thaumaturga," Sexta Vita S. Brigidæ, sect. xlvi., p. 591.

<sup>20</sup> By these *rosetæ*, the writers seem to have

duly performed, St. Brigid received her pious visitor, and then brought her nuns, introducing them to their holy guest. All her sisterhood welcomed St. Conlaeth, with a kindly and cordial greeting. He remained with the religious community for some days. He piously instructed the nuns, through his edifying counsels, and he planted in their hearts those germs of Christian virtues, which were destined to bear fruit in abundance, when the Lord of the vineyard proposed to gather His harvest. Then, St. Conlaeth bade them adieu, and desired his chariot to be prepared, for a return to his own habitation. A boy in attendance was ordered to put their yokes on the necks of his horses. Before starting on this journey, however, the chariot-wheel became loose on its axle; yet, no danger was apprehended, for Conlaeth appears to have been unaware of this fact, at the time of parting from St. Brigid. This illustrious abbess came out from her nunnery, to take leave of him, when he had ascended the vehicle. Conlaeth then asked her to extend her holy hand, and to bestow her blessing on him, that so he might felicitously prosecute his journey. The sainted Abbess gave both himself and companion her blessing, with a sign of the cross. The pious recluse discovered, afterwards, how fortunately he had escaped from accident. Although a wheel was loose on its axle, the chariot nevertheless bore himself and his attendant safely to the end of their journey. On alighting from the vehicle, St. Conlaeth gave heartfelt thanks to God. He likewise extolled the merits of St. Brigid, to whose blessing he attributed this almost miraculous preservation.<sup>19</sup> These incidents are briefly related, in the Third and Fourth Lives of St. Brigid. In these Acts, it is said, that the attendant of Conlaeth, when yoking the chariot, forgot to place the *rosetæ*,<sup>20</sup> as a security against the movement of the wheels. Thus, it may be seen, how the holy eremite had been enabled to return home, under circumstances of more than ordinary difficulty and danger.<sup>21</sup> The route of St. Conlaeth homewards lay probably across that well-known plain, denominated the Curragh of Kildare, now deemed the finest common in Europe, and containing three thousand acres of land. Nothing can exceed the softness and elasticity of its surface, diversified, as it is, by gentle swells or irregularities, and on which some scattered vestiges of circular entrenchments yet remain. The soil is a fine loam, resting on a gravelly bottom.<sup>22</sup>

In the Life of St. Tighernach,<sup>23</sup> it is related, that a certain nobleman, of Leinster origin, who was named Cormoc,<sup>24</sup> had adopted him for a foster-son. Soon afterwards, taking his youthful charge, as the companion of his journey, that chief prepared for a return towards his home; but, on their way, both entered Kildare, the city of St. Brigid. This holy virgin intimated to her nuns, as distinguished guests were about to visit their house, that they should cordially and hospitably receive those visitors. St. Brigid met them, and taking the infant gently into her arms, she called him by the name of Tyger-nach, at the same time, declaring him to have descended from a royal pedigree. She asked St. Conlaid, or Collaid, the bishop, to baptize him. After

meant certain iron fastenings or bosses, attached to the chariot's axle, in order to prevent the wheels from falling off. See *ibid.*, Vita Tertia S. Brigide, cap. ii., p. 532, and n. 25, p. 543. Also, Vita Quarta S. Brigide, lib. ii., cap. xix.. xx., p. 552, *ibid.*

<sup>21</sup> The foregoing incidents are briefly narrated in the Fourth Life of St. Brigid, as published by Bollandus. See "Acta Sanctorum," tomus i., Vita Quarta S. Brigide, cap. iii., n. 15, p. 162.

<sup>22</sup> See "The Traveller's New Guide through Ireland," &c. County of Kildare, p. 117. Published at Dublin, by John Cumming, A.D. 1815.

<sup>23</sup> See his Life, given in vol. iv. of this work, and at the 4th of April.

<sup>24</sup> He was a warrior or chief of a king called Echad, and a grandson, likewise, as the daughter of this prince had been his mother.

<sup>25</sup> See "Acta Sanctorum," tomus i. Prima Dies Februarii. Vita S. Brigide. Com-

this event, the foster-father with his adopted son went to his own place, where he carefully tended the child.<sup>25</sup> From the foregoing narrative, Bollandus infers, that as Conlaid had been a bishop, when he baptized St. Tighernach, his elevation to the episcopal rank must have been accomplished previous to A.D. 480. For, St. Maccarthen<sup>26</sup> died in the year 506; and, he was immediately succeeded in the See of Clogher by St. Tighernach.<sup>27</sup> Supposing correctness in the foregoing account, it is conjectured,<sup>28</sup> his baptism must have taken place, at least thirty years before the latter date, and during the younger days of his godmother, St. Brigid.<sup>29</sup> The reputation of Conleth, this pious servant of God, for great sanctity daily increased, and his virtues were a subject of admiration, to all living within that extent of country immediately surrounding him. We cannot doubt, but he infused the light of a good example, and impressed a right spirit throughout the district blessed by his ministrations. We find it difficult to obtain any very correct notions, regarding the real state of society, at that remote period; but, there appears to have been a new awakening to the dawn of a happier epoch, and a steady perseverance in the doctrines and teaching of St. Patrick,<sup>30</sup> who had early visited Naas, the royal city of Leinster, and of Auxilius,<sup>31</sup> who dwelt near the Liffey's banks.

It is expressly stated, in the Fourth Life of St. Brigid, that this holy virgin selected St. Conlaeth to be the first bishop over her newly-established city of Kildare. It is probable, this pious man lived in retirement, not far from the place. This circumstance, connected with his first introduction to St. Brigid, her influence with other Irish bishops, as likewise his own great virtues and merits, may have contributed to point him out, as one eminently suited to fill the position to which he was elevated. There can hardly be a doubt, regarding St. Conlaeth having been the first prelate over that See, notwithstanding some statements of certain writers, that other persons had there preceded him, in such an office.<sup>32</sup> According to these, Lon,

mentarius Praeius, sect. xiii., n. 102, p. 116.

<sup>25</sup> His feast has been assigned, to the 24th of March, and to the 15th of August.

<sup>26</sup> See "Acta Sanctorum," *ibid.*, n. 104,

p. 116. Bollandus considers, that Colgan

allows him not less than twenty-four years in the episcopate, and he argues that Tighernach could not have been baptized after A.D. 500.

Now St. Duach, or Dubtach, Archbishop of Armagh, is said by Colgan to have died A.D. 512; oras Ussher states, from ancient annals, A.D. 514. Bollandus says, this

latter saw Tighernach invested with the episcopal dignity, and afterwards he adds :

"Ut nondum hunc solveret Colganus, dum

qua de S. Tigernaco narravimus, ex nostro Salmanticensi codice recitat, consulto S.

Conlaidi nomen dissimulavit; ab Episcopo, inquietus, baptizari cum fecit. At MS. habet;

ab Episcopo Conlaeth baptizari eum fecit. Nos alio usi exemplari sumus, in quo Colladius, pro Conlaido, scriptum erat."

Bollandus, however, seems to have forgotten, that there might have been a later Dubtach, as

Archbishop of Armagh, than he who died A.D. 512, 513, or 514. Dubtach, the second of this name, in the See of Armagh, died

A.D. 547 or 548. Now, this latter might have been the prelate, who saw St. Tighernach

advanced to the episcopacy. See Harris' Ware, vol. i., "Archbishops of Armagh," pp. 36, 37, and 38; also Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 168, 169, and pp. 184, 185, with n. (p). *Ibid.*

<sup>28</sup> By Rev. Dr. Lanigan.

<sup>29</sup> See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ii., p. 434, and n. 16, pp. 436, 437. St. Tighernach, Bishop of Clones and Clogher, is said to have died A.D. 549. See *ibid.*, vol. ii., chap. x., sect. xiii., p. 70.

<sup>30</sup> See his Life in vol. iii. of this work, and at the 17th of March.

<sup>31</sup> His festival has been assigned to the 16th of September.

<sup>32</sup> In Harris' Ware, vol. i., we read : "I do not know upon what authority it is grounded; but the Red Book of the Earl of Kildare saith that one Lonius was the first bishop of Kildare; Ivorius the next; and that Conlius or Conlaeth succeeded Ivorius. And out of that book, Richard Stanhurst, in his English description of Ireland (which is extant in the printed Holing-hed), gives the same account; but, in my opinion, they are both in error." "Bishops of Kildare," p. 381.

<sup>33</sup> In commenting on this statement, Colgan declares himself to be completely igno-

or Lonius, had been the first bishop there;<sup>33</sup> Ivor,<sup>34</sup> or Ibhar,<sup>35</sup> was the second prelate; and then Conlius or Conlaeth succeeded as the third. Cogitosus represents the latter as a holy ascetic, who lived in retirement, until he had attracted the notice of St. Brigid. It is thought, likewise, that he was a skilled artificer in gold and silver, and that he wrought the ancient crozier, which afterwards belonged to St. Finnbarri<sup>36</sup> of Termon Barry in Connaught, and which is now preserved in the Museum of the Royal Irish Academy.<sup>37</sup>

By most of our early ecclesiastical writers, we are told, that Conlaeth was an illustrious man, adorned with every virtue, and that the Almighty had been pleased to effect great wonders through him. He appears to have been called from his solitude, almost immediately after his first interview with St. Brigid, to receive episcopal unction and jurisdiction over the newly-established See of Kildare. A great increase in the number of applicants for admission to St. Brigid's religious institute, at this venerable spot, as also the increasing size and population of a rising city, required the presence and ministrations of a bishop, in the opinion of its renowned Abbess. So long as Conlaeth lived in Kildare with her, most cordial relations of holy friendship and mutual esteem prevailed between them. Cogitosus also seems to say, that the appointment of St. Conlaeth to his episcopal dignity was effected by St. Brigid.<sup>38</sup> But, it cannot be supposed, that the holy and humble Abbess could have arrogated to herself a privilege opposed to the ecclesiastical canons, nor is it probable such assumptions, if they were made, should have commanded the approval of the Irish bishops.<sup>39</sup> That her influence to procure Conlaeth's

rant of any grounds on which it may rest, for in the Irish Martyrologies there is only one St. Lonius, surnamed Garadh, known. Marianus O'Gorman and Charles Maguire tell us, that on the 24th of June, Lonius was venerated in the church of Killgaura, and they also, together with St. Ængus and the Calendar of Cashel, declare that, on the 3rd of September, he was especially honoured in the churches of Killagaura, in Slievemarigue, in Magtuathal, and in Garadh, a desert place in the northern part of Ossory. This Lonius, however, lived in the time of St. Columkille—that is, about the year 550, or afterwards, as Charles Maguire and the scholiast of Ængus state. Wherefore, he could not have been a bishop of Kildare before St. Conlaeth, who died in the year 515, or before St. Ibar, who is said to have departed this life A.D. 506. Colgan thinks it probable, that the supposed affinity of these words, Garadh, Killgaradh, or Kilguara, with Kildara, gave occasion to Ware and other writers, for placing Lon over the See of Kildare. Notwithstanding, Colgan seems to have overlooked Sir James Ware's avowal of his disbelief, in these statements, made by previous writers.

<sup>34</sup> Colgan's own opinion was, that St. Conlaeth had been first bishop over Kildare. St. Ivorius or Ibar was bishop, and he flourished before St. Conlaeth, as will appear from the Lives of St. Declan, chap. 14, of St. Albeus, chap. 23, of St. Moninne, chap. 2. This St. Ibar, as would seem from the latter Acts, chap. 2, and from 21, 23, and 24 chapters of St. Brigid's Third Life, was on intimate terms with the holy Abbess

of Kildare. However, in no ancient record is he called Bishop of Kildare. The fact of his having lived in the plain of Geashill, in Kildare diocese, and before the church of this city had been built by St. Brigid, as appears from her life, attributed to St. Ultan (cap. 54), may account for his having been called a bishop of the diocese, afterwards known as Kildare. Perhaps, for the same reason, Lonius was called Bishop of Kildare. See what is laid down in "Trias Thaumaturga," Vita Quarta S. Brigidae, n. 12, p. 565.

<sup>35</sup> Dr. Lanigan remarks, from the circumstances of St. Ibar having had some communications with St. Brigid, and owing to the friendship existing between both saints, some mistaken writer must have supposed Ibar to have been St. Brigid's ordinary, and therefore living at Kildare. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xi., n. 134, p. 412.

<sup>36</sup> We may question, if this be not a mistake for St. Fintan, also called St. Berach, whose Life has been set forth already, at the 15th of February, in the Second Volume of this work. There is some reference to the Bachal Gearr, in chap. ii., and nn. 2, 3.

<sup>37</sup> See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xv., p. 338.

<sup>38</sup> See Colgan's "Trias Thaumaturga," Vita Secunda S. Brigidae. Prologus, p. 518.

<sup>39</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. x., n. 129, p. 409.

<sup>40</sup> See Rev. Michael Comerford's "Col-

appointment was zealously exerted, may be assumed, and that her recommendation, coupled with his own deserts and established character, determined his election to the See of Kildare, are also highly probable. The time of St. Conlaeth's consecration, which must have been nearly contemporaneous with the erection of Kildare See, is not recorded. Conlaeth is expressly called first bishop of Kildare, by Cogitosus; and, it is evident, from this same writer's words, there neither was, nor could have been, a bishop in that place before his time.<sup>40</sup> Until the period of Conlaeth's appointment, or a short interval before, it is probable, there had hardly been a house on the present site of Kildare; nor was a bishop required, until the formation of a new town, and the establishment of a local religious institute, required his supervision and residence. It is probable, the new See had not been erected, for at least a few years after the foundation of St. Brigid's nunnery, and not earlier than A.D. 490.<sup>41</sup> The Cathedral of Kildare is said to have been first founded by St. Conlian, in the year of Christ 503, and to have been dedicated to St. Brigid.<sup>42</sup> This is an assumption, however, for which no certain *data* can be fixed. It is likely enough, St. Brigid exerted herself with a corresponding zeal and energy, in the erection of its first church; but, this had not been dedicated to her memory, at least during the lifetime of St. Conleth. We know, that St. Brigid survived him for a few years. Over the convents of St. Brigid, which were established throughout Ireland, St. Conleth and his successors in the See of Kildare, are said to have exercised a special jurisdiction. Yet, regarding this matter, our historians seem to have supplied no conclusive evidence.<sup>43</sup> In the opinion of some writers, before this bishop's appointment to Kildare, its religious institution had been attended, in manifold capacities, by a priest named Natfroich,<sup>44</sup> also called her charioteer.<sup>45</sup> This priest remained with St. Brigid all his lifetime, as a spiritual companion or chaplain to the holy Abbess, which office he is thought to have discharged, under the episcopacy of St. Conlaeth. Whilst at their meals, it was a part of Natfroich's duty, to read for St. Brigid and her nuns, in their refectory.<sup>46</sup> He probably attended her, moreover, on many of those important journeys undertaken to serve the interests of her religious order.<sup>47</sup>

lections relating to the Dioceses of Kildare and Leighlin," Bishops of Kildare, p. i.

<sup>44</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xi., n. 134, pp. 410, 411, 412.

<sup>45</sup> See "The Complete Irish Traveller," vol. i., p. 90, published in London, 1788, 8vo. Here we have a copperplate engraving of the round tower at Kildare, with a portion of the Cathedral ruins, as standing at that time. These, however, were not the oldest structures erected at Kildare.

<sup>46</sup> "From the statements which they advance, this inference can only be deduced, that the Bishop of Kildare, in virtue of his dignity of Metropolitan, was charged, in a particular manner, with the care of the Brigittine Convents, which were established in different parts of the Province of Leinster." See Rev. P. J. Carew's "Ecclesiastical History of Ireland," chap. vi., p. 240.

<sup>47</sup> The Fourth Life of St. Brigid, prior to the foundation of Kildare, has the appointment of Natfroich to the duty of attending St. Brigid which it erroneously attributes to St. Patrick, unless we should suppose, that

he was constituted her spiritual director, when she was very young, Seelib. i., cap. xliii.

<sup>45</sup> The author of the "Third Life" has thoughtlessly changed, at cap. 41, the attendant on St. Brigid into that of an *auriga*, and hence the denomination of *charioteer*, added to his title of *priest*.

<sup>46</sup> Colgan thinks, that Natfroich became a bishop. He is called a "presbyter," as likewise a charioteer and reader at the table of St. Brigid, as may be collected from St. Ultan, in his Life of St. Brigid, cap. xli., as also from an Irish life of this saint, cap. xvii. His feast was celebrated at the 11th day of December, according to M. Gorman, who calls him bishop. Colgan adds: "Fuisse ergo videtur Episcopus Kildariensis floruit, anno 520." See "Trias Thaumaturga." Appendix Quinta ad Acta S. Brigitæ, chap. ii., p. 629.

<sup>47</sup> Poor Archdall tells us (at Kildare) that Natfroich is said to have been coachman to St. Brigid! Pray, where were coaches to be found in those days? When St. Brigid and Natfroich happened to travel together, we may easily suppose that he drove the curri-

The pious Conlaeth has been represented, as officiating in the double capacity both of Abbot and Bishop;<sup>48</sup> this is probably to be explained, by regarding him as having charge—at least for some time—over a community of monks at Old Connell, after he had been appointed to preside over the See of Kildare. We are not informed, by whom he had been consecrated bishop; but, it is probable, that a sufficiently numerous attendance of bishops honoured the occasion of his investiture by their presence.<sup>49</sup> St. Fiach of Sletty, the principal bishop of Leinster, with Ibar and Erc, and perhaps Maccalleus—all friends of St. Brigid—were then living. It is supposed, also, that St. Bronus, of Cassel-Irra, mentioned in some of her Lives, and who seems to have paid her a visit while she was in Connaught, might have come to Leinster, at this time. As he is said to have owed the exculpation of his character, from a charge brought against him in the presence of many bishops, and before a great assembly, to the kind interposition and miraculous powers of St. Brigid; no doubt, he would have wished to manifest his attention and gratitude towards her, if time and opportunity allowed him to assist at this consecration of St. Conlaeth.<sup>50</sup> In the Acts of St. Brigid, it is related, that certain poor persons came to the holy Abbess asking for alms, at a time when she had nothing to bestow, except vestments, used by St. Conlaeth, for celebration of the holy sacrifice of Mass.<sup>51</sup> These vestments, which were in her custody, she gave them; and, when the holy bishop approached to offer up the sacrifice of propitiation at the usual time, he declared it would not be practicable to consecrate the body and blood of Christ without his vestments, which were missing.<sup>52</sup> St. Brigid prayed to God with great fervour. The Almighty was pleased to reward her charity, by the performance of a wonderful miracle. As a special gift of heaven, vestments, exactly resembling those given away, appeared immediately, and these the bishop assumed. All, who were cognizant of the circumstance, gave thanks to God.<sup>53</sup> We are told, in the two first Lives of St. Brigid, that those vestments were of various colours, and that they had been procured from Italy.<sup>54</sup> They were generally worn by St. Conlaeth, on Sundays and on festivals of the Apostles.<sup>55</sup> It is also said, that those vest-

cle; but this is very different from the menial office of a charioteer.”—Dr. Lanigan’s “Ecclesiastical History of Ireland,” vol. i., chap. viii., sect. xi., and n. 135, pp. 410, 412.

<sup>48</sup> See Rev. Michael Comerford’s “Collections relating to the Diocese of Kildare and Leighlin,” Bishops of Kildare, p. 2.

<sup>49</sup> See Dr. Lanigan’s “Ecclesiastical History of Ireland,” vol. i., chap. viii., sect. xi. p. 410, and n. 137, p. 412, where he says—“Perhaps it was to the assemblage of bishops for the consecration of Conlaith, that Cogitosus alluded, when he writes (cap. 6), ‘Adventibus enim episcopis, et cum ea hospitantibus,’ ” &c.

<sup>50</sup> See *ibid.*, sect. xi., p. 410.

<sup>51</sup> In the Second Life of St. Brigid, by Cogitosus, these vestments are called “vestimenta transmarina et peregrina Episcopi Conlaith decorati lumenis,” &c. In a note, postfixed to this passage, Colgan writes: “In MS. Amandi et in libris editis legitur, Conleach: sed rectius Conlaith, ut in MS. S. Huberti, in Annalibus nostris ad an. 519, qua obiit, et aliis Codicibus Hibernicis legitur: vel Conlaeth ut in Mariano et Aengus-

sio ad 3 Maii legitur, ad quem diem fusius de eo agemus. Fuit Episcopus Kildariensis de quo supra in Prologo.”—“Trias Thaumaturga.” Vita Secunda S. Brigidæ, n. 14, p. 526.

<sup>52</sup> This incident is also related in the First Life of St. Brigid, as published by Bollandus. See “Acta Sanctorum,” tomus i. Vita Prima S. Brigidæ, cap. xvi., n. 104, p. 133. It is more circumstantially inserted, in the Second Life of this holy virgin.—*Ibid.*, Vita Secunda S. Brigidæ, cap. iv., n. 31 p. 139. And again, it is mentioned in her Fourth Life.—*Ibid.*, Vita Quarta S. Brigidæ, cap. x., n. 68, p. 170.

<sup>53</sup> See Colgan’s “Trias Thaumaturga.” Vita Quarta S. Brigidæ, lib. ii., cap. lxxx., p. 561. And Vita Tertia S. Brigidæ, cap. cxiv., p. 543, *ibid.*

<sup>54</sup> Conlaeth is called “summus populum Pontifex,” in the Second Life of St. Brigid, cap. xxix., p. 522.

<sup>55</sup> The words, “mutatoriis vestibus,” are applied to his vestments. These terms have reference to changes of colour, necessary for various festivals.

ments used—after the former ones had been bestowed on the poor—were brought to Bishop Conlaeth, in a two-wheeled chariot.<sup>56</sup> Such accounts as the foregoing, taken from the acts of our ancient saints, frequently serve to illustrate former social usages and habits of life, at least during and before the period when the biographer wrote. From his allusion to the chariot having two wheels, perhaps, without any strained inference, we might assert, such a description implies, that chariots having more than two wheels were then known, although they may not have been ordinarily used. Indeed, it may be regarded as probable, our kings and superior chiefs travelled on state occasions, in highly ornate vehicles, with four wheels; although the harness and appointments greatly differed from the materials and workmanship exhibited, at the present day.

## CHAPTER II.

THE FAMILY PEDIGREES OF ST. BRIGID AND OF ST. CONLAETH—ARTISAN PROFICIENCY OF THIS HOLY MAN—OLD CONNELL SUPPOSED TO BE HIS USUAL PLACE FOR RESIDENCE—INQUIRY REGARDING THE NATURE OF ECCLESIASTICAL SOCIETY AT KILDARE DURING THE TIME OF ST. BRIGID AND OF ST. CONLETH—DESCRIPTION OF AN ANCIENT CHURCH AT KILDARE—SUPERNATURAL INCIDENT—ADORNMENT OF ANCIENT SHRINES.

IT has been stated by our genealogists, that a remote family affinity existed between St. Brigid and St. Conleth; for writers on Irish pedigrees trace both of them, from a common ancestor, called Ugaine Mór, whose name has been Latinized, Hugonius Magnus. He was King of Ireland, from A.M. 3619 to 3649.<sup>1</sup> It must be acknowledged, however, that some serious chronological and genealogical difficulties seem to interpose, in connecting St. Brigid<sup>2</sup> as a collateral relation and contemporary of St. Conleth. We find this latter saint the twenty-fifth in descent from Ugaine Mór, if indeed—according to Irish Manuscripts quoted—he be not even the thirty-sixth in a line-generation; while, St. Brigid's branch of pedigree was the thirty-first, according to O'Flaherty's reduction, or the thirty-fifth, according to Colgan,<sup>3</sup> from the same common ancestor. This uncertainty of calculation is set forth by our writers, who have specially dealt with the intricacies of old Irish pedigrees.<sup>4</sup>

It has been very satisfactorily shown, that the goldsmith's and lapidary's art had been brought to great perfection, at a very early period, in Ireland.<sup>5</sup> Indua, St. Conleth, had probably been a worker in metals before his religious

<sup>56</sup> Speaking of St. Brigid, the First Life says;

Quot patravit miracula  
Non est qui plene possit referre:  
Benedixit paramenta sacra Conlaido  
Quæ ex Italia attulit.  
Quando erant ei necessaria  
Ejus filius a te eam fecit rem perfaustam  
Attulit illa paramenta varicolari  
Quæ posuit in curru duarum rotarum.

—*Ibid.*, Vita Prima S. Brigidæ, sect. 40, 41, p. 517.

CHAPTER II.—<sup>1</sup> See O'Flaherty's "Ogygia," pars. iii., cap. xxxviii., pp. 260, 261.

<sup>2</sup> From the scholiast on the Feilire of St. Aengus, the late learned Irish scholar, J. O'Leirne Crowe, A.B., has furnished the following translation of his pedigree: "That is Canda, son of Cormac, son of Aengus, son of Echa, son of Setne, son of Fotha, son of Echa Lam-Derg, son of Me-incorb."

<sup>3</sup> See her family descent in "Trias Thaumaturgica," Appendix Quarta ad Acta S. Brigidæ," cap. 2, p. 613.

<sup>4</sup> See Very Rev. James Henthorn Todd's "Life of St. Patrick, Apostle of Ireland," Appendix A., Tables iv., v., pp. 252, 253.

<sup>5</sup> At the earliest period, St. Patrick is said to have had no less than three artis's, belonging to his household, besides embroiderers and smiths. See Dr. O'Donovan's "Annals

retirement, for he was distinguished as St. Brigid's "chief artificer,"<sup>6</sup> according to a gloss on the *Feilire-Ængus*. The word Indua denotes an artist in gold, silver, and other metals. In Irish ecclesiastical records, another famous artist, named Conla, is also mentioned.<sup>7</sup> But he is not to be confounded with St. Conleth of Kildare. We may probably infer, that the latter fashioned many useful and ornamental objects for ecclesiastical purposes. Among these, chalices of gold, or silver, church vessels, and shrines for holy relics, may probably be included. In factile as in pictorial art, a high degree of excellence our early Christian artists must have attained; not alone from acquaintance with works of art on the Continent, but even from actual recorded accounts and surviving specimens of their proficiency reached at home.<sup>8</sup> Ancient Irish ecclesiastics of the highest rank considered it a suitable occupation, to work as artificers in the manufacture of reliquaries, shrines, pastoral staffs or croziers, bells, covers for sacred books, and other ornaments, suitable for churches and for their minsters. Several beautiful specimens of art are still preserved, and many of these are the works of ecclesiastics, belonging to centuries preceding the English invasion of Ireland. Many other specimens appear to have been destroyed, and melted down by the Danes, who remorselessly plundered churches and monasteries of their valuables.<sup>9</sup> Especially, they seized altar ornaments and vessels, formed from the precious metals.<sup>10</sup>

It is likely, St. Conlaeth's chief place of residence was at Old Connell;<sup>11</sup> and thence, his reputation for sanctity became so widely diffused, that he had not only the approbation of St. Brigid, but even the petitions of the people, concurring in his election to the episcopal dignity.<sup>12</sup> Were we to admit his relationship with the holy abbess, it seems probable enough, he was known to her from early youth. His near residence also warrants the assumption, that he had visited Brigid, long before the incidental relation to be met with in her Acts had originated. Still there are vestiges of a very remote period, near the spot he had selected for a home, which formerly had been called Condail of the Kings.<sup>13</sup> Not far removed from the site of Old

of the Four Masters," vol. i., pp. 134 to 141, and nn., *ibid.*

<sup>6</sup> In a table, subjoined to the "Martyrology of Donegal," he is termed, "brazier of Brigid, first bishop of Cilldara, and archbishop also." See, also, *ibid.*, pp. 388, 389.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Prince O'Donnell, in the *Vita Quinta S. Columbe*, lib. i., cap. xcix., p. 495.

<sup>8</sup> The Rev. Dr. C. O'Conor's dissertations on the mechanical and liberal arts, as practised in Ireland, are not the least interesting, among the valuable comments annexed to his edited works. See "Rerum Hibernicarum Scriptores," voliv. *Annales Ultonienses*, Annotations, ad sec. viii., pp. 134 to 172.

<sup>9</sup> Here there is a mine of information to be developed, and worthy the most accomplished antiquary's serious and fuller investigation.

<sup>10</sup> See Dr. Todd's "Life of St. Patrick, Apostle of Ireland." Introductory Dissertation, p. 26.

<sup>11</sup> On the right bank of the Liffey are these various townlands: first, that of Old Connell, on which was the site of the oldest church, near Old Connell house; secondly, Little Connell, in which nothing of antiquarian interest can be met with; and thirdly,

Great Connell, on which are some interesting ruins of the monastery—which had been founded by Lord Meyler Fitz Henry, who died A.D. 1220, and who was there buried. See *Jacobi Grace, Kilkenniensis*, "Annales Hiberniae," pp. 28, 29. Edition by Rev. Richard Butler, M.R.I.A.

<sup>12</sup> This the Italian "Breviarium Gienensis" states, in its Second Lection. See Colgan's "Trias Thaumaturga," Appendix Prima ad Acta S. Brigitæ, p. 601. All of the foregoing townlands are now included within Great Connell parish. Several years ago, while Mr. Flood, of Newhall, and Mr. Duggan, of Ladystown, were engaged in walling in the cemetery at their own expense, several fragments of sculptured figures were exhumed, and piously re-erected. Afterwards, brick and stone were taken from it, while Colonel Gray was engaged in building Conall-More Lodge. These exhibited here and there specimens of tessellated tiling, almost unknown in modern architecture. See *The Leinster Independent*, of Saturday, February 24th, 1872.

<sup>13</sup> Thus identified, at n. (k), by Dr. O'Donovan, in the "Three Fragments of Annals," p. 44.

Connell burial ground, an ancient artificial mound, and rising to considerable altitude, may yet be seen ; some large trees grow on its sides and summit.<sup>14</sup> It is rather remarkable, that many similar elevations may still be found, near the site of our most ancient religious establishments ; nor are instances wanting, in that extent of country, not far removed from the place.<sup>15</sup> However, it seems possible enough, that many, if not most, of those ancient *tumuli* are pre-Christian.

In the time, and with the approval of St. Brigid herself, as Colgan supposes, there were three distinct ecclesiastical jurisdictions established within the city of Kildare—viz., those of Bishop, of Abbot, and of



Moat at Old Connell, County of Kildare.

Abbess. He thinks, that this can be proved, from an architectural description,<sup>16</sup> regarding the church of Kildare, pointing out its divisions, and the uses for which each compartment had been destined. It would seem, that while there was but one monastery there, monks and nuns lived in it, although effectually separated by a wall or an enclosure, as well in the church, as in the house.<sup>17</sup> To the former, it is noticed, that the bishop, with his band of regulars, entered from the east, and through a door at the right. The abbess, with her nuns, approached by another door, at the left side of the cathedral.<sup>18</sup>

<sup>14</sup> The accompanying representation was sketched on the spot, by the writer, in August, 1883. It has been transferred to the wood, by William F. Wakeman, and it was engraved, by Mrs. Millard.

<sup>15</sup> It is sufficient to mention Clonenagh, and Aghaboe.

<sup>16</sup> Which is given by Cogitosus.

<sup>17</sup> Colgan imagined that both habitations were separated merely by a wall ; but the church—and a very large one it was—

formed a much wider line of separation. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. xvi., n. 141, p. 414.

<sup>18</sup> Colgan add : "Præterea quia utrumque sexum ordinis S. Brigidæ, seu Brigitæ, Sueæ in eodem Cœnobio commorari videamus : non est enim vero absimile hanc sanctam seminarum ordinem suum instituisse ad imitationem S. Brigide nostræ, cuius et nomen prælulit et virtutes in multis aliis imi-

It has been remarked,<sup>19</sup> that a question may be raised—if the abbot with his monks were subject to the Abbess of Kildare, from the time of St. Brigid's death, and for many subsequent years? The affirmative, Colgan deems probable, because St. Conlaeth, whom he supposes first superior over a community of monks at Kildare,<sup>20</sup> had been subject to St. Brigid, the first abbess; and because, in the order of St. Brigid of Sweden, which he imagines to have been framed on the rules of St. Brigid of Kildare's religious institute, the abbess had jurisdiction over the abbot, governing communities of men. Colgan adduces various reasons, to establish his supposition, that the Bishop of Kildare united episcopal and abbatial functions in his own person, during the primitive times of that See. He says, first, from Cogitosus and from other writers of St. Brigid's Acts, it can be shown, that St. Conlaeth, first Archbishop of Kildare, presided over a community of monks; secondly, there seem to have been both bishops and abbots of Kildare, within the same city and monastery; and, thirdly, he states, our ancient writers call the bishops of the place abbots. These reasons, however, he submits under doubt. In pursuance of this train of argument, he remarks, that the Abbot of Armagh, or in other words, the Archbishop of that See, is placed foremost among all persons,<sup>21</sup> whether ecclesiastical or secular, who were exempt from royal exactions, contributions, and other burthens, according to the constitutions of the kingdom of Ireland. If he were only simply an abbot, there would be no reason, argues Colgan, why he should have precedence over many kings, all the bishops and abbots of the kingdom, and, in fine, over the Archbishop of Armagh himself.<sup>22</sup>

Although it is said, that a body of inferior clergy or of regular canons served the church, and under direction of St. Conlaeth;<sup>23</sup> there is no just reason for supposing, that this bishop presided over a community of monks at Kildare. Nor is there any allusion to a monastic establishment being at Kildare, until long after the time of St. Brigid and of St. Conlaeth, when St. Aidus, or Aid Dubh,<sup>24</sup> officiated in the double capacity of Bishop and of Abbot.<sup>25</sup> Besides, it has been observed, that no monks are mentioned, as having been there governed by St. Conlaeth. Nor is he called abbot,<sup>26</sup> nor by any title except one, and that strictly referring to his episcopal dignity. There is still less reason for admitting the strange assertion of Colgan, that Bishop Conlaeth was subject to St. Brigid. Whence, he would conclude, moreover, that abbesses, after her time, and for a long period, had been invested with jurisdiction over the abbots, or what should amount to nearly

tata est."—"Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidae, cap. i., p. 627.

<sup>19</sup> By Colgan.

<sup>20</sup> Perhaps, however, this community had been established at Old Connell.

<sup>21</sup> Even before the kings of Meath and of Munster.

<sup>22</sup> With regard to those assertions of Colgan, it may be asked, if the archiepiscopal and abbatial dignities had not been united in the same person, in some instances referred to, or if the Abbot of Armagh did not enjoy some special privilege in those cases cited? In any event, his arguments are quite inconclusive to establish an inference, that Conlaeth was both bishop and abbot, while at Kildare.

<sup>23</sup> Colgan says, it appears from Cogitosus and from other writers of St. Brigid's

Acts, that Conlaeth presided over monks when Bishop of Kildare. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Brigidae, cap. i., p. 627. But, he refers to no particular passage, for proof of such statements.

<sup>24</sup> His death is recorded, at A.D. 638. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 256, 257.

<sup>25</sup> The college called of monks, over which Aidus presided, was in reality the chapter of the cathedral, as plainly appears from Cogitosus, who, describing the church, tells us, that the bishop used to enter the sanctuary by a door, in the right side of the church, together with the collegiate body and clerical assistants. See Colgan's "Trias Thaumaturga," Secunda Vita S. Brigidae, cap. xxxv., pp. 523, 524.

<sup>26</sup> Notwithstanding, this term is frequently

the same thing, over the bishops of Kildare.<sup>27</sup> There is no just foundation for such a statement ; while, it is certain, that the bishops of Kildare differed not—so far as independent jurisdiction was concerned—from other Irish prelates. It may be admitted, perhaps, that its church expenses had been defrayed from the monastic funds, while its furniture and ornaments were probably derived from the same source, in the time of St. Brigid.<sup>28</sup> It is probable, also, her successors claimed a right to the church at Kildare, in virtue of that original foundation, by the first abbess of the place ; but, while abbesses presided over their peculiar institute, bishops certainly governed the diocese. As a matter of mutual agreement and convenience, the church or cathedral might have remained under the joint management of both parties.<sup>29</sup>

St. Brigid appears to have founded that beautiful church at Kildare, and which served the uses of her community, as also for the faithful at large. It existed to the time of Cogitosus, who flourished before the ninth century,<sup>30</sup> and who gives a faithful description, regarding its architectural peculiarities in his day. We are informed, that it covered a considerable area, and that it was high in proportion. This church was decorated with paintings on wood, of which material it appears to have been altogether built, in the opinion of many,<sup>31</sup> while others maintain, it was a stone-built church. It contained three oratories or chapels, divided by wooden compartments, however, under the large roof. This covered the whole. One of its walls was decorated and painted with various images, besides being covered with tapestry ; and along the breadth, in the eastern side of the church, it extended from one partition wall to the other. There were two doors, at either extremity of this wall. Through that door on the right hand side, the bishop,<sup>32</sup> with his canons, and those who assisted at ecclesiastical rites, entered the sanctuary, when approaching to offer the Dominical sacrifice<sup>33</sup> on the altar ; while the abbess, with her nuns and postulants, entered through a door towards the left, whenever they prepared, to receive the Body and Blood of our Lord and Saviour.<sup>34</sup> Another wall divided the ground floor of the church into two equal parts, and it extended from the eastern<sup>35</sup> side to

employed in Irish history, wherever bishops had monasteries annexed to their cathedrals.

<sup>27</sup> In alluding to "this whimsical and truly uncanonical position" of Colgan, Rev. Dr. Lanigan, in continuation, remarks : "Colgan took it into his head that as there was an affinity between the names Brigid and Birget, their monastic institutions were likewise formed on a similar plan. What has a likeness of names to do in this matter ? Besides, in the institution of St. Brigitta there was no such thing as jurisdiction over bishops. Colgan ought to have reflected, that this Swedish princess, most probably, knew little or nothing concerning the system of St. Brigid ; for at the time of her forming her establishment—viz., not long before A.D. 1370, the nunnery of Kildare was in a state of great insignificance. Archdall has given to his readers in a positive manner what Colgan had proposed as a matter of doubt, and tells them that the abbots of Kildare were for several years subject to the abbess."—"Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xi., n. 142, pp. 414, 415.

<sup>28</sup> These conjectures may receive confirma-

tion, from an anecdote already related, when St. Brigid, assuming the ownership of some sacerdotal vestments, undertook their distribution in favour of the poor, having no other alms to offer.

<sup>29</sup> See *ibid.*, nn. 143, 144, 145, pp. 411, 415.

<sup>30</sup> We are even told, Cogitosus is supposed to have written his Life of St. Brigid before A.D. 594. See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part I, First Period, p. 103.

<sup>31</sup> In his usual pleasing style, the late venerable Archbishop of Calcutta has furnished us with a description of this church, from passages in Cogitosus ; while he seems inclined to believe, that the church itself had been entirely constructed of wood. See Carew's " Ecclesiastical History of Ireland," chap. vi., pp. 233, 234.

<sup>32</sup> The words of Cogito-us are, that the bi-hop entered "cum sua regulari schola, et his qui sacris sunt deputati ministerii."

<sup>33</sup> The words are "sacra et Dominica immolare sacrificia."

<sup>34</sup> The words are "ut convivio corporis et sanguinis fruantur Iesu Christi."

<sup>35</sup> *Rite* "western."

the opposite wall, lying across the breadth. There was one door, highly ornamented, on the right hand side of this church. Through it, the priests and male portion of the congregation entered; while another was on the left hand side, through which the religious of the nunnery and the female contingent of the congregation passed.<sup>39</sup> There were many windows in the walls, to admit light within the church. Various divisions of the faithful, according to rank, station, and sex, afforded to all an opportunity for assisting at the Divine mysteries and various ceremonies carried out in the church, according to an established order, and the requirements of ecclesiastical discipline.<sup>40</sup>

A miracle, which occurred in repairing this church, and which, Cogitosus thinks should not be passed over in silence, has been placed on record.<sup>41</sup> When the old door of the left side passage, through which St. Brigid used to enter the church, had been altered, repaired, and placed on its former hinges, by artisans, it could not exactly cover the opening as required. A fourth part of this space appeared exposed, without anything left to fill it; and, if a fourth more were added and joined to the height of the gate, then it might fill up the entire altitude of this reconstructed and lofty passage. The workmen held a consultation, about making another new and larger door to fill up this entrance, or to prepare a panel for an addition to the old door, so as to make it the required size. A principal artisan among the Irish then spoke: "On this night, we should fervently implore the Lord, before St. Brigid, that before morning she may counsel us what course we ought to pursue, in reference to this matter." After these words, he passed a whole night in prayer, beside St. Brigid's tomb. On the morning he arose. He then found, on forcing and settling the old door on its hinge, the whole passage was filled, so that a single chink was not left uncovered, nor in its height was any, even the least, excess discovered. Thus, it happened, as the whole aperture was filled, that St. Brigid—as was generally believed—had miraculously extended that door in height. Nor did any part appear open, except when the door was moved on entering her church. This miracle, accomplished by Divine omnipotence, was evidently manifested to the eyes of all, who looked upon the door and the passage.<sup>42</sup>

It is but fair to state, moreover, that not only the antiquity of St. Brigid's Acts, by Cogitosus, has been doubted by some writers, but even their authenticity has been denied by others, in consequence, chiefly—if not altogether—of details given in the preceding description, regarding the church at Kildare.<sup>43</sup> A very presumptuous and an exceedingly incompetent writer<sup>44</sup> on our country's antiquities asserts, that what evinces the work of Cogitosus to be supposititious, is his description, concerning the monuments of St. Bridget and of St. Conlaeth, on the right and left sides of the altar, at Kildare. They were not only highly finished with gold and silver ornaments, with gems and

<sup>39</sup> Thus, the great aisle of it outside the sanctuary was divided by a partition separating the males from the females, and each division had a door peculiar to itself. From what has been now observed, we see that the nuns had not a separate church for themselves, although their habitation adjoined it on one side, while that of the bishop and chapter seems to have been close to it on the other. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. xvi., n. 141, p. 414.

<sup>40</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Brigidae, cap. xxxv., pp. 523, 524.

<sup>41</sup> See *ibid.*, p. 524.

<sup>42</sup> The foregoing description in the text substantially agrees with the thirty-fifth chapter of Cogitosus, the Latin of which, with a faithful literal translation, will be found in Mr. Petrie's splendid work, "The Ecclesiastical Architecture and Round Towers of Ireland," part ii. subs. i., pp. 197 to 199.

<sup>43</sup> Basnage, the editor of Canisius, thinks that Cogitosus' supposed description of the church of Kildare, "smelt strongly of later ages," than those when he flourished. See "Antique Lectio[n]es," tomus v., p. 625.

<sup>44</sup> The Rev. Edward Ledwich.

<sup>45</sup> Therefore, the superficial writer Ledwich, when treating about Irish Literature

precious stones, suspended gold and silver crowns, but the wall of the chancel was painted with portraits.<sup>42</sup> This church architecture, he deems to be the work of fancy, and that it could not have existence earlier than the twelfth century. The Irish, in his opinion, had no stone edifices, in the sixth century; and, this statement, he thinks, had been conclusively proved by himself. To these groundless assertions, the learned Dr. Petrie replies, that such objections betray a great want of antiquarian research, and are of very little weight.<sup>43</sup> Even Dr. Lanigan—who considered the work of Cogitosus as anterior, at least, to the ninth century, while arguing in support of its antiquity—need not have supposed, that the early church at Kildare was a wooden structure. This supposition—wholly improbable and gratuitous—the text will by no means authorize. Various evidences have been adduced, relative to the antiquity of stone churches in Ireland. Numberless illustrations are available to prove, that the plan and general form of this church, which consisted of a nave and chancel, were designs exactly and commonly adopted in the abbey or cathedral stone churches throughout Ireland.<sup>44</sup> Its having two lateral doorways, instead of a single western portal, is pointed out as a peculiarity quite necessary, owing to the circumstances of the structure having been designed for the use of two religious communities and belonging to different sexes.<sup>45</sup> These had distinct and separate places assigned them, according to an almost universal practice of ancient times.<sup>46</sup> A necessity for this separation of the sexes possibly led to a division of the nave, by a wooden partition, and into two equal portions. These were entered by the lateral doorways, already mentioned; and this arrangement led again, perhaps, to a piercing of the wall, or partition, which separated the nave from the chancel. A doorway was on either side of the chancel arch. It was opened there, in order to admit an entrance into the chancel for the bishop with his chapter, on the right or south side, and for the abbess with her nuns, on the left or north side. Another peculiar feature is noticeable, in the description of this church. It had a number of windows, although the Irish churches were remarkable for the fewness of such apertures; yet, in the notice of such peculiarity, there is as little to excite a suspicion, regarding the truth of the general description, as in the other instance. The very arrangement of the church into a double nave necessarily required a double number of windows in order to light it.<sup>47</sup>

It does not appear from our records, when the use of glass had been intro-

in the Middle Ages, has pronounced the book of Cogitosus to be supposititious. See “Antiquities of Ireland,” p. 352. Yet, there is nothing therein described inconsistent with historic truth; nay more, capable of being sustained by demonstrative proof.

<sup>43</sup> Although he not only freely acknowledges, there is great reason to doubt, that the work of Cogitosus, as had been supposed by Colgan, Vossius, Dr. O’Conor, and others—even by the judicious Ware—belonged to the sixth century; and, he had even undertaken to prove, that its real age was some early part of the ninth century; yet, Dr. Petrie by no means concurred in Dr. Ledwich’s sweeping scepticism, as to the truth of that description, relating to the church, and which the latter regarded as altogether fanciful, and posterior to the twelfth century. See *ibid.*

<sup>44</sup> It is not to be inferred, that any of the existing antiquarian remains at Kildare are referable to the time of St. Brigid or St.

Conleth. Even, in later times, and near our own epoch, these have undergone considerable mutilation, repairs, and unmeaning alterations. See “Official Illustrated Guide to the Great Southern and Western Railway,” by George S. Meason, pp. 8, 9.

<sup>45</sup> See Bingham’s “*Origines Ecclesiasticae; Antiquities of the Christian Church,*” book viii., cap. iii., with plans and illustrations.

<sup>46</sup> See *ibid.*, cap. v., sect. 6.

<sup>47</sup> The Rev. Dr. O’Conor has well remarked, that if the writer had described these windows as having been glazed, it might have afforded some historical argument against supposing that he lived in the sixth or seventh century, inasmuch as glass was not usually found in the windows of English churches, until the close of the latter; but, even that would be no evidence to prove, that the writer did not flourish previously to the twelfth century, because the use of glass might have been introduced into Ireland long before that age, through intercourse of the

duced from abroad;<sup>48</sup> however, there are vitreous specimens found in Ireland, and of a very remote age.<sup>49</sup> We know, that St. Bennet, bishop and abbot of Weremouth in England, after the year 674, went over to France, and thence invited glaziers, to make glass windows for his church and to light its upper galleries.<sup>50</sup> There is no reason for supposing, that the Irish ecclesiastics could have lagged behind, in the adoption of glazed windows for their churches;<sup>51</sup> on the contrary, it is quite possible, they had anticipated the British, in the art of glass making,<sup>52</sup> by very many years. A practice of ornamenting saints' shrines, in the manner described by Cogitosus, was derived from the most primitive ages of the Church, the early Christians being accustomed to decorate their martyrs' tombs.<sup>53</sup> Hence, it is more ancient, than even the time of St. Brigid. Nor can it be fairly supposed, such art was then unknown or unpractised in Ireland. We have abundant proofs afforded, that from the first introduction of Christianity into this island, our artificers and ecclesiastics were distinguished for taste and skill, in designing and in executing sacred vessels and shrines.<sup>54</sup> In these respects, they were not surpassed, even by their contemporaries on the Continent.<sup>55</sup> Even, the present subject of our biography has the reputation of having been a skilled artist, and of working the precious metals. With perfect dispositions and sentiments of complete worldly abandonment, St. Conleth devoted his life to God, serving him, moreover, in public ministrations, as in quiet and retirement. He had many interviews and counsels with St. Brigid, while he lived; and, he most zealously aided or directed her efforts, for the progress of religion, during the infancy of our Irish Church.

Irish with Italy and Gaul. We also know that a constant influx of English and other illustrious foreigners visited Ireland for their education. However, as Cogitosus makes no mention, concerning glass in the windows of the church at Kildare, it affords evidence, not only regarding the truth of his description, but also of its antiquity, although that antiquity may not be so great as many have imagined. At all events, if he had been fabricating any fanciful description of this church, while glazed windows were still of rare occurrence, probably he would not have neglected to have added so important a feature, to heighten his description of the general effect produced. See Dr. Petrie's "Ecclesiastical Architecture of Ireland and Round Towers of Ireland," part ii., subs. i., pp. 199 to 201.

<sup>48</sup> At Paris, in 1800, appeared a very beautiful work, in which this subject is well treated. It was written by Lenoir, and intituled "Musée des Monumens Français, ou Description historique et chronologique des Statues, Bas-Reliefs, et Tombeaux, pour servir à l'Histoire de France, et à celle de l'Art, avec l'Histoire de la Peinture sur Verre, et Description des Vitraux anciens et modernes." It appeared, in six octavo volumes, and it contains nearly 300 beautiful plates.

<sup>49</sup> There is a very learned and an interesting dissertation on the invention and antiquity of glass as used in windows, when the author comes to the conclusion, that it had not been

used in the windows belonging to Solomon's temple, although made in many ancient countries. See Samuel Lee's "Orbis Miraculum, or the Temple of Solomon, portrayed by Scripture-Light," chap. ii. pp. 23, 24.

<sup>50</sup> See Bishop Challoner's "Britannia Sancta," part i., pp. 25, 26.

<sup>51</sup> Lenoir's work, already noted, includes many fine Monuments and objects of the Celtic period.

<sup>52</sup> The reader is referred for further information, on this subject, to an interesting French work, intituled, "Musée des Monumens Français dessinés par M. J. E. Biet, avec un texte explicatif," par J. Bres. It is a folio, and it contains 40 most beautiful plates of Tombs, Monuments, Stained Glass, etc., of the Middle Ages. This book was published, in Paris, A.D. 1821.

<sup>53</sup> See Buonarotti's "Osservazioni sopra alcuni Frammenti di Vetro," pp. 133, 134.

<sup>54</sup> A visit to the Royal Irish Academy's Museum—open to the general public, in Dawson-street, Dublin—must completely remove any doubt yet existing on this subject. See, also, Sir William Wilde's admirably prepared catalogue of its antiquities.

<sup>55</sup> See various evidences accumulated on this subject, and referring to the earliest periods of our ecclesiastical history, by Mr. Petrie, in his work already cited, "The Ecclesiastical Architecture and Round Towers of Ireland," part ii., subs. i., pp. 202 to 204.

## CHAPTER III.

VARIOUS NAMES FOR THIS SAINT—NATURE OF HIS EPISCOPAL JURISDICTION—RECORDED INCIDENTS RELATING TO ST. CONLATH'S VIOLENT DEATH—THE LOCALITY WHERE IT IS SAID TO HAVE OCCURRED, WHILE ON HIS WAY TO ROME—ENQUIRY REGARDING THE SITES OF SECHAI CONDLAD, AND LIAMAIN—PRESERVATION OF ST. CONLATH'S RELICS—CALENDAR NOTICES OF THIS HOLY BISHOP—PAROCHIAL CHURCH OF ST. CONLETH ERECTED AT NEWBRIDGE—OTHER MEMORIALS—CONCLUSION.

THE authority of a Scholiast on the *Feilire* of St. *Aengus* makes Ronchend the first name of Chondlaeid<sup>1</sup> or Candla,<sup>2</sup> and he was called Mochonda of Daire, according to the same writer. It seems very probable, that the Daire alluded to must be identified with the present Kildare. From the foregoing statements, it would appear, that Machonda, Rondchend, Condlad, or Candla, is one and the same person. It is stated, also, that this bishop of Kildare's name stands for Cundail Aedh, rendered “Aedh the Wise.”<sup>3</sup> Classed among St. Patrick's disciples—perhaps it should be more accurate to say contemporaries—is Coeltan, or Conlaid, Bishop of Kildare.<sup>4</sup> Without sufficient evidence, it has been asserted,<sup>5</sup> that St. Conleth had previously visited either Italy or Brittany, and had brought therefrom those ecclesiastical variegated vestments, to which allusion has been already made. That success attending the first attempts of St. Conlath, in diffusing a knowledge of the Gospel, must have been as gratifying to St. Brigid's heart, as it was profitable to the eternal well-being of our pagan progenitors, in the district where he desired to labour. However, he chose rather to live and serve God in retirement.

In his Life of St. Brigid, *Cogitosus* does not expressly name the anchorite, who was selected<sup>6</sup> by the abbess of Kildare, to undertake as bishop the spiritual care of her church.<sup>7</sup> It seems evident, that Conleth was the prelate here alluded to,<sup>8</sup> for he was contemporary with the holy virgin. The subsequent part of the narrative, however, removes any doubt on the subject. St. Conleth is not only styled a bishop, but a prophet of God, by two other writers of her Acts;<sup>9</sup> and, he is expressly named Conlianus, who was chosen by her, as the first bishop, for her city at Kildare.<sup>10</sup> In keeping with a very unsup-

CHAPTER III.—<sup>1</sup> On this his first note is offered the following comment in *Iri-h, Connlaeo*. i. *cunnail Aed.* i. *æo cunnail*, thus translated by Dr. Whitley Stokes, LL.D. “Conlaed i. *Cunnail Aed*, i.e. ‘friendly Aed.’” That passage and a clause succeeding it have been rendered into English, for the writer, by J. O'Beirne Crowe, A.B., in the manner succeeding: “Conlaed that is, ‘Prudence Fire,’ that is, Fire of Prudence, is his name, and he is bishop of Cell Dara.” (Kildare).

<sup>2</sup> The writer has received the following philological note from the Irish Professor in the Queen's College, Galway, J. O'Beirne Crowe: “The oldest form of the name is *nom.* *Candla*, *gen.* *Condlad*, *dat.* *Conlied*, &c., a *d*-stem: a later form is *nom.* *Condlaed*, an *a*-stem.”

<sup>3</sup> “If this be so,” remarks Dr. Todd, “the bishop's original name must have been Aedh or Hugh, and the title of Cundail, ‘the wise,’ was given him as expressing his ecclesiastical learning and eminence.” See

“St. Patrick, Apostle of Ireland,” Introductory Dissertation, p. 20.

<sup>4</sup> See Colgan's “*Trias Thaumaturga*,” Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>5</sup> By Rev. Dr. Todd, in “*St. Patrick, Apostle of Ireland*,” Introductory Dissertation, p. 23.

<sup>6</sup> He is only called “illustrem virum et solitarium omnibus moribus ornatum, per quem Deus virtutes operatus est plurimas, convocans eum de eremo, et de sua vita solitaria, et sibi obviam pergens, ut Ecclesiam in Episcopali dignitate cum ea gubernaret, atque ut nihil de ordine Sacerdotali in suis decesset Ecclesiis, accessivit.”

<sup>7</sup> See Colgan's “*Trias Thaumaturga*,” Secunda Vita S. Brigida, Prologus, p. 518.

<sup>8</sup> See *ibid.*, n. 6, p. 525.

<sup>9</sup> See her life attributed to St. Ultan. Tertia Vita S. Brigida, cap. li., p. 532; and that assigned to Animosus, Quarta Vita S. Brigida, lib. ii., cap. xix., p. 552.

ported and unwarrantable theory, having reference to early Irish episcopal jurisdiction, it has been asserted,<sup>11</sup> that St. Conleth had not been appointed bishop over a See or a territorial district, called Kildare ;<sup>12</sup> insomuch as this city belonged not to him, but to St. Brigid. It has been assumed, that from her, the election or nomination of St. Conlaeth to his episcopal office had been obtained ; and, therefore, it is argued, he was bound to exercise that office, subject to her jurisdiction, as bishop in her city of Kildare ; since that name, signifying the "Church of the Oak," was then given, not to a diocese, but only to the monastic establishment of St. Brigid.<sup>13</sup> However, the foregoing conclusions are not warranted by any logical and researchful analysis of evidence, as drawn from the existing records or documents of Irish history.

From certain biographical or traditional statements, the Rev. Dr. Todd draws a conclusion, that the normal state of episcopacy in Ireland had been non-diocesan, and that each bishop acted independently, without recognising any archiepiscopal jurisdiction. He thinks, moreover, each bishop in Ireland had either been entirely independent, or only subject to the abbot of his monastery, or in the spirit of clanship to his chieftain.<sup>14</sup> But, this is a very groundless assumption ; since sufficient documentary evidence—and of unquestionable genuineness—remains, to manifest general subordination to the primatial See of Armagh, at an early period. When other archiepiscopal sees had been erected in Ireland, their privileges or respective jurisdictions were likewise very accurately and canonically defined or determined. The premises, on which certain writers build their favourite speculations on this subject, are too partial and restricted in their application, or too unauthenticated in all their circumstances and bearings, to furnish reliable evidence for any such conclusion. In some cases, the assumed facts are quite legendary, or at least unproved. Therefore, it would be hazardous to form a theory, at variance with received customs and traditions, not alone in the Irish Church, but in other Churches on the Continent. The most which can be assumed is, that the canon law had not in the earlier ages received its full development ; and, probably, some apparent anomalies of monastic and church government, at the time, could be explained in a very satisfactory way, were we only in possession of all the circumstances, which produced or accompanied decrees or practices, regulating the actions of our primitive clergy and laity. The great principles of ecclesiastical government and jurisdiction, since the establishment of Christianity, have had invariably a uniform, practical, and universal application or order, for regulating the various concerns or wants of the whole Church, in every age and nation. Admitting the doubt of abbatial and episcopal dignity being united in the same person, with the bishop's qualified subjection to the abbess at Kildare ; Colgan says, it is quite certain, that for many ages, previous to his own time, the bishop of that place was distinct from the abbot. Nor had either personage been subject to the abbess, while there had been, in that place, separate churches or chapels.<sup>15</sup> The college or house of

<sup>10</sup> See *ibid.*

<sup>11</sup> By the Rev. James Henthorn Todd.

<sup>12</sup> It is true, indeed, that the Rev. Dr. Todd cites the authority of *Animosus*, to sustain his position. He adds : "This language clearly indicates the power claimed by the monastic superior, although in this case a female, over the bishop."

<sup>13</sup> See "St. Patrick, Apostle of Ireland," Introductory Dissertation, p. 22.

<sup>14</sup> See *ibid.*, p. 27.

<sup>15</sup> Colgan received an account concerning

the diocese, church, and district of Kildare, with a catalogue of its churches—as they stood—in his time. This statement was furnished by the Most Rev. Ross Mageochagan, belonging to the Order of Preachers, and the bishop over Kildare. He is characterized as a man of great piety and zeal, an ornament to his order, and to the Church. The following is a translation of this communication, from the Latin, as furnished by Colgan :—"The church of Kildare was founded soon after the arrival of St. Patrick

canons was near the cathedral, in which it is thought<sup>16</sup> the abbot<sup>17</sup> formerly resided. Not far from the same house was a nunnery for women, belonging to the order of Regular Canonesses.<sup>18</sup> At this distance in point of time, however, and from the want of ancient records, to elucidate the past religious institutes existing at Kildare, it cannot be possible to solve the various historic problems preceding, with a sufficient degree of accuracy and completeness.

We have now traced St. Conleth's imperfectly known Acts, through some changing years of his venerable life. Let us next consider the mysterious workings of Providence, at the close of his existence. Virtuous labours and a useful missionary career were brought to a term, by a doleful and violent—yet not by an unprovided or untimely—death, if we are to credit somewhat remote accounts. The most reliable record we have been able to meet with, regarding St. Conleth's death, is given in the celebrated Feilire Tract of St. Ængus the Culdee, and which is contained in the old Manuscript, called the Leabhar Breac.<sup>19</sup> There only the most simple allusion is made to his death, at the 3rd of May, with a eulogium, that he was "a fair pillar."<sup>20</sup> A scholiast on this passage, however, undertakes to explain more particularly the cause and manner, as also the exact locality, of Conlaid's end. He mentions a journey Conleth was about making to Rome,<sup>21</sup> against the persuasion of St. Brigit,<sup>22</sup> who was presumed to have a prophetic forecast of its failure and fatal

in Ireland; its first bishop was Lonius, and after him Ivorius. St. Brigid is its patron. The city of Kildare is situated in the province of Leinster, about twenty English miles from the city of Dublin, and westward from the same metropolis. It is not only the head of Kildare diocese, but of the whole county of Kildare, which takes name from it. In that church of Killare, there were formerly four or five dignities, viz., the Archdeaconate, Deaconate, Chancery, Treasurership, and Chantorship. There were also four canons, and eight prebendaries, with a canonical college, built near the church. The greatest length of Kildare Diocese extends from the town (Keonen-is?)—Clane is probably meant—within seven English miles of Dublin, to a road, called Bealach-Garbhain, in the Slieve Bloom mountains, being about twenty-four miles. The road of Bealach-Garbhain divides Leinster from Munster, on that part. The breadth of this diocese does not extend beyond twelve or fourteen miles; from the limits of the towns of Bally-Sonain and Kilruith, with Narrachmore and Buaille-bheg on the southern side, to the River Boyne on the northern part, and which there divides the diocese from that of Meath. Throughout its whole northern limits, the diocese of Kildare is bounded by that of Meath, on the east; and, partly on the southern side, it is bounded by the Dublin diocese; the diocese of Leighlin also extends on its southern confines; while, on the west, it is bounded by the dioceses of Killaloe and of Meath. This diocese of Kildare is divided into the four forane deaneries, or vicarages of Killare, Naas, Killeigh, and Clane. The deanery of Kildare is situated in the middle of this diocese, and it sur-

rounds the town on every side. The deanery of Naas extends to the south and west, from the Deanery of Kildare. The deanery of Killeigh extends, partly to the west, and north, of Kildare; while, that of Clane lies partly to the east, and north, of the city, already named. In former times, through each of these deaneries, there were many Parish Churches, Religious Houses, many Chapels, Hermitages, Hospitals for the Sick, and Consecrated Cemeteries, without any Churches or Chapels in connection. Several of these were entirely destroyed, and many others are hastening to decay." See "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidae, cap. i., pp. 627, 628. There were also four Vicars foriegn in the diocese.

<sup>16</sup> By Colgan.

<sup>17</sup> The aforesaid abbot and his monks seemingly belonged to the corresponding canonical institute for men.

<sup>18</sup> This same writer supposes the abbot and abbess of Kildare belonged *ab initio* to a similar religious institute.

<sup>19</sup> Now preserved in the Royal Irish Academy.

<sup>20</sup> The following is the text:—

p̄p̄m̄ar̄p̄e c̄h̄p̄am̄o c̄p̄un̄e  
C̄p̄ūt cōn̄l̄up̄ būāv̄e  
b̄āf cōn̄l̄ad̄ ēam̄āḡe  
pēl̄ m̄āp̄ mūīp̄e ūāḡe.

Thus translated, by Dr. Whitley Stokes:—"The first finding of the wood of the Christ's Cross with many virtues. (The) death of Conlaid, a fair pillar. Mary (the) Virgin's great feast.

<sup>21</sup> Dr. Todd remarks, that this passage

termination. He would not be dissuaded from his purpose, however, and this act of disobedience towards the holy Brigid is said to have been the cause of an accident on the way. The Rev. Dr. Todd deems the holy bishop probably felt a natural desire to revisit Rome, to procure a new set of pontifical vestments, for the more solemn celebration of Divine service; the former ones having been bestowed, as an alms, on behalf of the poor.<sup>23</sup> He thinks, also, St. Conlaed's artistic skill and taste may have formed a strong motive with him, to visit Rome, even in opposition to St. Brigid's commands.<sup>24</sup> The holy man seems to have journeyed onwards from his own place towards the sea. We are next informed, that wild hounds or wolves eat him at Sechae Condlad,<sup>25</sup> at the side of Liamain, in Mag Laighen, or the plain of Leinster. This level would appear to have been a very extensive range—perhaps too a very undefined one—in the province from which it had been denominated. Dr. O'Donovan seems to place it chiefly, in the northern part of the present county of Kildare.<sup>26</sup> However, a very excellent and distinguished Irish scholar,<sup>27</sup> pronounces this Leinster plain to have extended into the barony of East Narragh,<sup>28</sup> in the county of Kildare, and to have reached even within the borders of Wicklow County. Wherefore, it seems, that within the wide extent of this plain, we must seek out the exact locality of Sechae Condlad, "at the side of Liomain."<sup>29</sup> The former denomination now appears to be obsolete; but, the site of the latter is minutely described, in the *Dinnseanchus*<sup>30</sup>

tends to prove, that Latinum in Italy, and not Letaua in Brittany was intended in St. Brogan's metrical Life of St. Brigid. See "St. Patrick, Apostle of Ireland," Introductory Dissertation, n. 2, p. 25.

<sup>22</sup> To such account is added, that Brigid prayed for him to get a sudden death, on the way, and this is what was fulfilled.

<sup>23</sup> Dr. Todd adds: "But this design the stern severity of his patroness disconcerted; and if he was 'eaten by wolves' on his journey, such an event would inevitably be attributed to having disobeyed the commands or wishes of St. Brigid."—"St. Patrick, Apostle of Ireland," Introductory Dissertation, pp. 25, 26.

<sup>24</sup> See *ibid.*, pp. 26, 27.

<sup>25</sup> "Sechae Condlaid," that is, 'Bones of Condla.' In O'Clergy Glossary, &c. is glossed *cham*, that is 'bone.' Note by J. O'Beirne Crowe, A.B. It must be added, that William M. Hennessy renders Secha Condlaid, 'Condlaid Passing.'

<sup>26</sup> He remarks, that this is another name for the territory of the Ui Faelain in which the church Clænadh (Clane) and Uachterard (Oughterard), were situated. See "Leathar na g-Cearb, or Book of Rights," pp. 205 to 207, nn. 222, 223. Also "Annals of the Four Masters," vol. ii., p. 496, nn. (n, o). But, in a subsequent passage, at A.D. 1171, it is stated, "A predatory excursion was made by the son of the Earl, and he plundered the churches of Magh Laighean and many of the Ui Failain," *ibid.*, p. 1187. Hence, a distinction seems intended, between Maigh-Laighen and the Ui-Faelain. See, likewise, "The Topographical Poems of John O'Dubhagain and Giolla na naomh

O'Huillhrin," p. xlvi, n. 368.

<sup>27</sup> William M. Hennessy, M.R.I.A.

<sup>28</sup> Usk or Uske, within this barony, is described, as belonging to the plain of Leinster, according to him.

<sup>29</sup> To William M. Hennessy, the writer is gratefully indebted for the following literal translation of the extract referring to it, as also for identification of places therein named, and found enclosed within brackets. "Liomain, whence is it? Not difficult, Liamain, Lendcan, Forcartain, and Mianach, and Truistin, were four daughters of Dubhtach Dubtaire, son of Fergna, King of the Deisi-Bregh. (Deece, Co. Meath). The four sons of Aicher Cerr, son of Echadh ordot, of the Ernai of Munster, of the race of Mogh-Lamha, son of Lughaidh, son of Cairpre Cromchind, loved them, and the four youths came from the west to Dubhtach's house. Their names were Fer-dubh, Fornacht, Roimper, and Fomu, and bound themselves for a-year to Dubhtach. They were there, after soliciting their reward, and Dubhtach would not give it, until they should stay a month and a year with him, for it was Dubhtach that required a month to watch, and a year's companionship. Dubhtach then went on a foray to Laighen (Leinster). They pretended to be sick, in order that they should not go with him. Dubhtach afterwards went; and they escaped in his absence, and Dubhtach's four daughters with them. Dubhtach met with them in Laighen and killed the entire eight, viz., Fomu, Fer-Liamna-Roimper, Fercantana, Fornocht, Fer Manca, Fer Dubh with Truistin. They were all slain, viz., Fer-Dubh at Dubh-atha Maisten (the Blackford of Mullaghmast),

—an old topographical tract, contained in the Book of Ballymote.<sup>31</sup> There can be no reasonable doubt entertained, that the thickly wooded and wild mountainous districts, in the plains of Leinster, were at that time infested with wolves,<sup>32</sup> lying in wait for lonely and adventurous travellers. Whatever may be thought concerning the mode and place for this saint's death, we may take it for granted, the commentator has inserted an absurd popular tradition, which referred his violent end to a disobedience of St. Brigid's wishes, and especially to her prayers. Such infelicitous introductions, among the Acts of our National Saints, are greatly to be deprecated; since they render the Irish hagiologist's task one of extreme caution and delicacy, when seeking to discriminate between fact and fiction. Professor Eugene O'Curry identifies this Liamhain<sup>33</sup>—where a great battle had been fought—with the present Dunlavin, in the county of Wicklow. Here there was an ancient seat of the Leinster Kings.<sup>34</sup> This was probably on or near the celebrated Moat of Tornant, which forms so prominent an object, and which rises over the town of Dunlavin, at no great distance from it. The writer has been informed, however, by a competent investigator of Irish topography and antiquities,<sup>35</sup> as also by one who has a specially intimate knowledge of this locality and of the adjoining places, that no denomination, at all resembling Sechae Condlae, can be traced near Dunlavin. Formerly this place was called Dun Liamhna, as well as Liamhain.<sup>36</sup> It is celebrated in ancient documents, and it seems to have been in a district, not far from the sea, from allusion there made to it.<sup>37</sup> This circumstance should tally well with the accounts, that St. Conleth was obliged to pass near it, before embarking for Britain or the Continent, when prosecuting his intended journey to Rome.

Probably, we may find the rationale of the foregoing account, and it may consist solely in these facts; viz., that for special good reasons of his own, St. Conleth may have designed a journey to Rome; that St. Brigid might have warned him of danger to be apprehended on the way, especially if he undertook the journey without sufficient protection, or alone; and that the sad event of death, occurring in the manner described, fully justified her prescience, her fears and her warnings. The year for this latter occurrence was 519, in the sixteenth year of King Muircheartach's reign, according to the Annals of Ulster;<sup>38</sup> and of the Four Masters.<sup>39</sup> The Annals of Tighearnach refer his

Fornoch at Fornocht (Fornaughts?) Roimper at Glas-Roimpair, Fomu in Fomina; Liamain on Liomain (Dunlavin), Miach in hei Cul (Corner, i.e., Cul-Mianach), Forecar-tain in Forecar-tain, Truistin on his ford (i.e. Ath Trui-ten, near the hill of Mullaghmast on the Greece.) Their mother then came from the west, i.e., Luachair Bairnech was her name, and from Bairend of Corcomroe she came; and when she obtained reliable knowledge regarding the killing of her sons, her heart broke within her. From her is named Luachair Bairnech. (This name is still preserved in that part of the Burren River, Co. Carlow.) Aichor went, and he died on Cnoe-Dumha Aichor in Hy Fel-metha (in the parish of Tullophelim, Co. Carlow?)

<sup>30</sup> At Fol. 194, b. b.

<sup>31</sup> This is a much-prized Manuscript preserved in the Royal Irish Academy's Library.

<sup>32</sup> The last descendant of those Irish wolves disappeared, only about the commencement of last century.

<sup>33</sup> Allusion is made to Liamain, in one of these three poems, yet preserved in the Book of Leinster, and attributed to Dubhtach Ua Lugair, chief poet to the monarch Laegaire, who flourished, A.D. 432. It refers to the triumphs of Enna Censellach and of his son Crimthann, Kings of Leinster.

<sup>34</sup> See "Lectures on the Manuscript Materials of Ancient Irish History," Appendix iii., p. 492, and n. 71. *Ibid.*

<sup>35</sup> Rev. John Francis Shearman, C.C., Howth.

<sup>36</sup> See Dr. O'Donovan's Edition of the "Circuit of Ireland, by Mircheartach Mac Neill, Prince of Aileach," written by Cormacan Eigeas, in the year 942, n. 59, p. 36.

<sup>37</sup> See Dr. O'Donovan's "Leabhar na-g-Ceart, or Book of Rights," pp. 40, 41, and n. (o). Also, n. (x), p. 203, and n. (m), pp. 228, 229. Also, n. (r), p. 231.

<sup>38</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 13.

<sup>39</sup> See Dr. O'Donovan's edition, vol. i.,

death to the year 520.<sup>40</sup> St. Conleth's remains are said<sup>41</sup> to have been at first buried in Killeen Cormac.<sup>42</sup> It would appear, however, that the bones—and probably other relics—of St. Conleth, had been recovered and conveyed to the former place of his abode. No doubt, St. Brigid took special care, that his sacred remains should be interred or enshrined, with all that religious reverence and honour, due to the distinguished virtues and merits of her holy bishop and counsellor.

In the fine church, built at Kildare, and already described, some time after their respective deaths, the bodies of St. Brigid and of St. Conlaeth<sup>43</sup> were deposited in rich shrines. These were placed relatively on the right and left sides of a decorated altar. Their reliquaries were ornamented with gold, silver, gems, and precious stones, having been surmounted with crowns of gold and silver.<sup>44</sup> We are told, by Cogitosus,<sup>45</sup> that his remains were interred, near the high altar of the great church at Kildare,<sup>46</sup> and, in the year 799,<sup>47</sup> according to the Annals of Ulster,<sup>48</sup> the relics of Conlaid or Conlaoi were placed in a shrine of gold and silver.<sup>49</sup> Under the year 836, it is recorded, that the Danes plundered and burned the noble abbey and churches at Kildare, taking with them the rich shrines of St. Brigid and of St. Conleath.<sup>50</sup> In a previous part of this biography, it may be seen, that such an account apparently conflicts with a local tradition. However, it is possible, a translation of St. Conlaeth's remains may have taken place; for, while some portions of his relics may have been preserved at Old Conall, other parts had possibly been enshrined

pp. 170, 171.

<sup>40</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 129.

<sup>41</sup> By Rev. John Francis Shearman.

<sup>42</sup> See a very complete account of the origin and antiquities of this curious burial ground, in a very interesting series of papers intituled, "Loca Patriciana." They were published in the "Journal of the Royal Historical and Archaeological Association of Ireland," vol. ii., Fourth Series, April, 1873, No. 14, pp. 339 to 361. July, No. 15, pp. 486 to 498.

<sup>43</sup> Colgan observes, that although for centuries before his time, the bodies of Saints Patrick, Brigid, and Columkille were deposited in Down, of Ulster; yet, the remains of St. Brigid were first buried at Kildare, in Leinster, as appears from this passage, and from other observations, which are made in the Fourth Appendix to our Saints' Acts. See "Trias Thaumaturga," cap. vi., pp. 617, 618, 619, and n. 17, p. 526.

<sup>44</sup> Regarding the church and city of Kildare, Cogitosus remarks, that it would not be possible to describe sufficiently the great beauty of this church, and the many miracles wrought in this city, "si fas est dici civitas de qua vita in se multorum nomen accepit. Maxima haec civitas et metropolitana est: in cuius suburbanis quae sancta certo limite designavit Brigida." He adds, that no carnal adversary, nor concourse of enemies, was feared there, in his time, as the city was one of safe refuge for all living elsewhere, "in tota Scotorum terra, cum suis omnibus fugitivis." In it were preserved the treasures of kings most religiously, and under its highly adorned covering. See Colgan's "Trias

Thaumaturga." Vita Secunda S. Brigidæ, cap. xxxvi., p. 524. In a note on this passage, Colgan remarks on the Scotorum terra being identical with Ireland, as the city of St. Brigid, as Kildare, at some distance from the chief city, Dublin, was undoubtedly in Ireland. See n. 19, p. 526, *ibid.*

<sup>45</sup> See Messingham's "Florilegium Insulae Sanctorum." According to Messingham's version of this Life of St. Brigid, we find it in chapter xiv., at p. 199.

<sup>46</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Brigidæ, cap. xxxv., p. 523.

<sup>47</sup> In Harris' Ware, vol. i., after treating about Conleth's death, it is said: "But his bones 281 years after, i.e., A.D. 800, were translated into a silver gilded shrine adorned with precious stones."—"Bishops of Kildare," p. 380. It may not be quite correct to state, that such a length of time had been suffered to elapse, before his remains were first enshrined; all that should be observed is, at or before the commencement of the ninth century, his relics were placed in a new and beautiful reliquary.

<sup>48</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultionenses, ab A.D. CCCXXXI. to A.D. DCCC. Ex codice Bodleiano, pars i. "Positio reliquiar. Conlaid hi scrin oir agus oirget. [in scrinio auri et argenti.]" p. 120.

<sup>49</sup> Allusion has been made to it already, in a previous chapter.

<sup>50</sup> See Dr. Sylvester O'Halloran's "General History of Ireland," vol. ii., Book x., chap. ii., p. 160.

<sup>51</sup> No doubt, St. Brigid desired to have a part of his bones removed, to her great church, built at Kildare,

at Kildare.<sup>51</sup> It is probable, that this reliquary had been destroyed or removed, during one of the Danish or northern incursions, with which this city had been frequently visited.<sup>52</sup> But, the foregoing object of art, with its much prized contents, had been long preserved and exposed, for the admiration and veneration of Christians at Kildare.

The place where he lived, Old Connell—known too as Condail of the Kings—was under the special patronage of St. Conleath. The name Condail may be rendered, also, “the place of meeting.”<sup>53</sup> It is not improbable, that it was identical with the present remarkable mound, already described, and which may have been the folk-moat of olden times. After the celebrated victory of the Leinster chiefs and heroes, obtained in the battle at the Hill Allen, in A.D. 722, and about five miles northwards from Kildare, it is related, that they assembled at Condail of the Kings. That victory is said to have been obtained, under the patronage of St. Brigid, whose presence was seen over the Leinstermen, either before or during the battle. However, the heroes of Leinster spent the night in high spirits, each describing his achievements, at Condail of the Kings, while wine and mead circulated, and merriment seemed the order of that night.<sup>54</sup> The whole of this account, however, is mingled with romantic and extravagant incidents. Near it, the ancient church of Old Connell probably stood, when the Leinster heroes celebrated their famous victory; and, it seems likely, that St. Conleth was regarded as its patron, even before the eighth century. Possibly, a considerable portion of his relics were preserved in it; for, according to local tradition, his remains were deposited within the cemetery.

All our Irish Martyrologists place his festival, at the 3rd of May, the date assigned for his death.<sup>55</sup> In the Metrical Martyrology of St. Ængus the Culdee, and known as the Feilire-Ængus, at this date, and when recording his death, it is stated: *Bás Conlaid, cain-aige, “The death of Conlaid, beautiful pillar.”*<sup>56</sup> The name of this holy bishop is written Roncend, in the Martyrology of Tallagh,<sup>57</sup> at the 3rd of May. This Roncend is not a distinct saint from Conleth, who is venerated on this day, and whose first name, as we have already seen, was Roincenn. We read, in the Martyrology of Donegal,<sup>58</sup> likewise, that a festival was celebrated, in honour of Roineheann,<sup>59</sup> on this day. In the diocese of Kildare, the feast of St. Conleth—at the 3rd of May—is observed as a double of the first-class, with an octave. There is no proper office for this saint, however; but the psalms, lessons, &c., are taken from the common to a confessor and bishop. For the other dioceses of Ireland, this office is recited as a double,

<sup>51</sup> “We have the most indisputable historical evidence, not only of the existence of one of the two shrines noticed by Cogitosus, as preserved at Kildare in his own time, but also of the costliness of its materials; and it will surely not be doubted that the religious community of Kildare, who paid this reverence to the reliques of their first bishop, would have had a similar, if not a still more splendid shrine, to preserve the reliques of the great founder and patroness of their establishment.”—Dr. George Petrie’s “Ecclesiastical Architecture and Round Towers of Ireland,” part iii., sub.sec. i., pp. 203, 204.

<sup>52</sup> According to William M. Hennessy.

<sup>53</sup> See “Three Fragments of Annals, copied from Ancient Sources,” by Dhubaltach Mac Firbisigh, and edited by Dr. O’Donovan, pp. 33 to 51. This work was

published, in the year 1860.

<sup>55</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 170, 171.

<sup>56</sup> In the “Martyrology of Tallagh,” as edited by the Rev. Matthew Kelly, at p. xxiii., we find, besides the entry of Connlaí, Bishop of Cill Dara, two other entries, at the 3rd of May, viz., Roncend, and Mochna Daire. All these designations are referable to one saint. The same repetition is noticeable, in the “Martyrology of Donegal,” edited by Drs. Todd and Reeves, pp. 118, 119, and at the same day of the month.

<sup>57</sup> Edited by Rev. Dr. Kelly, p. xxiii. In the Franciscan copy is *convalæc cilli* *Roineceno pmumur.*

<sup>58</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

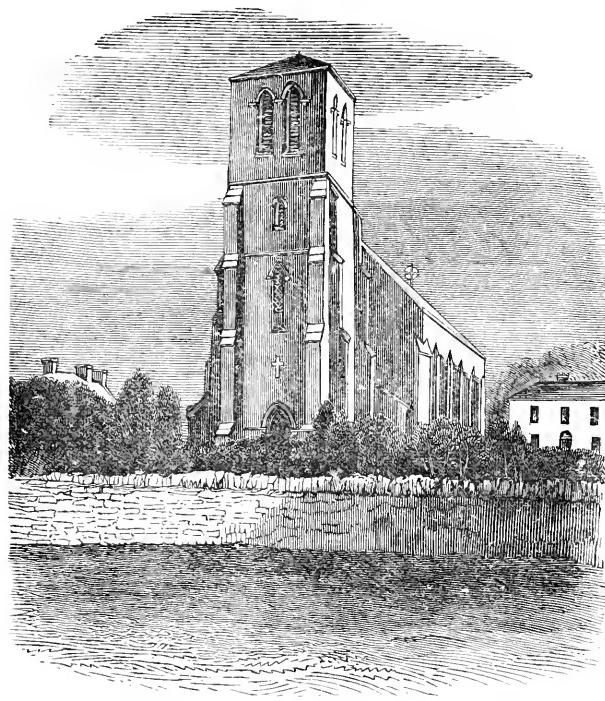
<sup>59</sup> A note by Dr. Todd says, at *Rein-*

but without an octave. Even De Burgo<sup>60</sup> altogether omitted St. Conleth from his list of Irish Saints, although he has compiled proper offices for others, not more celebrated, and for several totally unconnected, as to special veneration, in connexion with our national sees.

Towards the close of the last century, when many of our old chapels had been erected, the Catholic people of Ireland were a cowering and proscribed race. Among other nations, however, their melancholy music, their impatiently borne wrongs, their tried fidelity to country and religion, had made them known. But, their former places of worship had been dismantled, and these passed as spoils into the hands of other worshippers. The haunts of their former saints had almost been forgotten. The old parish chapel of Newbridge was a wretched building, on the strand of the Liffey, and not far from the site of St. Conleth's present imposing parochial church. For years, many a prayer was offered up, that a new parochial church might be built. At last, in the year 1848, just as the nation was emerging from famine and prostration, the parish priest, the Rev. Timothy Kavanagh, and the people<sup>61</sup> of Newbridge, undertook to build a larger church. The great effort was to make out funds, during what were

justly called the  
“Bad Times.”<sup>62</sup>

This, however, was soon effected, but with much difficulty.<sup>63</sup> The drawings and specifications for the church were supplied by some friendly architect, whose name has not transpired.<sup>64</sup> The style of that new building is Gothic; it has a tower or belfry;<sup>65</sup> but the spire is not yet built. In 1852, the church was dedicated to St. Conleth, and opened for Divine service. This is the only church in the diocese of Kildare and Leighlin —we believe it may be stated in all Ireland—dedicated to St. Con-



St. Conleth's Catholic Church, Newbridge, County of Kildare.

leth.<sup>66</sup> Out of the *debris* of the old chapel, and in close connection with St. Conleth's new church, a comfortable parochial house and good out-offices *cheann*: “The more recent hand adds, “Vide Conleadh,” whose first name was

<sup>60</sup> Allusion is made to his work—now rarely procurable, “Officia Propria Sanctorum Hiberniae.” Yet, surely sufficient ma-

were afterwards built. Active and earnest exertions were made<sup>67</sup> to ornament the interior of this fine church, and to improve the external grounds and approaches to it. Since that time, further spiritual advantages have been secured for the parish.<sup>68</sup> The foundation stone of a new convent at Newbridge was laid, by the Right Rev. James Walsh, D.D., and Bishop of Kildare and Leighlin, on Ascension Day, 22nd May, 1873. Its position is quite close to the church, and the establishment has been dedicated to St. Conleth.<sup>69</sup> The community in possession is known as the Oblate Sisters<sup>70</sup> of the Immaculate Conception.<sup>71</sup> These nuns first came to the convent, on the 26th of

terials are available, for the compilation of a proper office for St. Conleth.

<sup>67</sup> They contributed about £500, and after expending this sum on the foundation, they seemed to despair of progressing further with their undertaking.

<sup>68</sup> In the beginning of March, 1849, the Rev. Patrick Carey—now parish priest of Borris, county of Carlow—was sent by the greatly venerated Bishop, Right Rev. Dr. Francis Haly, to Newbridge, as curate. In conjunction with the pastor, he actively laboured, in collecting funds, and in superintending the building of the new church. To the Rev. Mr. Carey, the writer is indebted, for many of these particulars.

<sup>69</sup> The parishioners both Catholic and Protestant generously subscribed, and the neighbouring parishes gave much assistance. At the “Curragh Meeting,” the Rev. Mr. Carey was very successful, in getting subscriptions from all creeds and parties, especially from among the gentry. On one occasion, when collecting for the church in Dublin, he was asked by a gentleman, the late W. N. Skelly, Esq., to whom the church was to be dedicated. The Rev. Mr. Carey replied, it was not necessary to go far for a patron saint, as tradition said the first Bishop of Kildare lived on the banks of the Liffey, and probably, very near the site of the new church. “Bravo,” said Mr. Skelly, “I will give a subscription; but, if you went to foreign countries for a patron, and having so many saints in our own country, I should not give you one penny.” The money afterwards came in rapidly, and the work prospered.

<sup>70</sup> We present an illustration from a photograph, kindly furnished by the Rev. Martin Nolan, P.P., of Newbridge. It was drawn on the wood, by William F. Wakeman, and it was engraved, by Mrs. Millard.

<sup>71</sup> One of John Murphy’s superior bells, weighing one ton, one cwt., is in the campanile. It was cast in Dublin.

<sup>67</sup> It may be of interest to mention, that in “The Lamp,” of Saturday, July 1st, 1854, vol. vii., No. 25, pp. 36, 37, there is an engraving of a seal, belonging to William, Bishop Kildare, and supposed to represent St. Conleth, as one of its devices. The original matrix is said to be in possession of a Dublin gentleman. The

following is a minute description:—The device exhibits three statues standing in canopied niches, of the florid Gothic or pointed style of architecture of the fifteenth century. The centre figure represents the Virgin and child, and the figures on each side appear intended to represent the patron saints of Ireland, Patrick and Brigid. Below the centre figure there is a smaller niche, containing the figure of another ecclesiastic, with his hands raised, in the attitude of prayer, and his arm supporting the pastoral staff. This figure, it is probable, is intended to represent St. Conlaeth, the first Bishop of Kildare, who was contemporary with St. Brigid, and said to have been the joint founder of that See. On each side of the figure is a shield, one of which bears the arms of France and England quarterly; the other, two keys in saltire, in chief a royal crown; a device which, it is worthy of remark, constitutes the arms anciently and still borne by the Archbishops of York, and the appearance of which in this seal may therefore not be easy to account for. The inscription reads as follows:

“Sigillum Willmi dei gratia Kyldarens  
epi,”

or, “Sigillum Willie mi dei gratia Kyldarens Episcopus” (the seal of William, by the grace of God, Bishop of Kildare). As among the Bishops of Kildare, two of the name of William occur in the fifteenth century, it may not be easy to determine with certainty to which of them this seal should be assigned; but, there appears the greatest reason to ascribe it to the first, who according to Ware, having been previously Archdeacon of Kildare, was appointed to this See, by the provisions of Pope Eugene IV., in 1432, and having governed this See fourteen years, he died in April, 1446.

<sup>68</sup> By the Rev. Patrick J. Mulhall, appointed curate in 1857—afterwards, the worthy and deservedly esteemed parish priest of Goresbridge and Paulstown. Owing to a total loss of sight, the Rev. Timothy Kavanagh had been left unable to administer the affairs of his parish, the care of which chiefly devolved on the curate as administrator.

<sup>69</sup> By the Rev. Martin Nolan, the present excellent parish priest of Newbridge, who furnished many of the succeeding details to the writer.

May,<sup>72</sup> 1875. The Oblate Sisters<sup>73</sup> have charge now of large poor schools, and of those for children of the higher classes,<sup>74</sup> in the parish of Newbridge.<sup>75</sup> Established by voluntary contributions, a Reformatory for Catholic boys,<sup>76</sup> and under the patronage of St. Conleth, has been for many years past located in Philipstown, King's County. A considerable portion of the premises was formerly the county prison, largely increased for accommodation, with buildings in open spaces, and a farm attached. Near 300 boys, are here congregated, and the institution is under charge of the Oblate Fathers of Mary Immaculate. Those boys are taught reading, writing, arithmetic, geography, and grammar, sufficiently well to turn them out respectably educated, according to their station in life. The premises have been much improved, gas-works were erected, cooking by steam was commenced, and an unlimited water supply laid on for use. The industrial progress of the boys has been admirable. All useful trades are taught, while the farm attached to this institution is admirably cultivated, by the inmates. As a matter of course, their religious training is sedulously prosecuted, by the Reverend Managers, and a governmental grant in aid is obtained.

Like many other holy servants of God, St. Conleth departed from this earth, to give an account of his mortal pilgrimage and stewardship; but, he went to receive from his loving Master, in acknowledgment for his fidelity, the crown of immortal bliss. The possession of God, in the unfading glory of his celestial kingdom, was the complement of his well-spent life. The revolution which he effected on earth was essentially religious, and in a social point of view by no means abrupt or subversive. A grateful people have honoured him as their patron, and the appointed one of Heaven. We observe their fidelity and attachment to his name and teaching, during the varying scenes of his life. Fourteen centuries have passed, yet we feel convinced, that as years roll on, his name and his memory shall be more deeply venerated throughout the diocese, on which he conferred so many blessings, from the period of its first Christian organization down to the present time.

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ARTICLE II.—ST. DAIRCHEALL, BISHOP OF GLENDALOUGH, COUNTY OF WICKLOW. [Seventh Century.] As servants, who have been trained in noble families, acquire the manners and accomplishments of their superiors, in a marked degree; so religious, who have entered a good school and learn under perfect masters, become in turn learned and holy. In the Martyrology

<sup>72</sup> The Very Rev. Nicholas Walsh, S.J., preached an eloquent sermon, on this interesting occasion.

<sup>73</sup> They are established in conformity with their Rules, to assist in any works of mercy, corporal and spiritual, and especially to teach Poor, Middle and High Class schools.

<sup>74</sup> Their Order was founded, by the Bishop of Marseilles, in the year 1826.

<sup>75</sup> On the 27th, the feast of Corpus Christi, the first Mass was celebrated, by the Rev. Father Cooke, O.M.I.

<sup>76</sup> In 1868, they were affiliated to the Order of the Holy Family, founded by the Rev. Father Noailles, A.D. 1820, at Bordeaux, for works nearly similar.

<sup>77</sup> The Oblate Sisters have founded a large Convent, with Orphanage and Poor Schools, in Leeds, after much zealous labour. It is now flourishing, and daily increasing its

sphere of usefulness. The Order has extended very much in England, where there are about ten houses, including the Novitiate of Rock Ferry, a magnificent house and establishment dedicated to the reception of postulants from Great Britain and Ireland. There is also one house in Scotland. There is a Novitiate for the French houses, at the Abbey of Royaumont, and also one in Spain, where there are many houses of the Order. The Sisters are also established in South Africa, where they have more than ten houses, and in Ceylon. The Order numbers now about 6,000 Sisters.

<sup>78</sup> Nearly 500 children there attend their schools.

<sup>79</sup> Who have fallen into criminal courses, or who have been rescued from temporal and spiritual dangers.

ARTICLE II.—<sup>t</sup> Edited by Rev. Dr. Kelly,

of Tallagh,<sup>1</sup> St. Daircheall's name occurs, at the 3rd of May, as Daircholla, Glinni da locha.<sup>2</sup> This is the oft and well described Valley of the Two Lakes, in the heart of the county of Wicklow. Quoting the foregoing authority, the Bollandists<sup>3</sup> enter Darchellus Glenndalocensis, at this date. In some authorities,<sup>4</sup> we find him called Mac Curetai, or the son of Curetai; and again, Mac Cuyletty.<sup>5</sup> Under the head of Glenn-da-locha, Duard Mac Firbis enters Dairchill, son of Haireta, bishop of Glen-da-locha,<sup>6</sup> at May 3rd. The year 674 is assigned for his death, in the "Chronicum Scotorum," as also in the Annals of Clonmacnoise;<sup>7</sup> and the year 676, by Mac Firbis, as also, by the O'Clerys; while, the Annals of Ulster place the demise of Daircill mc Curtai,<sup>8</sup> at A.D. 677.<sup>9</sup> On this day, we find mentioned, in the Martyrology of Donegal,<sup>10</sup> that veneration was paid to St. Daircheall, Bishop of Gleann-da-locha.

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ARTICLE III.—ST MOCHONNA, OF DERRY. The name of this saint is set down in the Martyrology of Tallagh,<sup>1</sup> at the 3rd of May, as Mochonna, Daire.<sup>2</sup> Many places in Ireland are called Derry, simply, or as compounds, with some other designation. The Bollandists<sup>3</sup> have entered Mochonna de Doire, from the foregoing record, at this day; but, they remark, it is difficult to pronounce upon his identity, as there are so many similar names, and on different days, in the list given by Colgan,<sup>4</sup> and in which the present holy man is not included. Another name for Mochonna is Dachonna.<sup>5</sup> A festival, in honour of Mochonna, was celebrated on this day, as we read in the Martyrology of Donegal.<sup>6</sup> We find [Mochonna, Marianus, and Martyrology of Tamlacht,<sup>7</sup>] thus cited within brackets; but, from what has been already stated, perhaps he does not differ from St. Conleth of Kildare.

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ARTICLE IV.—ST. NEM, OR NEHEMIAS, BISHOP OF DRUIM DALLAIN, OR TULLAGH, COUNTY OF ANTRIM. Nothing very satisfactory can be discovered, regarding a Nehemias, who is mentioned in the Acts of St. Patrick, and who is said to have appointed him as a bishop, over a church called Tulacha, or Tullagh,<sup>1</sup> in that part of Dalriada, which is near Ramoan, in the diocese of Connor. The modern name of this place is uncertain; but,

p. xxiii.

<sup>2</sup> The Franciscan copy has *Dairchealla*  
*Glinni da locha*

<sup>3</sup> See "Acta Sanctorum," tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>4</sup> The Annals of Ulster, and those of the Four Masters.

<sup>5</sup> In the English translation of the Annals of Clonmacnoise.

<sup>6</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 112, 113.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 284, 285, and n. (m).

<sup>8</sup> Styled "Episcopus *Glinne-da-locha*."

<sup>9</sup> See Rev. Dr. O'Conor's "Kerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, p. 61.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> The Franciscan copy enters *mochonnæ*  
*Daire*.

<sup>3</sup> See "Acta Sanctorum," tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>4</sup> See "Acta Sanctorum Hiberniae," Martii viii. De S. Mochonn qui et Dochonna Antistite Dorensi, with notes, pp. 565, 566.

<sup>5</sup> The reader is referred to what has been already stated, in our notices of St. Mochonna, or Dachonna, of Daire, or Derry, in vol. iii. of this work, at the 8th of March, Art. xv.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

<sup>7</sup> In a note Dr. Todd says: "The clause within brackets is in the more recent hand."

ARTICLE IV.—<sup>1</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxxx., p. 146, and nn. 199, 200, p. 182.

possibly it is Drumtullagh, now popularly called Croshan.<sup>2</sup> A Nem,<sup>3</sup> Bishop, of Drum Dallain, is mentioned in the Martyrology of Donegal,<sup>4</sup> as having a festival on this day. In a townland of the place first alluded to, the name Manister—no doubt from the Irish word which signifies “a monastery”—occurs; as also, another townland called Kilmoyle, in which there is an ancient cemetery.<sup>5</sup> The place has been incorrectly confounded with Tulach-ruise<sup>6</sup>—now Tullyrusk—in Dalmenia.<sup>7</sup> The Rev. William Reeves, in a calendar which he has compiled, seems to identify the present St. Neim, with St. Nehemias, bishop of Tullagh.<sup>8</sup> The Rev. Dr. Lanigan<sup>9</sup> thinks, however, that the Nehemias alluded to, in St. Patrick’s Life, may have been placed at too early a date, and that he may not have been any other than a St. Nehemias, who died A.D. 654.<sup>10</sup> Under the head of Druim Dallain,<sup>11</sup> Duard Mac Firbis enters Nemh, bishop, for May 3rd.<sup>12</sup>

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ARTICLE V.—ST. NECCAN. The name of Neccan—without any other designation—occurs in the Martyrology of Tallagh,<sup>1</sup> as having been venerated on this day. He is Latinized Neccanus, by the Bollandists,<sup>2</sup> who quote this entry; but, with a conjecture,<sup>3</sup> that he may have been confounded with Nessanus, who lived in the small Island off the eastern coast, and known as Ireland’s Eye.<sup>4</sup> A Book of Gospels, belonging to him, and called Kyrlabar,<sup>5</sup> is said to have fallen into the sea,<sup>6</sup> and to have been taken out of it, without sustaining any injury.<sup>7</sup> It was held in great veneration; and people were accustomed to swear on this book, because it was thought, if perjury were

<sup>2</sup> See Rev. Dr. Reeves’ “Ecclesiastical Antiquities of Down, Connor and Dromore.” Appendix T, p. 251.

<sup>3</sup> See what occurs at the feast of St. Nem, at 18th of February.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

<sup>5</sup> See “Ordnance Survey Townland Maps for the County of Antrim,” sheet 8.

<sup>6</sup> By Colgan, in “Trias Thaumaturga,” Septima Vita S. Patricii, pars. ii., cap. cxxx., p. 146, and n. 199, p. 182.

<sup>7</sup> See Rev. William Reeves’ “Ecclesiastical Antiquities of Down, Connor and Dromore,” Appendix T, p. 251, and F, F, n. (x), p. 322.

<sup>8</sup> See *ibid.*, I.L, p. 378.

<sup>9</sup> In his “Ecclesiastical History of Ireland,” vol. i., chap. vi., sect. iii., n. 22, p. 268.

<sup>10</sup> Known also as St. Nem Mac Ua-Birn, successor of St. Enna, Abbot of Aran, who died on the 14th of June. See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 266, 267.

<sup>11</sup> Not now known—William M. Hennessy’s note.

<sup>12</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. Series, vol. i., part i., pp. 108, 109.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy writes neccan.

<sup>2</sup> See “Acta Sanctorum,” tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>3</sup> Seemingly drawn from Father Henry

Fitzsimon, who gave them Acts of the Irish Saints, in which there was an allusion to Nessian.

<sup>4</sup> The Bollandists add: “ad sex milia de Dublin, et aqua benedicta fugasse diabolum ultra mare in rupem.” This latter is yet traditionally shown on the Hill of Howth northern shore.

<sup>5</sup> This was a copy of the Gospels, preserved in the time of Archbishop Ussher, on Ireland’s Eye, anciently called Inis Meic Nessain, opposite the mouth of Howth Harbour. Its penmanship seems referable to the early part of the seventh century. “The natives of the island gave this book the name of Kerlowre, *i.e.*, in correct spelling, “CEAT-HAIR LEABHAIR,” or the Quadruple Book, *i.e.*, the Four Gospels.” See “Descriptive Remarks on Illuminations in certain Ancient Irish Manuscripts,” by the Rev. James Henthorn Todd, D.D., F.S.A., &c. The Garland of Howth, p. 13. London, 1869, Imp. 4to. In this work, are two beautiful illustrations of the Garland of Howth, drawn in Chromo-lithograph, by Miss Margaret Stokes, and an interesting subject for study of the ecclesiastical antiquity.

<sup>6</sup> Near the place known as Puck’s Rock, still shown.

<sup>7</sup> It would seem formerly to have been preserved, in some precious box or case.

<sup>8</sup> Archbishop Alan, in his *Registrum* gives a very curious account of this relic, which subsequently came into Archbishop Ussher’s possession, and which is at present the property of the Provost and Fellows of

committed,<sup>8</sup> some judgment of God must overtake the offender.<sup>9</sup> Various Nessans are mentioned by Colgan,<sup>10</sup> without allusion to this particular saint, or his festival. The name Neccan is entered, in the Martyrology of Donegal,<sup>11</sup> at the 3rd of May.

**ARTICLE VI.—ST. CAIRPRE, OR CORPREUS, BISHOP OF MOVILLE, COUNTY OF DOWN.** St. Cairpre's name is entered, as Bishop of Magh Bile, in the Martyrology of Tallagh,<sup>1</sup> at the 3rd of May; and, hence we may fairly conclude, he lived before the tenth century. On this day, likewise, Colgan has cited,<sup>2</sup> not only the authority of St. Ængus the Culdee, but, also that of Marianus O'Gorman and of Cathal Maguire, for his feast.<sup>3</sup> The Bollandists<sup>4</sup> also note Carbrerus or Carpreus, Bishop of Moville, in Ireland. On this day was venerated Cairpre, Bishop of Maghbile, or Moville, as we find recorded, in the Martyrology of Donegal.<sup>5</sup> The exact time when he flourished, however, is not placed upon record.<sup>6</sup>

**ARTICLE VII.—ST. SCANNAL, OF CILL-COBRAINNE.** At the 3rd of May, in the published Martyrology of Tallagh,<sup>1</sup> the simple entry occurs, Scannal of Chill conbraind. The Franciscan copy has written it Scandal of Cill conbrind.<sup>2</sup> The Bollandists<sup>3</sup> notice Sandalius de Kill-Conbrain, from the same authority. He was born, probably, after the beginning of the sixth century. This Scannal was the son of Breasal, son to Enna,<sup>4</sup> third son to Niall<sup>5</sup> of the Nine Hostages,<sup>6</sup> while he was both a relation and pupil of St. Colum Cille,<sup>7</sup> the illustrious Apostle of the Scottish nation. He sailed in company with the latter, when leaving Ireland,<sup>8</sup> and on this great mission, in the forty-second

Trinity College, Dublin. Archbishop Alan supposes Nessan to have been the patron saint of this Island, where his time had been spent in vigils, fastings and prayers, and he adds, "in quo loco aparuit ei malignus spiritus in specie hominis nigerimi, quem prosequebatur quadem indignatione cum ysopo aque benedictae pleno, ambulans super mare per spatiam ferme unius miliaris imperans diabolo ut intraret rupem in locum qui dicitur Howth, ubi collis ille in vulgari appellatur Powke-rocke, ut videtur extrincicu ejus ymagi in specie lapidea vilissima; unde legitur quod tempore quo fugavit diabolus cecidit in mare liber suus Evangeliorum, dictus ab incolis, The Kerlowre: postmordum a nautis inventus ille-us, preinde habetur hodie inibi in magno precio et veneracione non modica, ita ut vix ju-tus audet jurare super ipsum propter Dei vindictam ostensam hominum perjuris in illum."

<sup>9</sup> This must not be confounded with another Manuscript book, called the "Book of Howth," now in the Library of the Archbishop of Canterbury, at Lambeth.

<sup>10</sup> See "Acta Sanctorum Hiberniae," Martii xvii. De S. Nessano Presbytero Corcagiensi Patrono, pp. 629, 630.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

**ARTICLE VI.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy has

Cærpre eap mæsse bile.

<sup>2</sup> See "Acta Sanctorum Hiberniae," Martii xviii. Appendix ad Acta S. Fridiani, cap. viii., p. 650.

<sup>3</sup> See, also, *ibid.*, Februarii xi. De S. Canoco Abbe et Confessore, n. 14. p. 313.

<sup>4</sup> See "Acta Sanctorum," tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>5</sup> Edited by Drs. Todd and Reeves, p. 118, 119.

<sup>6</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix A, p. 152, and Appendix LI, p. 378.

**ARTICLE VII.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> In Irish *Scandal cilli conbrind.*

<sup>3</sup> See "Acta Sanctorum," tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>4</sup> From him Tir-Enna, a district in the present barony of Raphoe, county of Donegal, was named.

<sup>5</sup> By his second wife.

<sup>6</sup> See "Memoir of the City and North western Liberties of Londonderry," part ii., sect. 2, p. 27.

<sup>7</sup> See his Life, at the 9th of June,

<sup>8</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba."* Additional Notes A, n. (m), p. 245.

year of his age, and in the year 563.<sup>9</sup> The place Cill-Cobrann, or Cill-Conbrind, has not been identified ; but, probably, it was in Ireland. Scannal, or Scandal, flourished towards the close of the sixth century. We know not if he survived his great teacher and superior. In addition, Colgan tells us, according to Marianus O'Gorman and Maguire, that St. Scandalius of Killchobhranne was venerated, on the 3rd of May.<sup>10</sup> We find registered, in the Martyrology of Donegal,<sup>11</sup> that a festival was celebrated on this day, in honour of Scannal, of Cill Cobrainne.

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ARTICLE VIII.—ST. AEDAN, OR AIDANUS. The simple entry of Aedan is found, in the Martyrology of Tallagh,<sup>1</sup> at the 3rd of May.<sup>2</sup> Quoting the same authority, the Bollandists<sup>3</sup> enter Aidanus, for this same date.<sup>4</sup>

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ARTICLE IX.—ST. SARNAT, DAUGHTER OF MAELAN, ABBESS. On this day, according to the Martyrology of Donegal,<sup>1</sup> veneration was given to Sarnat, daughter of Maelan, abbess. “I think it is she,” adds the calendarist, “that Meoling<sup>2</sup> commemorates, in the history which is called the Boroimhe, when he went from the Leinstermen to ask a remission of the Borumean tribute from Leth Chuinn :—

“ Dear the four of noble power,  
Elcomac, and Aedhan,  
Sarnatan, Colmuatan the fair,  
It is not to me that they are not dear.”

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ARTICLE X.—ST. CLOTHACH, BISHOP. In the Martyrology of Tallagh,<sup>1</sup> the name of Clothaigh<sup>2</sup> is set down, at the 3rd of May. From the same record, the Bollandists<sup>3</sup> have Clothacus Sanctus, or St. Clothac, for the present date. The name of Clothach, Bishop, occurs in the Martyrology of Donegal,<sup>4</sup> on this day.

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ARTICLE XI.—THE DAUGHTERS OF OISSEN, OF RATH-EICH. The designation, Inghena Ossein, is entered in the Martyrology of Tallagh,<sup>1</sup> at the 3rd of May.<sup>2</sup> The denomination of their place is elsewhere given. In the

<sup>9</sup> According to the Annals of Tigernach, at A.D. 563. See Rev. Dr. O'Conor's “Rerum Hibernicarum Scriptores,” tomus ii., p. 143.

<sup>10</sup> See “Trias Thaumaturga,” Appendix Quarta ad Acta S. Columbe, cap. x., n. 102, p. 492.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> In the Franciscan copy is, Αεδανι.

<sup>3</sup> See “Acta Sanctorum,” tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>4</sup> To this they add a comment : “Aidanus etiam pridie seu 2 hujus relatus legitur, sed

non constat utrum diversus ab hoc.”

ARTICLE IX.—<sup>1</sup> Edited by Rev. Drs. Todd and Reeves, pp. 118, 119.

<sup>2</sup> He is venerated, at the 17th of June.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> In the Franciscan copy Clothaig p̄c̄.

<sup>3</sup> See “Acta Sanctorum,” tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> The Franciscan copy reads, Inghena Offrige.

Bollandists' work,<sup>3</sup> they quote this entry as *Filiæ Osseni*, which means "the Daughters of Ossen." On this day, we read in the Martyrology of Donegal,<sup>4</sup> that veneration was paid to the daughters of Oissen, of Rath-eich. It is difficult to identify this place.

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**ARTICLE XII.—ST. BARRINN, OF DROMA CULA.** In the published Martyrology of Tallagh,<sup>1</sup> at this date, is inserted Barrinn of Droma Cula. In the Franciscan copy, we find it entered, as Barrfind Drom Cullin.<sup>2</sup> The Bollandists<sup>3</sup> enter his name and place, as Barrindus de Druim-Chulim, while they quote the same authority. There is a Barrindeus, who was Abbot over the Monastery of Druin-Caillin, on the confines of ancient Munster and Leinster. It lay within the territory of Fearceall, in which the city of Rathin stood. He flourished in the year 590. Whether he was identical or not, with the present holy man, forms a difficulty for the investigator of our ecclesiastical history.

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**ARTICLE XIII.—ST. ATHGEN, OR CORBMAC, OF BADONY, COUNTY OF TYRONE.** We read in the Martyrology of Tallagh,<sup>1</sup> that Aithghin Boithi, or Boith, was venerated, at the 3rd of May. On the same authority, the Bollandists<sup>2</sup> notice him at this date, as being called Athgenius, or otherwise Corbmacus—although both names appear to be quite different. To this day, May 3rd,<sup>3</sup> Colgan refers the festival of St. Athgenius, or Corbmac, a cook to St. Patrick.<sup>4</sup> He was the son of Doelius Massinus, son to Fergus, son of Duoch, son to Bressal, son of Coll Menn, son of Eochad Mognedoin.<sup>5</sup> This place, called Both-Domnaich, now known as Badony, was in the county of Tyrone, and in the diocese of Derry. It lay within a valley called Gleann-arche.<sup>6</sup>

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**ARTICLE XIV.—ST. JUVENALIS.** For the 3rd of May, Colgan<sup>1</sup> seems to have prepared the Acts of a St. Juvenalis, with a view to publication. As yet, however, we know not on what grounds he is claimed as an Irishman, for we have not found the evidence. Now there happen to be three distinct and several entries, by the Bollandists, of this date, referring to saints so denominated, viz., St. Juvenalis,<sup>2</sup> Bishop and Patron<sup>3</sup> at Narni,<sup>4</sup> in Umbria<sup>5</sup>—

<sup>1</sup> See "Acta Sanctorum," tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 118, 119.

**ARTICLE XII.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxii.

<sup>2</sup> In the Irish character *barrfnd Drom Cullin*.

<sup>3</sup> See "Acta Sanctorum," tomus i., Maii iii. Among the pretermitted saints, p. 360.

**ARTICLE XIII.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxii. In the Franciscan copy is *Aithghin bochi*.

<sup>2</sup> See "Acta Sanctorum," tomus i., Maii iii. Among the pretermitted saints, p. 360.

<sup>3</sup> Colgan cites the Martyrology of Tallagh.

<sup>4</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xviii., p. 160, and n. 121, p. 188.

<sup>5</sup> See Menologie Genealogy, cap. xiv.

<sup>6</sup> See the Bollandists' "Acta Sanctorum," tomus i., Maii iii. Among the pretermitted saints, p. 360.

**ARTICLE XIV.—**<sup>1</sup> According to the "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>2</sup> See "Acta Sanctorum," tomus i., Maii iii. De Sancto Juvenale Episcopo Nar-

nensi in Umbria, pp. 386 to 406.

<sup>3</sup> The Bollandists present copper-plate engravings of his altar, shrine and tomb, with descriptions; as also various notices, recording the several translations of his sacred remains.

<sup>4</sup> Here, there is an interesting bridge of Augustus, but now in ruins. "The ancient Roman colony of Narni stands on the summit of a very high and steep hill, whose sides are clothed with olives, and whose base is washed by the Nera."—Rev. John Chetwode Eustace's "Classical Tour through

St. Juvenalis,<sup>6</sup> Confessor,<sup>7</sup> of Fossano,<sup>8</sup> in Piedmont—and another, St. Juvenalis, Martyr.<sup>9</sup> This latter festival is left by the Bollandists, among the pretermitted, and transferred to the 7th of May.

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ARTICLE XV.—FESTIVAL OF THE BLESSED ALEXANDER, A CISTERCIAN MONK, OF FOIGNI, IN FRANCE. [*Thirteenth Century.*] Already, when treating of St. Mathilde, Virgin, and sister to this holy man, at the 1st day of January,<sup>1</sup> and also, when alluding to him, in a special feast at the 14th day of that month,<sup>2</sup> we have only a passing allusion to him, referring the reader to the 6th day of August, for further particulars. It appears, however, that in the Kalendar of the Cistercian Order,<sup>3</sup> a festival is set down for him, at the 3rd of May, and accordingly the Bollandists<sup>4</sup> have placed his Acts, at this same date. The Petits Bollandists<sup>5</sup> have a similar record for this day.

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ARTICLE XVI.—THE FESTIVAL OF FINDING THE HOLY CROSS. In the Feilire of St. Ængus,<sup>1</sup> at the 3rd of May, the Festival of Finding the Holy Cross,<sup>2</sup> with many virtues,<sup>3</sup> at Jerusalem, by St. Helena, is noticed.<sup>4</sup> It is also

Italy, An. MDCCCLII., vol. i., chap. ix., p. 334.

<sup>5</sup> There is an account of a Miracle, wrought through the intercession of Juvenalis, the venerable Martyr and Bishop of Narni, on the 8th of June, in the year 1233, and on behalf of an Irishman, called Moriens, who was so lame, that he was obliged to creep over the road he travelled, with his breast almost touching the ground. He was persuaded to enter the church of St. Juvenalis, and to approach before the altar to that very place, where the Martyr's body was deposited. Blood was observed flowing from the shrine, at that moment; and while the afflicted man prayed the Almighty for the use of his limbs, through the holy Martyr's intercession, a priest, named James, who served there, took some of the blood, which he applied to the cripple's limbs. At the same time, Moriens in tears cried out, "O most holy father Juvenalis, heal me!" Immediately the Divine power was manifested, in his perfect restoration. All the clergy and people of Narni were in admiration, and they approached the altar of Juvenalis, with public religious ceremonies, and lights, also singing hymns in praise of their holy patron. The foregoing narrative is contained, in an old book, belonging to the Archives of Fossano.

<sup>6</sup> See "Acta Sanctorum," tomus i., Maii iii. De S. Ivvenale Confessore Fossani in Pedemontio, cuius corpus ibidem per quatuor secula creditum esse S. Ivvenalis Episcopi Narniensis, pp. 406 to 422.

<sup>7</sup> The Petits Bollandists, at the 3rd of May, have the following notice regarding this holy man: "A Fossano, en Piémont, Saint Juvénal, confesseur, dont le corps, con-

servé dans cette ville, a été pris pendant quatre Siècles pour celui de Saint Juvénal, évêque de Narni, fêté le même jour"—"Vies des Saints," tome v., III<sup>e</sup> Jour de Mai, p. 275.

<sup>8</sup> While the inhabitants of this place had a tradition, that their patron was not distinguishable from the Bishop and Martyr of Narni; Father Daniel Papebroeke deems it more probable, that he was a different person, held there in veneration from an early period.

<sup>9</sup> The Barberini Manuscript is quoted, as authority for his feast, on this day, as also the Additions to Greven. See the Bollandists' "Acta Sanctorum," tomus i., Maii iii., p. 361.

ARTICLE XV.—<sup>1</sup> The date assigned for her feast. See vol. i. of this work, Art. ix.

<sup>2</sup> See *ibid.*, at 14th of January, Art. vii.

<sup>3</sup> Printed at Dijon, A.D. 1617. He is noticed, also, in Claude Chalemot's series of Saints and Blessed of the Cistercian Order; this latter work, having been printed in Paris, A.D. 1666.

<sup>4</sup> See "Acta Sanctorum," tomus i., Maii iii. De Beato Alexandro converso Cisterciensi Fvsiaci in Gallia, p. 434.

<sup>5</sup> See "Vies des Saints," tome v. Troisième Jour de Mai, p. 300.

ARTICLE XVI.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, p. Ixxviii.

<sup>2</sup> The Commentator adds, that this happened in the time of Constantine, son of Helena, after having been 235 years concealed. See *ibid.*, p. lxxxiii.

<sup>3</sup> The meaning probably is, that many miracles accompanied this finding.

<sup>4</sup> In the lower margin of the Leabhar

entered in the Martyrology of Tallagh.<sup>5</sup> On this Feast, which from an early date has been so universal in the Catholic Church, Father Daniel Papebroke<sup>6</sup> has a learned and researchful disquisition.

**ARTICLE XVII.—FEAST OF THE CONCEPTION OF THE BLESSED MARY, EVER VIRGIN.** According to the Feilire<sup>1</sup> of St. Aengus,<sup>2</sup> as also to the Martyrology of Tallagh,<sup>3</sup> a festival of the Blessed Virgin Mary was celebrated in Ireland, on the 3rd of May. The latter record has it *Mariæ Virginis Concepio*, as the Bollandists<sup>4</sup> notice; they remark, however, that the Church places it, at the 8th of December.

**ARTICLE XVIII.—REPUTED FEAST OF ST. DONNAN.** Veneration was given to Donnan, at the 3rd of May, as is recorded<sup>1</sup> in the published Martyrology of Tallagh. We do not find warrant for this entry, in the Franciscan copy.

**ARTICLE XIX.—REPUTED FEAST OF ST. CONCRAID.** We read simply the name Concraig, in the published Martyrology of Tallagh,<sup>1</sup> at the 3rd of May. It is not found in the Franciscan copy.

**ARTICLE XX.—REPUTED FEAST OF ST. FERGUSA.** According to the published Martyrology of Tallagh,<sup>1</sup> veneration was given at the 3rd of May, to Fergus. There is no corresponding entry, in the Franciscan copy.

**ARTICLE XXI.—ST. FUMAC, IN SCOTLAND.** A saint of this name was venerated at Botriffnie, or Botriphnie,<sup>1</sup> also called Fumac Kirk, in Scotland. His age does not appear to be known; nor does it transpire, as to whether he was of Irish or of Scottish birth. His well was formerly known at that place, and his fair was kept, on the 3rd of May. In the beginning of the last century, his wooden image was then washed with great solemnity each year in his well, by an old woman.<sup>2</sup> That image existed, until the beginning of this century, when it was swept away by a flood of the Isla, and stranded at Banff. There, it was committed to the flames, by the parish minister, who regarded it as a

Breac, having repeated in Irish the substance of the previous comment, the scholiast has in Latin, “post CCXXX. duos annos et non inventa est crux (quando) romani cum tito et uestigiano succederunt ierusalem et tunc abscondita est crux, et in xl<sup>o</sup> anno post passionem domini.” See *ibid.*, p. lxxxiii.

<sup>5</sup> In the Franciscan copy, we read at this date: *Cœptū Chrysti inuentio.*

<sup>6</sup> See the Bollandists’ “Acta Sanctorum,” tomus i., Maii iii. *De Inventione Sanctæ Crucis per SS. Helenam et Magaram Hierosolymis*, in three chapters and thirty-two paragraphs, pp. 361 to 366.

**ARTICLE XVII.**—<sup>1</sup> Here it is called Mary the Virgin’s great feast. See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, p. lxxvii.

<sup>2</sup> In the lower margin, the Scholiast has entered the following Latin comment, on the words of his text: “i.e. hec incepit eius ut alii putant sed in februario mense vel in martio facta est illa quia post. uii menses nata

est ut innarratur vel quelibet alia feria eius.”—*Ibid.*, p. lxxxiv.

<sup>3</sup> In the Franciscan copy, we find, at this date *Mariæ virg. Concepio.*

<sup>4</sup> See “Acta Sanctorum,” tomus i., Maii iii. Among the pretermitted saints, p. 361.

**ARTICLE XVIII.**—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

**ARTICLE XIX.**—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

**ARTICLE XX.**—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

**ARTICLE XXI.**—<sup>1</sup> This is a parish, in the centre of Banffshire, and in the narrow part of the county. The small river Isla runs through it, in a beautiful strath, between two hills lying north and south. See “Imperial Gazetteer of Scotland,” vol. i., p. 180.

<sup>2</sup> According to the Manuscript Account of Scottish Bishops in the Library at Slains, 1726.

monument of superstition.<sup>3</sup> One of the old Almanacks gives a St. Fumac's fair, at Dinet, in Caithness, and at Chapel of Dine, in Watten.<sup>4</sup> This saint seems to have obtained only a local celebrity.

ARTICLE XXII.—FEAST OF THE TRANSLATION OF ST. PATRICK'S ARM. On the 3rd of May was held, it appears, a festival to commemorate the Translation of a Relic, called the Arm of St. Patrick,<sup>1</sup> Primate of Ireland.<sup>2</sup>

## Fourth Day of May.

ARTICLE I.—ST. MOCHUA, OR CRONAN, SON OF CUIMINE, OF SLIABH EIBHLINNE, NOW SLEIVE PHELIM MOUNTAINS, COUNTY OF LIMERICK.

LIKE objects that appear dimly and undefined in the distance are many of those brief and scattered records or traditions, regarding our saints; while, too frequently, such indications are unsatisfactory and elude all attempts at identification.<sup>1</sup> The Martyrology of Tallagh<sup>2</sup> enters the festival of Mochua Mac Cummin, in Sleibh Eibhinn,<sup>3</sup> at the 3rd of May.<sup>4</sup> Mochua is only another name for Cronan, as we have already shown. The Bollandists, quoting the foregoing authority, have entered this holy person's festival, with some differences of spelling.<sup>5</sup> This saint must have lived, at an early

<sup>3</sup> Persons were living in 1847, who saw this statue. See "Illustrations of the Antiquities of the Shires of Aberdeen and Banff," vol. ii., p. 253, note.

<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 351, 352.

ARTICLE XXII.—<sup>1</sup> This information is in a work called "Promptuarium S. Scripturi Anonymi Cujusdem Hiberni," edited by Father Luke Wadding.

<sup>2</sup> This notice was communicated to the writer, by Rev. Theobald L. Carey, Superior of St. Isidore's College, Rome, and dated 2nd of November, 1884.

ARTICLE I.—<sup>1</sup> We present the following popular narrative, in illustration of many similar local traditions. In the county of Cork, barony of Duhallow, and parish of Boherboy, there is a holy well called Droumharif. This well is famed for curing all sorts of diseases in man, and especially the eyes. It is attended on the 4th of May, in each year. There is another well, called the city well, in the same county and barony. This latter well is famed for curing all sorts of diseases, in men and cattle. The cattle are brought to it, from all parts on May Eve, each year; also the people bring some of the water home with them. With regard to the first-named well, a most remarkable occurrence is said to have taken place now over twenty years ago. The man who owned the land, in which this holy well is situated, thought to stop it by draining, as the people used to damage his place, when coming from all

directions to visit the well. All the men he had employed, endeavouring to stop its course, refused working at it. He even advanced their wages, but this did not induce the greater number of them to continue their labour. However, some undertook the draining, and the first day they worked every workman got sore eyes. After this, some continued for a few days, until they got stone blind. Then, the gentleman who owned the land saw his mistake, and he got men to repair the damage he had done to the well. He got a wall built around it, and from that date, he kept a man in charge of it. Edward N. Corridon of the Royal Irish Constabulary Barrack, Phoenix Park, Dublin, communicated the foregoing particulars, in a letter addressed to the writer, and dated April 9th, 1873.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiii. In the Franciscan copy is read *mochua mac Cuimine i Sleibh Eblinne*.

<sup>3</sup> The battle of Eibhlinne, by Muircheartach Mac Erca, is noticed at A.D. 526, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 174, 175.

<sup>4</sup> The words of the Martyrology of Tamhlacht, in the Brussels Manuscript, are, "Mochua mac Cuimini, i Sleibh Eblinnt," according to the Rev. Dr. Todd.

<sup>5</sup> Thus: "Mochua, filius Cruminci in monte Eblina," at this date. See "Acta Sanctorum," tomus i., Maii. Among the premitted saints, p. 437.

period, for we find his festival set down on this day, in the *Feilire*<sup>6</sup> of St. Ængus. To the stanza, a scholiast has added the comment, that he was Mochua, son of Conn, from Sliab Eblinne, in Munster.<sup>7</sup> It seems probable, that his church was connected with this district; but, the exact locality is not denoted.<sup>8</sup> The Slieve Phelim Mountains are a remarkable range, with beautiful undulations, extending over a considerable tract of country, towards the north-eastern part of Limerick County;<sup>9</sup> and, they are regarded, as lying chiefly within the barony of Owneybeg. The range extends about ten miles eastward, with a mean breadth of about three; and, by a narrow defile, on the boundary line of both counties, it is separated from the magnificent Keeper Mountains, which run in a north-easterly direction, through the



Barnane Ely Mountain, County of Tipperary.

county of Tipperary. One of the most remarkable features of this place is the celebrated Barnane-Ely;<sup>10</sup> better known as the Devil's Bit Mountain,<sup>11</sup> where there is a celebrated defile, not far from Templemore.<sup>12</sup> At that spot, and on the eastern side of the Devil's Bit Mountain, formerly called Sliabh

<sup>6</sup> In the "Leabhar Breac" copy is the following entry:—

hipair antepum  
mochua can rechorn  
mac cumine cloethm  
treil sillian deocham.

It is thus translated by Dr. Whitely Stokes:—"On Anatherius' pass on went fair Mochua, son of famous Cumine, on deacon Sylvanus' feast." See "Transactions of the Royal Irish Academy," vol. i., Irish Manuscript

Series, p. lxxviii.

<sup>7</sup> See *ibid.*, p. lxxxiv.

<sup>8</sup> In the Index to Dr. O'Donovan's "Annals of the Four Masters," vol. vii., p. 56, the author has placed Eibhlinne, or the Slieve-Phelim Mountains, in the county of Tipperary.

<sup>9</sup> They are chiefly within Abbington parish; said to be an Anglicized form of Maomhain Uartine, or the Monastery of Uartine, the former name of the territory. It is described, in "Letters containing Information relative to the Antiquities of the

Ailbuin, is the head of the River Suir.<sup>13</sup> The Slieve Phelim range is connected, with the Mountains of Kilnamanagh,<sup>14</sup> on the east; while it preserves a finely-featured contour and surface outline, forming a charming background to the rich landscapes of the northern champaign country of Limerick. A new road from Thurles<sup>15</sup> to Tipperary<sup>16</sup> passes along the base of the east end by the Slieve Phelim range.<sup>17</sup> In Scotland, likewise, as in Ireland, St. Mochua was venerated, at the iv. of the May Nones, according to the Kalendar of Drummond,<sup>18</sup> and as a holy confessor. Among the various saints, called Mochua, or Cronan, we are unable to distinguish the present holy man, his period, or his office in the Church. The Martyrology of Donegal<sup>19</sup> records, that this day was venerated Cronan, son of Cummain,<sup>20</sup> of Sliebh Ebhlinne, in Munster.

ARTICLE II.—ST. SIOLLAN, THE DEACON. A festival was celebrated on this day, as we read in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> in honour of Siollan the deacon.<sup>3</sup> This account is taken from the Felire Aenghuis.<sup>4</sup> It has been thought by Colgan,<sup>5</sup> that the present St. Sillan may be identical with one, mentioned in the Life of St. Berach, of Kilbarry, who is venerated, at the 15th of February.<sup>6</sup> The Bollandists<sup>7</sup> have the feast of St. Sillan entered, at this date; and, they give a similar reference, as if he were identical with that monk of St. Berach, who had been killed by robbers, and

County of Limerick," vol. ii., pp. 152, and 416 to 446.

<sup>10</sup> It is rendered, "the small gap of the Territory of Ely," and it gives name to the parish, according to John O'Donovan, who describes it, as near the country of the O'Meaghers, who lived at the foot of it. There, too, are the remains of an old church. See "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the Progress of the Ordnance Survey, in 1840," vol. ii. Letter, dated Roscrea, Oct. 24th, 1840, pp. 225, 226.

<sup>11</sup> Its highest peak is 1,583 feet above the sea. See it marked, on "Ordnance Survey Townland Maps for the County of Tipperary," sheet 28.

<sup>12</sup> The accompanying illustration, from an original sketch by William F. Wakeman, was by him drawn on the wood, engraved by Mrs. Millard.

<sup>13</sup> See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrain," edited by Dr. O'Donovan, p. lxi., n. 513.

<sup>14</sup> The Barony of Upper Kilnamanagh, N.R., is an extensive tract of country, described on the "Ordnance Survey Townland Maps for the County of Tipperary," sheets 27, 28, 33, 34, 38, 39, 40, 44, 45, 46, 50, 51. The barony of Lower Kilnamanagh, S.R. in the same county is shown, on sheets 39, 40, 45, 46, 51, 52, 59, 60.

<sup>15</sup> The parish of Thurles, in the barony of Eliogarty, county of Tipperary, is shown, on sheets 35, 41, 42, 47, *ibid.* The town and townarks of Thurles are noted, on sheet 41.

<sup>16</sup> The parish of Tipperary, in the barony of Clanwilliam, is shown, on sheets 58, 59, 66, 67. The town itself is marked on sheet 67.

<sup>17</sup> See "Parliamentary Gazetteer of Ireland," vol. iii., p. 257.

<sup>18</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 12.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 120, 121.

<sup>20</sup> Dr. Todd says, in a note, at Cummain : "The more recent hand has written *ai* over the vowels *ei* of *Cummaine* in the text; and adds at the end of the paragraph, 'Sed Mart. Taml. vocat *Mocua mac Cuimene.*'"

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 120, 121.

<sup>3</sup> In a note Dr. Todd says, that paragraph, within brackets, contained in the Martyrology of Donegal, is in the more recent hand. Besides the present entry, the preceding St. Mochua, of Slieve Phelim, is found there inserted, as if distinguishable from St. Cronan.

<sup>4</sup> In a comment, the scholiast adds, "he was Silvanus the deacon," without giving any other clue to his history. See "Transactions of the Royal Irish Academy," vol. i., p. lxxiv., On the Calendar of Oengus, by Dr. Whitley Stokes.

<sup>5</sup> See "Acta Sanctorum Hiberniae." xv. Februarii. Supplementum Vitæ S. Berachi Abbatis, cap. vii., n. 6, p. 348.

<sup>6</sup> See his Life, at that day.

<sup>7</sup> See "Acta Sanctorum," tomus i., Mai. iv. Among the pretermitted saints, p. 437.

who had been afterwards resuscitated, through the miraculous agency of his venerable superior. This miracle was wrought, at a place called Rath-ond, which has not been identified. In the sixth or seventh century, St. Sillian flourished, if the identification in question be admitted. This Natalis occurs, also, in the Kalendar of Drummond,<sup>8</sup> as Sillan, Deacon, a holy confessor, at the 4th of the May Nones.

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**ARTICLE III.—ST. AEDH, SON OF BREC, OR BRICC.** This day was venerated Aedh, or Aedo, son of Brec, as we read in the Martyrologies of Tallagh<sup>1</sup> and of Donegal.<sup>2</sup> A note appended to the latter record, by a more recent hand, quotes the authority of Marianus O'Gorman, for this festival, at the 3rd of May.<sup>3</sup> Colgan merely says, that a St. Aidus is to be found, in the Irish Calendars, at the 4th of May.<sup>4</sup> No other information is furnished, regarding him. The Bollandists,<sup>5</sup> who quote the Martyrology of Tallagh for this festival, remark, likewise, that other authorities regard St. Aidus, son of Brek, or Brecc, as the Bishop of Kill-air, in Meath, and founder of the monastic establishment of Enach-midbrenin, whose death has been assigned to A.D. 588. They promised to give his Life, at the 10th of November. Thus, we may doubt, if the present holy man be distinct from St. Aedh, Mac Bricc, whose festivals occur, also, on the 28th of February,<sup>6</sup> and on the 10th of November.<sup>7</sup>

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**ARTICLE IV.—FESTIVAL OF THE BLESSED ALEXANDER, CISTERCIAN MONK, AT FOIGNI, IN FRANCE.** [*Thirteenth Century.*] At the 4th of May, the Bollandists<sup>1</sup> enter this Feast, on the authority of Chrysostom Henriquez, Saussay, and Bucelin. More will be found concerning him, at the 6th of August.

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**ARTICLE V.—ST. COLMOC, BISHOP OF BANFF, SCOTLAND.** [*Tenth and Eleventh Centuries.*] We receive this saint, on the authority of Dempster, who has entered a feast for St. Colmoc, Bishop of Banff, in his “Menologium Scoticum,”<sup>1</sup> at the 4th of May.<sup>2</sup> Whether the birth of St. Colmoc be referable to Ireland, or to Scotland, is a matter to be questioned. The name was doubtless a very common appellation formerly, in our own Island. However, we do not find this entry, in the Irish Calendars; and, Dempster's tissue of statements—which are here given—cannot be regarded as free from

<sup>8</sup> See Bishop Forbes' “Kalandars of Scottish Saints,” p. 12.

**ARTICLE III.**—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy enters *Aedo mac bpuec.*

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 120, 121.

<sup>3</sup> According to the Rev. Dr. Todd.

<sup>4</sup> See Colgan's “Acta Sanctorum Hibernie,” xxxi. Januarii. Appendix ad Acta S. Maedoci, cap. i., p. 221.

<sup>5</sup> See “Acta Sanctorum,” tomus i., Maii iv. Among the pretermitted saints, p. 438.

<sup>6</sup> See notices of him, at this date.

<sup>7</sup> See his Life, at the 10th of November.

**ARTICLE IV.**—<sup>1</sup> See “Acta Sanctorum,” tomus i., Maii iv. Among the pretermitted saints, p. 436.

**ARTICLE V.**—<sup>1</sup> Thus: “Bamfæ Colmoci episcopi, miri concionatoris B. B. T.”

<sup>2</sup> See Bishop Forbes' “Kalandars of Scottish Saints,” p. 198.

<sup>3</sup> This was probably Malcolm II., son to Kenneth III., and who is said to have ruled over Scotland for twenty-nine years. However, a judicious and critical writer, John Hill Burton, states, that there is much of a questionable character admitted into accounts of this period. See “The History of Scotland from Agricola's Invasion to the Revolution of 1688,” vol. i., chap. x., pp. 364

the suspicion of fiction. The bishop St. Colmoc is said to have been man of exemplary life, who reproved the vices of his people with admirable freedom of speech. While civil war raged between King Constantine and Malcolm,<sup>3</sup> the son of Kenneth, he issued grave fulminations against those, who would not attend to his admonitions, and repent of their errors.<sup>4</sup> Banff was the chief city, and a royal burgh, in the old Scottish district, known as Buchan.<sup>5</sup> In reference to this saint, Dempster has not only the most absurd, but even the most contradictory, accounts. Thus, in one passage, while the saint's festival is set down at the 4th of May, it is there added, that he was translated, on the 5th of February, A.D. 760.<sup>6</sup> Then, a few lines lower down, according to the same writer, St. Colmoc died, A.D. 1010.<sup>7</sup> There is a Colmoc entered, among the early ecclesiastical celebrities of Scotland, by the Rev. Dr. J. F. S. Gordon in his learned and valuable work,<sup>8</sup> evincing so much care and research, both in plan and treatment; but, we find no further account of his place or period. There is also a St. Colmach invoked, among the Scottish Bishops.<sup>9</sup> If we are to credit Dempster, his St. Colmoc wrote, *Monita Salutaria*, lib. i.; *Ecclesiae Scoticæ Successio*, lib. i.;<sup>10</sup> and, also, *Ad Regem pro pace stabilienda*, lib. i. In Dempster's History of the Scottish Church,<sup>11</sup> it is stated, that this Bishop was enrolled among the saints, and that churches were erected in his honour.<sup>12</sup> This account has been followed, by Ferrari, quoting a Breviary; but, the Bollandists<sup>13</sup>—who have certain remarks on Colmocus at the 3rd of May—state, that the Breviary of Aberdeen has nothing on the subject, while they prefer waiting for more authentic acts or memorials of this Colmoc's veneration, than had been within their knowledge.

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ARTICLE VI.—FESTIVAL ASSIGNED FOR A REPUTED ST. HAYMARUS, BISHOP AND MARTYR, AT TOUL, IN FRANCE. [Eighth Century.] The Bollandists<sup>1</sup> remark, that Camerarius has a festival to a St. Haymarus, a Bishop and Martyr, who succeeded St. Maunsey,<sup>2</sup> a Scot, in the See of Toul. However, the Sammarthani, and other writers, treating on the antiquities of this See, have no account of a Bishop Haymarus, as having presided over it. However, by Camerarius, he is said to have been the twenty-seventh Bishop of Toul, in the order of succession; and Haymarus is related, to have been pierced with lances, in the year 760.

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to 368.

<sup>4</sup> See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., Num. 255, p. 152.

<sup>5</sup> This district of Aberdeenshire extends along the coast, from the Ythan, nearly to the Devon, a distance of over forty miles. See "Imperial Gazetteer of Scotland," vol. i., p. 204.

<sup>6</sup> Then, as if to crown the absurdity, this translation was the work of a St. Comus, Abbot or Prior of the Royal Cloisters in the Island of May, whose feast occurs on the 9th of June, while his death took place in A.D. 710. To this Dempster adds, "transluitque S. Colmoci reliquias die v. Febr. anno Iau-dato, ut in actis loci." See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., Num. 247, p. 149.

<sup>7</sup> See *ibid.*, Num. 255, p. 153.

<sup>8</sup> See "Scotichronicon: comprising Bishop Keith's Catalogue of Scottish Bishops,

enlarged; with Reeves' and Goodall's Treatises on the Culdees," vol. i., p. 68.

<sup>9</sup> In the Processional Litany of the Monastery of Dunkeld. See *ibid.*

<sup>10</sup> To this Dempster adds: "Citat Joannes Fordunus, quod opus utinam hodie extaret; certe Scotia ornamenta sua, quibus nulli genti videretur inferior haberet."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., Num. 255, p. 153.

<sup>11</sup> See *ibid.*

<sup>12</sup> For this statement, Dempster cites the Scotichronicon.

<sup>13</sup> See "Acta Sanctorum," tomus i., Maii iv. Among the pretermitted saints, p. 437.

ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum," tomus i., Maii iv. Among the pretermitted saints, p. 149.

<sup>2</sup> His festival is set down, at the 3rd of September, and he is regarded as an Irish saint.

ARTICLE VII.—FEAST OF ST. ANTERIUS. In the Irish Church, according to the Martyrology of Tallagh<sup>1</sup> and the Feilire of St. Aengus,<sup>2</sup> the feast of a St. Antherius is presented, as having been kept, on this day. The Bollandists<sup>3</sup> refer to it, as probably a festival of St. Anterius, Pope and Martyr, who, also, is commemorated, at the 3rd day of January.

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### Fifth Day of May.

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#### ARTICLE I.—ST. FAELAN FINN, OF KILCOLUMB, COUNTY OF KILKENNY.

THE name of St. Feilan, in the Martyrology of Tallagh,<sup>1</sup> at this date, as also in that of Marianus O'Gorman, with the adjunct Finn, “fair” or “white,” has Kill-Colma attached, as if this were his place.<sup>2</sup> The locality has been identified with Killcolumb,<sup>3</sup> barony of Ida, county of Kilkenny.<sup>4</sup> The Bollandists<sup>5</sup> refer to the Martyrology of Tallagh, for the feast of Foëlanus Candidus de Kill-Colma, at the 5th of May. He is commemorated, likewise, in the Martyrology of Marianus O'Gorman. It is mentioned in the Martyrology of Donegal,<sup>6</sup> that Faelan Finn, of Cill Cholmai, was venerated on this day.

ARTICLE II.—ST. SCANDALEUS, OR SCANDALUS. In the Life of St. Columba, allusion is made to Scandalus, confessor, as Henry Fitzsimon states, on authority of the English Martyrology, written by John Wilson.<sup>1</sup> It is doubtful, however, if the present saint is at all distinguishable from one similarly named, and already noticed, at the 3rd of May; for, Scandal is said to have been the son of Bressal, son to Enna, son to Niall of the Nine Hostages, according to Ussher, relying on the authority of a Cottonian Book.<sup>2</sup> The Bollandists notice him at this date; but, not discovering any antique vestiges of his veneration, they preferred adjourning to the 9th of June,<sup>3</sup> any account that might well be included in their Acts of his illustrious

ARTICLE VII.—<sup>1</sup> In the Franciscan copy, we find this entry: *Anthepti pape agsuf et al.*

<sup>2</sup> The Scholiast adds: “*hi pais anterini i. papa (e) et martirisi.*

<sup>3</sup> See “Acta Sanctorum,” tomus i., Maii iv. Among the pretermitted saints, p. 436

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy has *Faelan pmo cilli colmai.*

<sup>2</sup> See Colgan’s “Acta Sanctorum Hibernie,” xvi. Januarii, Appendix, cap. i., p. 104.

<sup>3</sup> This parish is described, on the “Ordnance Survey Townland Maps for the County of Kilkenny,” sheets 40, 41, 43, 44.

<sup>4</sup> By William M. Hennessy.

<sup>5</sup> See “Acta Sanctorum,” tomus ii., Maii iv. Among the pretermitted saints, p. 3.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 120, 121.

ARTICLE II.—<sup>1</sup> See Colgan’s “Acta Sanctorum Hibernie,” xvii. Februarii. Vita S. Cormaci, Appendix, cap. ii., recte p. 361.

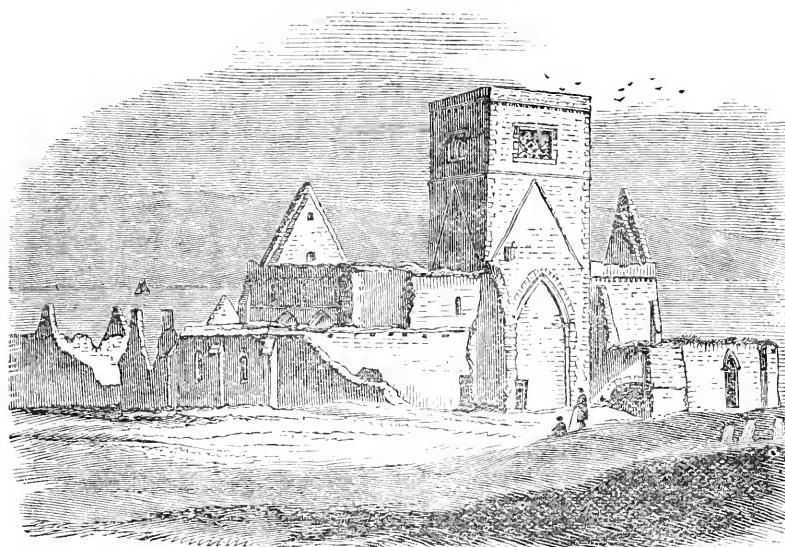
<sup>2</sup> See “Primordia,” cap. xv., p. 694.

<sup>3</sup> The Festival Day for St. Columkille.

<sup>4</sup> See “Acta Sanctorum,” tomus ii., Maii v. Among the pretermitted saints, p. 3.

<sup>5</sup> The accompanying illustration of Iona has been drawn on the wood by William F. Wakeman, and it has been engraved by Mrs. Millard.

Abbot St. Columba.<sup>4</sup> He is represented, as one of those twelve companions, who sailed with St. Columba from Ireland, when about to found his great missionary establishment at Iona,<sup>5</sup> and when Christianity had not been presented to the Alban Scots or Piets, in alliance with the impressive aspects of Roman civilization. Nor had the tramp of Roman legions been heard in the Highland glens, nor had their clans ever seen with awe the majesty and power of Roman government. In the days of Columba, and of his missionaries, whatever tidings<sup>6</sup> may have reached the natives of Argyle, or



Mediæval Church at Iona.

of Inverness, must have been tidings of Christian disaster and defeat. All the more we ought be ready to believe, that the man, who planted Christianity successfully among them, at that period, must have been one of powerful character and of splendid gifts. There is no arguing against that great monument to Columba, which shows the place he has secured, in the memory of mankind.<sup>7</sup> In a minor degree, his labours were shared, especially by the earlier companions of his voyage. The Bollandists cite Dempster<sup>8</sup> and Ferarius, for a Festival to Scandalus or Scandalius, at the 5th of May. Among the holy persons venerated in Scotland, Camerarius has entered him, at this date.<sup>9</sup> The anonymous list of Irish Saints, published by O'Sullevan Beare,<sup>10</sup> places him, likewise, at the 5th of May, but naming him

<sup>4</sup> See "Iona," by the Duke of Argyle, chap. i., p. 52.

<sup>5</sup> See *ibid.*, p. 53.

<sup>6</sup> Said to be "in Menologio Scotico."

<sup>7</sup> Thus: "5 Die. Sanctus Scandalus Confessor."—Bishop Forbes' "Kalandars of Scottish Saints," p. 237. Scottish Entries in the Calendar of Camerarius.

<sup>10</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 56.

<sup>11</sup> See "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbae, cap. x., num. 102, p. 492.

<sup>12</sup> See "Kalandars of Scottish Saints," p. 443.

Scandalæus. Colgan<sup>11</sup> has a notice of him, as also Bishop Forbes.<sup>12</sup> Yet, in a copy of the Irish Calendar, formerly belonging to the Ordnance Survey Office,<sup>13</sup> Phoenix Park, we find no mention whatever of this saint's name occurring, at the Third of the Nones (or the 5th) of May.

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ARTICLE III.—ST. SENAN. The simple entry of Senan's name is in the published Martyrology of Tallagh,<sup>1</sup> at this date; and, a similar record is found in the Franciscan copy.<sup>2</sup> The Bollandists,<sup>3</sup> who enter his feast, on the same authority, and at the 5th of May, have remarked, that Colgan sets him down as an Abbot;<sup>4</sup> although, when or where he exercised such an office, and his acts, are not recorded. The Festiology of St. Ængus, Marianus and Maguire are also quoted.<sup>5</sup> On this day was celebrated a festival in honour of Senan, as we find entered in the Martyrology of Donegal.<sup>6</sup>

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ARTICLE IV.—REPUTED FEAST OF ST. MAURA AND OF ST. BRIGID, VIRGINS AND MARTYRS. The festival of a Translation<sup>1</sup> of these holy Virgins is given by Saussay,<sup>2</sup> at the 5th of May;<sup>3</sup> while, according to other authorities, their feasts are held on the 4th<sup>4</sup> and 14th<sup>5</sup> and 15th<sup>6</sup> of January, and on the 13th of July. The Bollandists<sup>7</sup> have a notice of them, at the 5th of May; but, they refer the reader to the 13th of July, when they hoped to have further illustrations of their Acts. To this arrangement, we also prefer adhering.

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ARTICLE V.—REPUTED FEAST OF ST. ECTBRICKT, OR EADBERT, THE SAXON, OR OF SAXONLAND, BISHOP OF LINDISFARNE, ENGLAND. On the 5th of May, in the published Martyrology of Tallagh<sup>1</sup> appears the name of Euchbricht, Saxon, or in the country of the Saxons. A nearly similar entry is in the Franciscan copy.<sup>2</sup> The Bollandists<sup>3</sup> quoting this authority, likewise, have inserted a festival for Euchbriktus Saxo, at this same date, with a notification, that elsewhere they read of nothing relating to him. Marianus O'Gorman has noticed Ectbrikt. We find it set down in the Martyrology of Donegal,<sup>4</sup> that veneration was given to Ectbrikt,<sup>5</sup> simply, on this day. This was, no doubt, St. Eadbert, bishop of Lindisfarne,<sup>6</sup> who is commemorated on the 6th of May, in the Roman Martyrology.

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<sup>13</sup> Now kept in the Royal Irish Academy.

ARTICLE III.—<sup>1</sup> Edited by Rev. Matthew Kelly, p. xxiii.

<sup>2</sup> The notice here is *Senani*.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii v. Among the pretermitted feasts, p. 3.

<sup>4</sup> See "Acta Sanctorum Hiberniae," Martii viii. Appendix ad Acta S. Senani, cap. i., p. 541, *recte* 537.

<sup>5</sup> See *ibid.*

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 120, 121.

ARTICLE IV.—<sup>1</sup> On Sunday after the Feast of the Ascension their Feast was kept, with special solemnity, in the country about Beauvais, in France.

<sup>2</sup> In his Gallic Martyrology.

<sup>3</sup> The Bollandists remark, "et post eum Arturus in Gynereo Sacro."

<sup>4</sup> See notices of them, at the date, in the First Volume of this work, Art. v.

<sup>5</sup> See, at this date, *ibid.*, Art. iii.

<sup>6</sup> See, at this date, *ibid.*, Art. iii.

<sup>7</sup> See "Acta Sanctorum," tomus ii., Maii v. Among the pretermitted saints, p. 3.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> Here we read: *Euchbrikt pax.*

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii iii. Among the pretermitted saints, p. 3.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 120, 121.

<sup>5</sup> Dr. Todd in a note says, at Ectbrikt, "The more recent hand adds, 'Saxo, Mart. Tam. et Marian.'"

ARTICLE VI.—FESTIVAL OF THE DEACON JUSTINUS. In the Feilire of St. *Ængus*,<sup>1</sup> at the 5th of May, is entered the festival of Justinus, Deacon. The Scholiast adds a comment,<sup>2</sup> that he was possibly the Deacon Just<sup>3</sup> of Fidarta, now Fuerty,<sup>4</sup> in Mag Aei,<sup>5</sup> who baptized St. Ciaran<sup>6</sup> of Cluain ; while, according to others, he was St. Eustinus, the Deacon.<sup>7</sup>

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ARTICLE VII.—REPUTED FEAST OF ST. TIGERNACH, IN SCOTLAND. At the 5th of May, Dempster has inserted the Invention<sup>1</sup> or Discovery of a Tigernach, Abbot, in Scotland ;<sup>2</sup> but, we know not on what authority.

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ARTICLE VIII.—FESTIVAL OF ST. HILARY, BISHOP AND MARTYR, IN GAUL. In the Feilire of St. *Ængus*, at the 5th of May, there is an entry of St. Hilary's Feast. The Scholiast remarks, that he was St. Hilary, Bishop and Martyr, in Gaul.<sup>1</sup> The particular acts of this saint are set forth by the Bollandists,<sup>2</sup> in their great collection.

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ARTICLE IX.—FESTIVAL OF ST. ULTAN, ABBOT OF FOSSE, BELGIUM. The Bollandists<sup>1</sup> enter at this date a festival for St. Ultan, the Abbot, whose Acts have been inserted already, at the 1st of May.

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<sup>6</sup> It would seem, that the Martyrologists Manrolycus, Canisius, Menard, and Bucellinus, have confounded St. Egbert, who is venerated on the 24th of April, with the St. Eadbert, who succeeded St. Cuthbert, in the See of Lindisfarne. The place of his birth is not known for a certainty. The Bollandists furnish his Acts—taken chiefly from Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xxix.—in their great collection, "Acta Sanctorum," tomus ii., Maii vi. De Sancto Eadberto Episcopo Lindisfarnensi in Anglia, pp. 107, 108.

ARTICLE VI.—<sup>1</sup> In the Leabhar Breac copy, we have the following stanza :—

in deocham tuftimur  
lahelear⁹ tecchiamu  
lotar⁹ laithe licha  
fuir⁹ rocaib appiasou.

Thus rendered into English, by Dr. Whitley Stokes :—"The deacon Justinus with Hilary beyond pains ; they went on (the) day of festival (whereon) our God arose."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. On the Calendar of Oengus, p. lxxviii.

<sup>2</sup> See *ibid.*, p. lxxxiv.

<sup>3</sup> He was possibly the Deacon Juis, who was left by St. Patrick, in the territory of Ui Maine, as already related in the Life of

St. Patrick, at the 17th of March, chap. xi. in the Third Volume of this work.

<sup>4</sup> This is a parish, in the Barony of Athlone, described on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 34, 35, 38, 39, 41. The town and townland are on sheet 39.

<sup>5</sup> The plain of Roscommon, extending west of the River Shannon.

<sup>6</sup> His feast occurs, on the 9th of September.

<sup>7</sup> The commentator on the Feilire of St. *Ængus* observes, that he and Hilary died, on the day of the solar month of the first resurrection. See the "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., p. lxxxiv.

ARTICLE VII.—<sup>1</sup> Thus : "In Scotia Tigernaci Abbatis inuentio."—"Menologium Scoticum."

<sup>2</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 198.

ARTICLE VIII.—<sup>1</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i. On the Calendar of Oengus, p. lxxxiv.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Maii v. De Sancto Hilario Episcopo Arelatensi in Gallia, pp. 24 to 43.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Maii v. Among the pretermitted saints, p. 2.

## Sixth Day of May.

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### ARTICLE I.—ST. COLMAN, OF LOCH ECHIN.

A N entry, Colman Locha ethin, appears in the Martyrology of Tallagh,<sup>1</sup> at this date. The Bollandists<sup>2</sup> quote from this authority, likewise, but in a somewhat different manner.<sup>3</sup> However, among the various Irish saints bearing the name of Colman,<sup>4</sup> they could obtain no certain indications, regarding the present holy man. Again, we find another note, that the feast of St. Colman, Loch Eichan, was kept, on the 6th of May.<sup>5</sup> We cannot find any lake in Ireland, which is now similarly named. On this day was venerated, Colman, of Loch Echin, as we find registered, also, in the Martyrology of Donegal.<sup>6</sup>

ARTICLE II.—ST. INNEEN, DROMTARIFF OLD CHURCH, COUNTY OF CORK. In the diocese of Kerry, there is an old church at Dromtariff, in the parish so called, and county of Cork, where a female saint, called Inneen, was venerated, on the 6th of May. According to popular tradition, she was the sister of St. Lateerin,<sup>1</sup> who is likewise popularly known, at Cullin,<sup>2</sup> in that part of the country, and to an older sister, who lived at Kilmeen.<sup>3</sup> It is stated, according to a local tradition, that the angels of Heaven made a road, one night, from Kilmeen<sup>4</sup> through Dromtariff and on to Cullin, so that the three sisters might the more conveniently visit each other once every week.<sup>5</sup> Much obscurity hangs over their history, as their celebrity appears to be merely local; although, the people, in their part of the country, have a great veneration for those sisters.

ARTICLE III.—FESTIVAL OF ST. MATTHEW, THE APOSTLE. The Feilire of St. Ængus<sup>1</sup> has noticed at the 6th of May, that a festival of St. Matthew,

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. In the Franciscan copy, the reading is, *Colman Locha echin.*

<sup>2</sup> See "Acta Sanctorum, tomus ii., Maii vi. Among the pretermitted saints, p. 97.

<sup>3</sup> Thus, they have, "Colmanus de Loch-echin et alii LXX."

<sup>4</sup> They refer the reader to Colgan's "Acta Sanctorum Hibernie," Martii xxx., where he treats of several Saints Colman, under the heading, *De S. Colmano Lannensi sive Linnense Abate*, pp. 792, 793.

<sup>5</sup> The Manuscript Calendar, which belonged to Professor Eugene O'Curry.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 120, 121.

ARTICLE II.—<sup>1</sup> Her patron day is said to have been on the 27th of July.

<sup>2</sup> The parish of Cullen is in the Barony of Duhallow, and it is described, on the "Ordnance Survey Townland Maps for the County of Cork," East Riding, sheets 29, 30, 38, 39.

<sup>3</sup> The remains of an ancient paved way may be traced between the places. It extends to the distance of fully ten English miles.

<sup>4</sup> The parish of Kilmeen is in the barony of Duhallow, and shown, on the "Ordnance Survey Townland Maps for the County of Cork," East Riding, sheets 4, 12, 13, 21, 22, 23, 29, 30, 31.

<sup>5</sup> For a further account, the reader is referred to Edward Walsh's Popular Legends of the South.—No. iii., St. Lateerin, "Dublin Penny Journal," vol. i., No. 45, p. 360.

ARTICLE III.—<sup>1</sup> In the Leabhar Breac copy is the following Irish text:—

Féar rofearb centepeas  
Cáin feela Cúirt cnochdáis  
Aimuntsep Lóglaithe  
Seim mop matha mochtá.

It is thus translated into English, by Dr.

the Apostle, was held in the Irish Church. The Scholiast adds, that it was the feast of his nativity.<sup>2</sup> The Bollandists<sup>3</sup> have a notice of this Festival, as found in various ancient Martyrologies.<sup>4</sup> In the Roman Martyrology, the feast is entered, at this date, as the Translation of his body at Salernum, while his Natalis is referred to the 21st of September.

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ARTICLE IV.—REPUTED FESTIVAL OF BRIGIDONA AND MARIA, MARTYRS. At the 6th of May, the Bollandists<sup>1</sup> refer to a Manuscript copy of the Tallagh Martyrology, for the insertion of Brigidona and Maria among the Martyrs; while, they remark, that elsewhere, they could find no similar notice. To us, it seems likely, this entry has reference to the Saints Maura and Brigid, Virgins and Martyrs, noticed at the previous day, and placed by some error, at this date.

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### Seventh Day of May.

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#### ARTICLE I.—ST. BERCHAN, OF DAIRE EACHDROMA.

FROM accessible accounts, it seems difficult to set down any authentic particulars, regarding the present holy man, his place, and his period. At the 7th of May, in the Feilire of St. Ængus,<sup>1</sup> a commemoration of two distinct saints, and at the same place, denominated Daire Echdroma, is recorded. These are called Mochuaroc and Breccan. The commentator on this Metrical Martyrology of Ængus remarks, that Daire Ech-Droma is in the north of Dalaradia, and on the border of Dalaradia and Dalriada.<sup>2</sup> It was in the Diocese of Down and Connor, according to Colgan.<sup>3</sup> It seems likewise to

Whitley Stokes:—“A man who wrote without stint fair stories of Christ crucified : commemorated by princes is (the) great birth of Mattheus (the) magnified.”—Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i. On the Calendar of Oengus, p. lxxviii.

<sup>2</sup> A Latin comment follows the Irish, “vel in hoc die occidit Christo [leg. occidit est pro Christo?]” See *ibid.*, p. lxxxiv. In the lower margin he adds: “Fer roscrib 7rl. Matha mochta i. machta i. ab eo quod est mochta [leg. macto] i. occido uel magis aucta ab eo quod est augeo matheus ad credendum.”

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Maii vi. Among the pretermitted feasts, p. 98.

<sup>4</sup> They write: “Matthæi Apostoli et Euangelistæ natalis in Perside memoratur in apographis Martyrologii Hieronymianæ, Lucensi et Corbeiensi Parisiis excusso, ino et Epternacensi nomine natalis omisso.”

ARTICLE IV.—<sup>1</sup> See “Acta Sanctorum,” tomus ii., Maii vi. Among the pretermitted saints, p. 96.

ARTICLE I.—<sup>1</sup> In the “Leabhar Breac” copy, we have the following:—

Mochuaρoc La unction  
Oigēnait aсгlaimu  
Coppat cμrт агoлиu  
InoCach Өрома Өарjui.

It is thus rendered in the English version of Dr. Whitley Stokes: “My Cuaróc with Breccán, two champions who are purest, loved Christ who is dearest, in Daire Echdroma.”—Transactions of the Royal Irish Academy, vol. i., Irish Manuscript Series, p. lxxviii.

<sup>2</sup> See Introduction to the “Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin,” p. lix., Edited by John Clarke Crostwaite, A.M., and Rev. James Henthorn Todd, D.D.

<sup>3</sup> See “Acta Sanctorum Hiberniæ,” xxviii. Martii. De S. Carnocho Episcopo, nn. 4, 5, p. 783.

<sup>4</sup> The Rev. William Reeves also observes: “it is reported that stations were formerly

have been denominated Echdruim Brecain. Though the name is now lost, the position corresponds very accurately with that of Desheart, which is close upon a stream dividing both territories. The spot bears strong marks of remote antiquity.<sup>4</sup> The denomination Echdruim or Eachdruim<sup>5</sup> is usually Anglicized Aughrim.<sup>6</sup> At the 7th of May, the Bollandists<sup>7</sup> notice this saint, after the Martyrology of Tallagh, and as referred to by Colgan, but with some inaccuracy. He is believed<sup>8</sup> to have been of Ulster descent. St. Berchan, or Breacain, who was venerated at Eachdruim, is said to have been a son to Saran.<sup>9</sup> This chieftain received St. Patrick, in a very rude manner, when the Irish Apostle visited Dalaradia, where he lived. For this, the saint reproved him, and predicted, that he should be expelled from his place.<sup>10</sup> Notwithstanding, he had posterity, remarkable for holiness of life, viz., Brocan, his son, Atracha,<sup>11</sup> his grand-daughter, and a grand-son called Trenoc.<sup>12</sup> Another alternative conjecture of the scholiast on St. Ængus is, that Daire Echdroma was possibly in Mucraime, in the west of Connaught. We are told of it, moreover, that the tree of the church was seen from the plain, and when one went to see it in the oak-wood, it was not to be found; it is added, that the voice of the bell was heard, and the psalmody there, while the church itself was not found.<sup>13</sup> Elsewhere, Colgan has a conjecture,<sup>14</sup> that the present St. Breccan was not distinct from Beccan, brother to St. Carnech<sup>15</sup> and to St. Ronan sons of Saran, son of Colgan, son to Tuathal, son of Felim, son to Fiach Cassan, son of Colla Dachrioch.<sup>16</sup> The published Martyrology of Tallagh<sup>17</sup> enters Breccan Echdroma. The Franciscan copy has not a quite similar notice.<sup>18</sup> The Martyrologies of Marianus O'Gorman, of Christ Church Cathedral, of Donegal, and of Rev. William Reeves,<sup>19</sup> have noticed this festival to St. Bretan,<sup>20</sup> or Berchan.<sup>21</sup> He must have lived, at a remote period. At the Nones of May, corresponding with the 7th day, the Kalendar of Drummond<sup>22</sup> has placed the two saints, then venerated in Ireland.<sup>23</sup>

ARTICLE II.—ST. MOCHIAROG, OR MOCHUAROG, OF DOIRE ECHDROMA. The present holy person must have flourished, at an early phase of Irish Church affairs, since we find the insertion of Mo-Cuaroc in the Felire of St. Ængus, composed towards the beginning of the ninth century. In the Fran-

held there, though they are now discontinued, and even the name of the patron saint is forgotten." See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix G.G., n. (g), p. 335.

<sup>5</sup> It is Anglicized "horse-hill."

<sup>6</sup> There are about twenty places so called in Ireland. See Dr. Patrick W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. ix., p. 506.

<sup>7</sup> See "Acta Sanctorum," tomus ii., Maii vii. Among the pretermitted saints, pp. 131, 132.

<sup>8</sup> By Rev. Dr. Todd.

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniae," xx, Februarii, Vita S. Olcani, n. 13, p. 378.

<sup>10</sup> See *ibid.*, cap. vii., p. 376.

<sup>11</sup> Her Life will be found, at the 11th of August.

<sup>12</sup> His feast has been assigned, either to the 8th, or to the 28th, of February.

<sup>13</sup> See "Transactions of the Royal Irish Academy," vol. i., Irish Manuscript Series,

On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxiv.

<sup>14</sup> See "Acta Sanctorum Hiberniae," xxviii. Martii. Vita S. Carnechi, nn. 1, 4, 5, p. 783.

<sup>15</sup> See his Life, at the 28th of March, in the Third Volume of this work, Art. i.

<sup>16</sup> Such is the pedigree found, in the Genealogies of the Irish Saints, at cap. xii.

<sup>17</sup> Edited by Rev. Matthew Kelly, D.D., p. xxiii.

<sup>18</sup> Thus: *bweccan .i. eech Uroma ro.*

<sup>19</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix L.I., p. 378, and n. (v), *ibid.*

<sup>20</sup> So is he called, in the Liber Sancte Trinitatis, at Nonas Maii. See "The Book of Ollits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," Edited by John Clarke Crostwaite, A.M., and by Rev. James Henthorn Todd, p. 113.

<sup>21</sup> This was his name, as given in the Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 120, 121.

ciscan copy of the Tallagh Martyrology, after the entry of the previous saint's feast, as already set forth, we find it united with that of Mochuaróć.<sup>1</sup> However, in the published Martyrology of Tallagh,<sup>2</sup> at the 7th of May, we find recorded Ciaran, who was identical with Mociaroce. With an evident misunderstanding of this entry, the Bollandists<sup>3</sup> quote from the Martyrology of Tallagh, at the 7th of May, and with a remark, that among many similar homonymous saints in the Irish Calendars, they feel unable to identify those given, at this date. This saint—who appears to have been a woman—must have flourished, at rather an early date. Ciarog, as we are told, by the O'Clerys,<sup>4</sup> belonged to the race of Fergus, son to Ros, of the race of Ir, son of Milidh, i.e. of the race of Ciar, son to Fergus, son of Ros, son of Rudhraighe. There was a St. Dachiarog, of Errigal Keeroge,<sup>5</sup> near Ballygawly, in the county of Tyrone. Tradition states, that a former church was built here by a St. Kieran;<sup>6</sup> nor is it fairly to be inferred, that a record misunderstood<sup>7</sup> is preferable to a specious tradition.<sup>8</sup> This saint is thought to have been identical with the present Mochiarog—Moch and Dach being commutative forms, attaching to Ciarog, or Ciar.<sup>9</sup> By some, this latter is thought to have been a name only applying to a female saint; the postfix, *og*, or *oirg*, meaning “virgin.” Now, the derivation of Errigal appears to be from the Irish word Aireagal<sup>10</sup>—pronounced *arrigle*—which means primarily “a habitation,” but in a secondary sense, it was often applied to an oratory, to a habitation, or to a church.<sup>11</sup> Thus, the Church of Aireagal Dachiarog<sup>12</sup>—now Errigal Keeroge<sup>13</sup>—was once a very important establishment, and it is often mentioned in our Annals. It gave name to the parish. Raths and forts are numerous there; while, on an eminence, in the townland so named, are the ruins of the former parochial church of Errigall-Keeroge. The walls are now in a very decayed state, nor do they seem to have been originally good or well built.<sup>14</sup> The remains of an ancient stone cross were near, and

<sup>22</sup> Thus: “Nonæ. Apud Hiberniam Natale Sanctorum Confessorum Ciaroc et Breccan hoc die celebratur.”

<sup>23</sup> See Bishop Forbes' “Kalandars of Scottish Saints,” p. 12.

ARTICLE II.—<sup>1</sup> To that entry is added Ἀγροὶ μοχουαρόć.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Maii vii. Among the pretermitted saints, p. 132.

<sup>4</sup> See the “Martyrology of Donegal,” edited by Rev. Drs. Todd and Reeves, pp. 120, 121.

<sup>5</sup> There is an interesting notice. No. vi., Parish of Errigall-Keroge, Diocese of Armagh and County of Tyrone, by the Rev. John Groves, in William Shaw Mason's “Statistical Account, or Parochial Survey of Ireland,” vol. iii., pp. 137 to 182. A Map of the Parish is prefixed.

<sup>6</sup> The writer has been informed, in a letter, dated Bloomfield House, Emyvale, 29th of October, 1884, and written by Rev. Daniel O'Connor, P.P., of Errigal Truogh, that Errigal Keeroge is now commonly pronounced—and even written in this part of the country—as Errigal Kieran.

<sup>7</sup> The Rev. Mr. Groves assumes, that the recorded denomination of Errigall-Keeoge, the latter compound differs from Kieran,

confounded with Ciarog, or Ciar.

<sup>8</sup> See *ibid.*, pp. 137, 138.

<sup>9</sup> This information has been communicated to the writer, by Mr. John W. Hanna, in a letter, headed, Saul-street, Downpatrick, 29th December, 1873.

<sup>10</sup> “It has been used in Irish from the earliest times, for it occurs in our oldest MSS., as for instance in the Leabhar na hUidhre, where we find it in the form *aicil*.”—Dr. Patrick W. Joyce's “Origin and History of Irish Names of Places,” part iii., chap. ii., p. 309.

<sup>11</sup> The word is said to have been derived—as were most Irish words of ecclesiastical use—from the Latin language, and *oraculum* was the term usually applied both at home and abroad to oratories; while Errigal and *oraculum* are somewhat similar both in sound and form. See Dr. George Petrie's “Ecclesiastical Architecture and Round Towers of Ireland,” part ii., sect. iii., sub-sect. ii., p. 352.

<sup>12</sup> Rendered in English, “the Church of St. Dachiarog.”

<sup>13</sup> This parish is shown, on the “Ordnance Survey Townland Maps for the County of Tyrone,” sheets 44, 45, 52, 53, 59, 60, The townland proper is set out, on sheets 52, 59.

<sup>14</sup> In June, 1878, the writer, in company

also, a well,<sup>15</sup> which the Catholics considered holy.<sup>16</sup> The modern Protestant churchyard, and that of the old church, are the only burying places in the parish. In the beginning of this century, the foundations of a round tower were to be seen, near Balinasaggard or Priestown,<sup>17</sup> where a convent of Franciscans of the Third Order formerly stood.<sup>18</sup> This parish is in the diocese of Armagh, and in the Union of Clogher. Some curious local legends are connected with the old church,<sup>19</sup> and its supposed patron St. Kieran. The surface of this parish—containing some fine scenery—is uneven and



Errigal Keerogue Old Church.

tumulated.<sup>20</sup> Near this place, likewise, Errigal-Truogh is a parish, partly within the barony of Clogher, county of Tyrone; and, it is, in still greater part, within the barony of Truogh, and county of Monaghan. Errigal-Keeroge and Errigal Truogh comprise the nucleus of what was once an extensive principality, known as Oirghealla; and, of this kingdom, it is said, Rathmore,<sup>21</sup> near Clogher, was the royal residence. Errigal Truogh is in the diocese of

with Rev. Daniel O'Connor, P.P., and Richard Joseph Cruise, Esq., G.S.I., visited this spot, and took a sketch of the old church, as it then stood. That illustration has been drawn on the wood, by William F. Wakeman, and it has been engraved by Mrs. Millard, as here represented.

<sup>15</sup> Various miraculous cures are said to have been effected for pilgrims, who came there to pray.

<sup>16</sup> The Rev. Mr. Groves states, that the service of the Roman Catholic Church used to be performed occasionally at it. See

"Statistical Account of the Parish of Errigal Keroge," No. vi., sect. iv., pp. 151 to 156.

<sup>17</sup> Here, it is said, Con O'Neal built this house about 1489. See Harris' Ware, vol. ii. "Antiquities of Ireland," chap. xxxviii., p. 281.

<sup>18</sup> From the ruins of this friary, the present Protestant church was built.

<sup>19</sup> One of these is, that the gable shall never fall, until it tumbles down upon and shall have crushed a Mac Mahon under its ruins.

<sup>20</sup> See "Parliamentary Gazetteer of Ire-

Clogher.<sup>22</sup> The Blackwater River<sup>23</sup> divides both parishes. According to some accounts, Errigal Trough is called in Irish Aireagal-Triutcha, interpreted to be “the church of (the barony of) Trough.”<sup>24</sup> The old mail-coach road from Dublin to Londonderry traverses the interior of this parish.<sup>25</sup> Within it are also the ruins of an ancient church. We might ask, if it be possible to derive this latter denomination from such an original, as Aireagal-Trea—the latter portion of the compound being the name of a holy virgin,<sup>26</sup> who is venerated in our calendars,<sup>27</sup> but her name is not found associated with any particular known locality. The Martyrology of Marianus O’Gorman, and the Martyrology of Donegal<sup>28</sup> register, on this day, Berchan and Mochiarog, or Mochuarog,<sup>29</sup> of Echdrum-Brecain, on the confines of Dal Araide and Dal Riada, or as the O’Clerys state, in Magh Mucramhe, in the west of Connacht. They were venerated, at Doire Echdroma, according to the same authorities. In the Martyrology<sup>30</sup> of Christ’s Church, Dublin, at the Nones of May—corresponding with the 9th of this month—we have Ciaroc’s festival set down. <sup>31</sup>The festival of a St. Kiaran,<sup>32</sup> at the 7th of May, is noticed, also, by Father John Colgan.<sup>33</sup> No further accounts of this saint are we able to discover.

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ARTICLE III.—ST. LASSAR, OR LASRE. This saint is mentioned, at the 7th of May, in the published Martyrology of Tallagh,<sup>1</sup> as Lasre, Virgin. The entry is somewhat varied, in the Franciscan copy.<sup>2</sup> On this authority, like wise, the Bollandists<sup>3</sup> mention her, at the 7th day of this month. Also, on this day was venerated Lassar, Virgin, as we read in the Martyrology of Donegal.<sup>4</sup>

land,” vol. ii., pp. 189, 190.

<sup>22</sup> The Rev. Daniel O’Connor states, that this Rathmore, within the grounds of Mr. Mac Cartney, M.P. for the county of Tyrone, is that place so named, which figures in the Life of St. Fauchea, at the 1st of January, of St. Patrick at the 17th of March, and of St. Endeus at the 21st of this latter month.

<sup>23</sup> In the letter of Rev. Daniel O’Connor, P.P., and already noticed, the writer is informed, that a St. Mellan, Abbot, is patron of his parish of Errigal Truogh.

<sup>24</sup> The same most capable investigator of local ecclesiastical antiquities informs me, that it must have been, the ford of Errigal was on the Blackwater, at or somewhere near the present village of Augher, where St. Patrick’s strong man, St. Mac Cartan, failed in strength, when carrying the Irish Apostle over the ford, while on his journey from Errigal Keeroge to Clogher. There, too, the remarkable dialogue between the saints took place.

<sup>25</sup> See Dr. Patrick W. Joyce’s “Origin and History of Irish Names of Places,” part iii., chap. ii., p. 309.

<sup>26</sup> See “Parliamentary Gazetteer of Ireland,” vol. ii., p. 190.

<sup>27</sup> On referring to her reception by St. Patrick, in our Life, at the 17th of March, vol. iii., chap. xv., it will be found, that she must have lived, not very far removed from this district.

<sup>28</sup> See notices of her, at the 8th of July.

<sup>28</sup> Edited by the Rev. Drs. Todd and Reeves, pp. 120, 121.

<sup>29</sup> In a note Dr. Todd says: “The more recent hand has written the following note on this word:—*innoeach Domna Daire ag p. dongsair, ubi moeapocc non moeapog ut hic et apud p[ro]p[ter]e mael maige: sed secundum Tamlaet. Ciapan roem et moeolmos.* Videtur esse *mochiaros* sancta.” <sup>30</sup> Indeath, of Druim Daire is in the Félire of Aenigus, where we have Mochuarog, not Mochiarog, as here and in the Martyrology of Marianus; but according to that of Tamlaicht, ‘Ciaran iлем et Mocholmog.’”

<sup>30</sup> In Liber Sancte Trinitatis, Dublin, p. 113.

<sup>31</sup> See “The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin,” edited by John Clarke Crosthwaite, A.M., and Rev. James Henthorn Todd, D.D.

<sup>32</sup> Apparently a mistake for Kiaroc.

<sup>33</sup> See “Acta Sanctorum Hiberniae,” xv. Februarii. Vita S. Berachi, n. 8, p. 348.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> Thus: Λύραι. tip. b.

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Maii vii. Among the premitted saints, p. 132.

<sup>4</sup> Edited by Drs. Todd and Reeves. See Appendix to the Introduction, p. xlvi. and p. 121.

ARTICLE IV.—REPUTED FEAST OF ST. EATA, ABBOT OF MELROSE, AND BISHOP OF LINDISFARNE. Referring to Surius for notices of St. Eata, Thomas Dempster,<sup>1</sup> at the 7th of May, sets down this holy man, as one of Scotia's most shining lights.<sup>2</sup> On such authority, the Bollandists<sup>3</sup> note his festival, at the same date, but they remark, that English and other writers place his feast, at the 26th of October. Our own account of him will be found, also, at the latter day.

ARTICLE V.—ST. AIRARAN. In the Franciscan copy of the Tallagh Martyrology, at the 7th of May, a feast is entered for Airaran.<sup>1</sup> It is omitted from the published copy; nor do we find such a record, in any other authority, so that it may be supposed, there is some error in the entry.

## Eighth Day of May.

ARTICLE I.—ST. WIRO, BISHOP IN IRELAND, AND APOSTLE OF GUELDRES, BELGIUM.

[SEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION—AUTHORITIES FOR ST. WIRO'S BIOGRAPHY—HIS FAMILY AND BIRTH—HIS EARLY TRAINING AND DISPOSITIONS—ELECTED BISHOP—HE LEAVES IRELAND FOR ROME, IN COMPANY WITH SAINTS PLECHIELM AND OTGER—THEIR RECEPTION BY THE POPE, WHO CONSECRATED WIRO AS BISHOP—THEY RETURN TO IRELAND, WHERE WIRO EXERCISED EPISCOPAL FUNCTIONS—HIS FIRM RESOLVE TO BECOME A MISSIONARY ABROAD—HE LEAVES IRELAND A SECOND TIME, AND HE PASSES OVER TO GAUL.

**W**HETHER our Island deserves the greater merit, for having sent innumerable Doctors and Apostles to convert and enlighten the people of the continent, or for having attracted to itself, as to a hive of learning and monastic piety, Italians, Gauls, Germans, Britons, Picts and Saxons, with people of other countries, who flocked thither, in order to acquire sacred and secular branches of learning,<sup>1</sup> and to lead lives of strict holiness, may exercise speculative opinion. It was a cradle of learning and of asceticism, for Euro-

ARTICLE IV.—<sup>1</sup> Thus is he entered, in “Menologium Scoticum:” “vii. Hagulstadæ Eatae episcopi, qui ex Abbatie Mailrosiae Apostolus Nordanymbrorum et Lindisfarne Archiepiscopus, inter clarissima Scotiæ lumina censendus.”

<sup>2</sup> See Bishop Forbes' “Kalandars of Scottish Saints,” p. 198.

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Maii vii. Among the pretermitted saints, p. 133.

ARTICLE V.—<sup>1</sup> After the entry of Mochuaroc's name, another distinct line is given,

Et apud Apjanum, meaning “and Airaran.”

ARTICLE I.—CHAPTER I.—<sup>1</sup> “Des flottes d'étudiants font voile de toutes parts vers l'Irlande ; ils y vont chercher des maîtres de grec, de latin, d'écriture sainte, et les écoles hibernoises deviennent le rendez-vous général des pèlerins de la science.”—Urbain Sinardet's “Synchronisme des Littératures depuis leur origine jusqu'à nos jours, considérées dans leurs rapports avec les croyances, les Mœurs, les Institutions sociales.” Cinquième Èpoque, sect. xii., p. 284.

pean scholars, while many distinguished and pious men are recorded to have lived and died in Ireland. In our ancient records, and in the Lives of our Saints, such as in those of St. Patrick, of St. Kieran, of St. Declan, of St. Albeus, of St. Columkille, of St. Endeus, of St. Maidoc, of St. Senan, and of St. Brenan, besides in various other similar biographies, relations confirmatory of these assertions are found. From St. Aëngus' "Book of Litanies," alone, we find innumerable native saints, its author invokes, as also, several holy men placed on the list of foreign saints, and who were buried in Ireland. The chief authority for the Acts of St. Wiro is an old Life, by an anonymous writer, and which came into the possession of Wilhelm Lindan, the first Bishop of Ruremond. This has been compared and collated with another Manuscript copy, by Father John Bolland; as various changes or alterations have been admitted, in more recent compilations. We find, that a Life of St. Wiro has been written by John Capgrave,<sup>2</sup> as also in the *Hystorie Plurimorum Sanctorum*,<sup>3</sup> and in *Lippeloo*<sup>4</sup>; while Miræus has some notices of St. Wiro, at the 8th of May;<sup>5</sup> as also Molanus.<sup>6</sup> Thomas Dempster has an account of him.<sup>7</sup> Again, Laurence Surius,<sup>8</sup> who usually follows the old Memoir by Wilhelm Lindan<sup>9</sup>—but who changed the style from that copy of the old Manuscript in his possession—has published his Acts, at the 8th of May, in five paragraphs. Baronius<sup>10</sup> also borrowed his notices from this source. The Acts of St. Wiro seem also to have been prepared by Colgan for publication, at the 8th of May.<sup>11</sup> The Bollandists give his Acts,<sup>12</sup> and these are introduced by a previous commentary,<sup>13</sup> the composition of Father John Bolland himself. Likewise, the "Acta Sanctorum Belgii,"<sup>14</sup> Father Adrien Baillet,<sup>15</sup> Bishop Challenor,<sup>16</sup> the Rev. Alban Butler,<sup>17</sup> John D'Alton,<sup>18</sup> and Bishop Forbes,<sup>19</sup> record his Life, at this same date, as also the Rev. S. Baring-Gould.<sup>20</sup> In the "Scoti-Chronicon"<sup>21</sup> of Rev. Dr. J. F. S. Gordon, there is an account of St. Wiro, as in "Les Petits Bollandistes,"<sup>22</sup> at this date.

This holy bishop was born in Scotia,<sup>23</sup> or Ireland,<sup>24</sup> although the particu-

<sup>2</sup> See "Legenda Nova Anglie," fol. ccviii., ccviii., for Octavo Idus Maii.

<sup>3</sup> Printed at Louvain, A.D. 1485. It has Wiro episcopus et Confessor, fol. lxviii., lxix.

<sup>4</sup> See "Vite Sanctorum," vol. ii., pp. 614, to 617, at 8th of May.

<sup>5</sup> See "Fasti Belgici et Burgundici," pp. 238 to 241.

<sup>6</sup> See "Natales Sanctorum Belgii," in three paragraphs, pp. 89, 90.

<sup>7</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xix., num. 1167.

<sup>8</sup> See "De Probatib. Sanctorum Vitis," vol. iii., Maii viii., pp. 28, 29.

<sup>9</sup> However, the two first paragraphs of this Life—as published by the Bollandists—have been omitted in the work of Surius. These do not contain any biographical particulars of great interest, as they are chiefly prefatory.

<sup>10</sup> See "Annales Ecclesiastici," tomus viii., ad A.D. 631, num. 8, *et seq.*

<sup>11</sup> According to "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mem- sium et Dierum."

<sup>12</sup> See "Acta Sanctorum," tomus ii. De S. Wirone Episcopo Ruremondae in Gelria, pp. 309 to 320.

<sup>13</sup> This is in Three Sections, and in Thirty-two paragraphs.

<sup>14</sup> Tomus v., Maii viii. These Acts of St. Wiro, Bishop of Ruremond, at the 8th of May, are a Vita S. Wironis, auctore anonymo, ex schedis Wilhelmi Lindani Episcopi Kurimondensis, sections i to 9. Also a Translatio Ecclesie collegiatae ex Monte S. Odiliae in urbem Kuræmondam, sections i to ii. These are preceded by a commentary of J. Bollandus, in three sections, pp. 343 to 369.

<sup>15</sup> See "Les Vies des Saints," tome ii., pp. 152, 153.

<sup>16</sup> See "Britannia Sancta," part i., pp. 182, 183.

<sup>17</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May viii.

<sup>18</sup> See "Memoirs of the Archbishops of Dublin," pp. 18 to 20.

<sup>19</sup> See "Kalandars of Scottish Saints," p. 459.

<sup>20</sup> See "Lives of the Saints," vol. v., pp. 116, 117.

<sup>21</sup> See vol. i., p. 67.

<sup>22</sup> See "Vies des Saints," tome v. vii<sup>e</sup>, Jour de Mai, pp. 404, 405.

<sup>23</sup> "Sanctum Wironem produxit Scotia, fertilis Sanctorum virorum insula, Scotus enim patria fuit Wiro."—"Batavia Sacra, sive Res Gestæ Apostolorum Virorum qui fidem Batavice primi intulerunt." I. pars.,

lar country of his birth has been challenged by certain writers.<sup>25</sup> However, the great bulk of authority,<sup>26</sup> and all the inferences to be drawn from our saint's earlier Acts, tend to establish beyond question the fact, that Ireland was the land to which his nativity must be referred.<sup>27</sup> The parents of St. Wiro are thought to have been of considerable rank,<sup>28</sup> and to have belonged to that race, from whom St. Senan<sup>29</sup> drew his origin. In accounts of the present holy man, his name is written indiscriminately, Wyro, or Wiro; but, we doubt, if this correspond closely with his original Irish etymon, which now is probably unknown. He descended from the race of Conaire, son to Moghamha, who was King of Eirn, and who belonged to the progeny of Eremon. In a Table, appended to the Donegal Martyrology,<sup>30</sup> the commentator calls him Viron, *i.e.*, Feron.<sup>31</sup> St. Wiro's father was named Cuan, and his grandfather's name was Lugid. This latter was the son of Fintan, the son of Mechar, son to Conchrius, son of Decius, son to Imchad, son of Corb, &c., according to the "Sanctilogic Genealogy."<sup>32</sup> Wiro is said to have lived at the place, called Corcobaschin,<sup>33</sup> in the county of Clare. There, it is supposed, our saint was born, early in the seventh century,<sup>34</sup> but in what year is uncertain. However, although the Irish writers consider Wiro as their countryman; on the assumed authority of Alcuin, the Rev. Dr. Lingard has called him an Anglo-Saxon.<sup>35</sup> For such an assertion, he quotes an old Latin Poem, on the Bishops of York.<sup>36</sup> To this claim, Dr. Lanigan responds, that in the said poem<sup>37</sup>—which by-the-bye was not written by Alcuin—there is not a word about Wiro, at that verse quoted, nor, as far as he could find, in any other part of it.<sup>38</sup>

The early training of Wiro in learning and virtue, by the guardians of his youth, had not been neglected, as his after life and labours proved. From day

p. 80. Thomas Dempster, as usual, claims for his own country of Scotland the birth of this holy man, or at least, at the 12th of this month, he is noted as Archbishop of Dunblane, although he afterwards adds, "ut tunc moris erat nulli certae sedi alligati," &c. See "Menologium Scotticum," in Bishop Forbes' "Kalendars of Scottish Saints," p. 198.

<sup>24</sup> Father John Boland, although admitting that John Capgrave makes our saint a native of Hibernia or Ireland, seems to think, the original Continental writer of his Acts, must have imagined, that he was born in North Britain; thus connecting Saints Patrick, Columba or Cuthbert with this quarter, although Venerable Bede states, "Hiberniam proprie patriam Scotorum esse."—"Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i.

<sup>25</sup> Ferrarius, in his General Catalogue of the Saints, follows the statement of Dempster.

<sup>26</sup> Thus, John Capgrave, Gerbrandus a Leidis, John Wilson, in his "Martyrologium Anglicanum," Canisius, in his German Martyrology, Constantius Ghinius in "Natalibus Sanctorum Canoniconum," Mireus, Molanus, and Petrus Galesinius, in his Martyrology, all make St. Wiro an Irishman. Again, Willibrordus Boschartius, of the Order of Premonstrants, in the Abbey of Tungerloo, writes: "Wiro oriundus erat ex

veteri Scotia; quæ nunc dicitur Hibernia: ibi egit, ibi in Episcopum est electus, inde Roman ivit consecratus, inde reversus in Gallias transivit."—"De Primis Veteris Friesie Apostolis," Dissertatio lxxxiii. The Office of Ruremond Church, keeping the local tradition, accords with the foregoing authors.

<sup>27</sup> See the Bollandist's "Acta Sanctorum," tomus ii., Maii viii. De S. Wirono Episcopo Ruremonde in Gelria. Commentarius Previus Joannis Bollandi, sect. ii., num. 11, 12, p. 311.

<sup>28</sup> See John D'Alton's "Memoirs of the Archbishops of Dublin," p. 18.

<sup>29</sup> See his Life, at the 8th of March.

<sup>30</sup> Edited by Drs. Todd and Reeves, p. 121.

<sup>31</sup> See *ibid.*, pp. 478, 479.

<sup>32</sup> See Colgan's "Acta Sanctorum Hibernice," viii. Martii. Appendix ad Vitam S. Senani, cap. iii., p. 538 (*recte*), or p. 542.

<sup>33</sup> This was an ancient district of Tho- mond, now erected into a barony.

<sup>34</sup> See Les Petits Bollandistes, "Vies des Saints," tome v., viii<sup>e</sup>. Jour de Mai. p. 404.

<sup>35</sup> In his "History of the Anglo-Saxon Church," chap. xiii., n. 12.

<sup>36</sup> Alcuin, de Pontificibus Ebor. v. 1045.

<sup>37</sup> See note 12 to chap. iii.

<sup>38</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. viii., note 105.

to day, his merits and good dispositions became more pronounced; so that he grew up, flourishing as a palm tree before the Almighty, and as a cedar in the house of God. His zeal to advance in all virtue was noticed, nor were bounds given to his holy desires; he was steady of purpose, when obstacles interposed; while in prosperity, his serenity of soul was noticeable. According to some writers, St. Wiro was a monk;<sup>39</sup> but, this statement is not to be inferred, from his earliest known biography. His vigils were constant; he prayed and he fasted. As examples for his imitation, and holy rivalry, he proposed those of the illustrious Fathers of the Irish Church: such as St. Patrick,<sup>40</sup> St. Columkille,<sup>41</sup> St. Cuthbert,<sup>42</sup> the pillars of his country, and the luminaries of the world. Thus, he was filled with Apostolic desires, to spread the Gospel in distant places; while daily and nightly were his prayers and fasts directed to implore their intercession, so that no obstacle might be interposed to his self-sacrificing zeal, and to prevent the natural tendency of the flesh to prevail against the purity of his intentions. His youth is said to have been distinguished, by the performance of miracles.<sup>43</sup> Such was his reputation, that at an early period of life, he was called upon to assume the responsibilities of the episcopal office, when one of the Irish bishops died, and left his See vacant. The people of the place, conscious of St. Wiro's merits, were unanimous in wishing him to succeed in that office. But, the humble man declined such an honour, and declared, that he preferred the situation and condition of a disciple to that of a master. In filling the vacant See of a bishop, however, the voice of the people was by no means sufficient; he upon whom their choice had fallen must gain also the vote of the clergy, and receive ordination from the bishops of the neighbouring churches, before he could be considered a member of the episcopal body of the Catholic Church.<sup>44</sup> While Dempster states, that Wiro was appointed Bishop of Dunblane,<sup>45</sup> his countryman Camerarius<sup>46</sup> will have it, that he ruled over the See of Glasgow;<sup>47</sup> but, these statements are given, without quoting any authority. Again, it has been said, that he was a Bishop in England.<sup>48</sup> Although Wiro's objections were strongly urged at first, in opposition to the especial wishes of the clergy and people, his assent was at length reluctantly obtained.<sup>49</sup> Then, he made preparation for his departure, to visit the Eternal City and to have an interview with its Sovereign Pontiff.

<sup>39</sup> This is stated, by Trithemius, in his work, "De Viris Illustribus Ordinis S. Benedicti," cap. cclxxii.

<sup>40</sup> See his Life, already given at the 17th of March.

<sup>41</sup> His Life occurs, at the 9th of June.

<sup>42</sup> See his Life, at the 20th of March.

<sup>43</sup> So states Dempster, in these words, "qui etiam ab infantia miraculis emicuit," &c.

<sup>44</sup> "Ordinarily the election was conducted under the superintendence of bishops of the province; and not unfrequently, the bishops alone elected, their choice being afterwards approved by the people."—Dollinger's "History of the Church," Dr. Cox's Translation, vol. i., period i., chap. iii., sect. ii., p. 243.

<sup>45</sup> According to Hector Boetius, it was only in the time of King David I. of Scotland, who began to reign about A.D. 1121, that four new Sees, viz., Ross, Dunkeld, Brechin and Dunblane were established. See "Historia Scotiae," lib. xii., fol. 264.

<sup>46</sup> In his work, "De Scotorum Pietate," lib. iii.

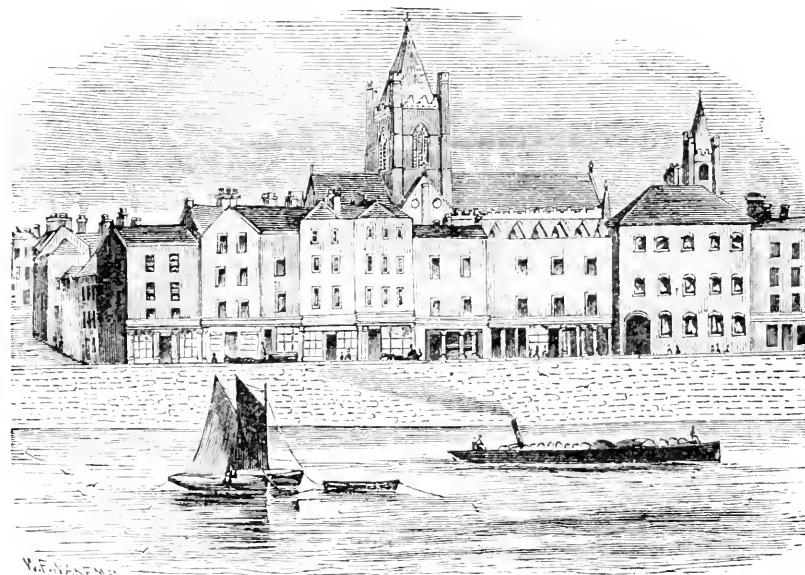
<sup>47</sup> St. Kentigern is the reputed founder of this See, and there he is buried. See John Lesley, "De Gestis Scotorum," lib. ii., cap. vii.

<sup>48</sup> According to Trithemius, "De Viris Illustribus Ordinis S. Benedicti," cap. cclxxii. He is called "S. Wiro Episcopus Deironum," in an old Life of St. Swibert—venerated at the 1st of March—and which has been attributed to St. Marcellinus.

<sup>49</sup> "Erat ejus insula consuetudo, ut primo eligerint incole Episcopum, deinde electum Romani mitterent, Summi Pontificis manus consecrandum, atque itaque deum rediturum ad sedem suam. Itaque licet multum refragaretur Sanctus Vviro, non tamen a sua sententia discessit plebs fidelis, sed etiam illum invictum eligens, compulit tandem assentiri."—Acta S. Vvironis Episcopi. See Surius, "De Probatis Sanctorum Vitis," ad diem viii. Maii.

<sup>50</sup> The ancient name was Aih Cliath.

He was elected Bishop of Dublin<sup>50</sup>—as is generally thought<sup>51</sup>—but incorrectly; for, Dublin was not then erected into a See. This city, however, boasts a considerable antiquity, for Ptolemy, about A.D. 140, sets a town there, and calls it “Civitas Eblana.” By the old Irish, it seems to have been named Ath-cliath-dubhlinne, “the Ford of Hurdles of the Black Pool,” more commonly given, Ath-cliath, “Hurdleford,”<sup>52</sup> or Baile-ath-cliath, “Hurdleford-town.” Dubhlinn, or “Black Pool,” was originally the name of the estuary or part of the estuary on the Liffey.<sup>53</sup> For several centuries, it was not remarkable for its growth or population; but, the Northmen took Ath-cliath, A.D. 836, according to the Donegal annalists. In their hands, it began to take rank as a capital;<sup>54</sup> and, its importance was deemed to be so great, that it was



Dublin from the Liffey, at Wood Quay, and Christ Church Cathedral, in the distance.

surrounded by strong walls. Near the old Celtic *dun* or fortification, which commanded a pass over the Liffey, and at a part of the river, called *Dubhlinn*,<sup>55</sup> or “the black pool,” was built the Church of the Holy Trinity, since called Christ Church Cathedral.<sup>56</sup> This is said to have been erected, about the year

<sup>50</sup> See John D'Alton's “Memoirs of the Archbishops of Dublin,” p. 19.

<sup>51</sup> There were several minor places in Erin called Ath-cliath, “Hurdleford.”

<sup>52</sup> They were foreigners, probably, who picked out the Dubh lin—Latinized Eblana—and fixed that for the name of this place, on the dark-watered Liffey, at the lowest ford over the river, just before it expanded into its estuary. Naturally it was an early p'ace of settlement, owing to its fine situation, and ready access both by sea and land.

<sup>53</sup> The county of Dublin has its name from the city. See William Allingham's article, on Irish Names of Places, in Frazer's “Magazine for Town and Country.”

<sup>54</sup> From this, the Irish capital derives its now generally accepted name. See W. F. Wakeman's “Tourists' Guide to Ireland,” p. 62.

<sup>55</sup> An interesting engraving of this church, as lately restored by Mr. Roe, “the eminent Dublin distiller,” will be found in the work just quoted. See *ibid.*

<sup>56</sup> The accompanying illustration was

1038, by the Northmen citizens ; although, there can hardly be any question, but that a more ancient church occupied its site. It was built on an elevated situation, and in the oldest part of the city.<sup>57</sup>

In accordance with the prevailing custom, it is related, that St. Wiro proceeded to Rome, for the purpose of receiving consecration, at the hands of the Pope ; and, he sailed over to England, taking with him the Priest, St. Plechelmus.<sup>58</sup> The latter was distinguished, likewise, for his holy life and high reputation, and he was about the same age as Wiro. In England, these were joined by a virtuous Deacon, named Othgerus,<sup>59</sup> who was desirous of leading a most perfect life. Charmed with the purpose and conversation of the Irish visitors, he resolved on accompanying them, leaving to Divine Providence the disposition of his future career. The author of St. Wiro's Life tells us, that after a prosperous voyage, he arrived at Rome, with his companions ; that they devoutly visited the shrine of St. Peter and St. Paul, where they offered up their prayers and vows before the altar, and bedewed the pavement with their tears. When the Roman Pontiff<sup>60</sup> heard of their arrival, they were summoned before him. This order they immediately obeyed. When the Pope beheld Wiro, struck with the angelic expression of his countenance, he accurately conjectured the dispositions and fervour of soul, which such an exterior indicated ; and, unable to control an excess of affection towards the saint, the Pontiff rushed impulsively into his arms, and kissed him with tears of affection. The Pope made inquiries about his name, country, and business. This information our saint revealed, yet with much reluctance. Falling on his knees at the feet of the Pontiff, Wiro declared his repugnance to assume the office of bishop, and besought him, but in vain, to withhold assent from the popular appointment. To this request, the Pope would not accede. Soon Wiro received episcopal consecration at his hands. He was afterwards dismissed, with many presents, and recommended to return for Ireland ; although, it seems to have been his most earnest desire, even to have engaged himself on a foreign mission. At the same time, Plechelm was elevated to the dignity of the episcopate ; while, the Sovereign Pontiff bestowed on both the relics of saints, and other gifts, to mark his esteem and affection for the holy strangers.<sup>61</sup>

On the way to his own country, St. Wiro crossed over the Alps,<sup>62</sup> in obedience to a mandate of the Sovereign Pontiff ; and, afterwards, he sailed on that Strait, which interposed between him and the land of his birth. It is said, moreover, that Wiro returned to his appointed See, and was received with much joy on his arrival, by the clergy and people of his cathedral. While filling this exalted position of bishop, every day manifested more his fitness for the office. His morals and example were lights to his faithful people ; while, his doctrine and teaching were directed to lead them in the paths of life eternal. After presiding over that portion of the Irish Church, for some

drawn on the spot, by William F. Wakeman, in 1884, to exhibit the existing view from the north side of the River Liffey, the upper part of the cathedral appearing in the background. It was afterwards transferred by him to the wood, which was engraved by Mrs. Millard.

<sup>58</sup> His Acts are given, at the 15th of July ; and, in the diocese of Kurimond, he has another festival, at the 26th of the same month.

<sup>59</sup> His feast occurs, on the 10th of September.

<sup>60</sup>The Bollandists suppose, that he was

St. Sergius, who ruled from A.D. 687 to 701. He also consecrated St. Willebord as Bishop. However, Gabriel bucelin and John Spotswood think, that St. Wiro had been consecrated Bishop, by Pope Honorius I. This Father John Bolland will not admit.

<sup>61</sup> See the Bollandists' "Acta Sanctorum," tomus ii. Vita Auctore Anonymo, Ex Schedis Wilhelmi Lindani Episcopi Ruremondensis, sect. 5, p. 316.

<sup>62</sup> In his time, this was the course invariably taken by Irish travellers to and from Rome.

<sup>63</sup> See the Bollandists' "Acta Sanctorum,"

time, being moved by missionary zeal for the conversion of unbelievers, he resigned his episcopal charge, because his soul thirsted to gain in foreign lands a more abundant harvest of souls. Seeking a favourable time and opportunity for leaving his native country, Wiro took with him the holy Bishop Plechalm and the virtuous Deacon Otger, as the companions of his journey. Neither the considerations of family or of temporal ease could obstruct that early feeling, which still burned within his soul; and, as we may infer from the words of the old writer of his Life, Wiro and his companions went through England, on their way to a more distant field of labour.<sup>63</sup> With his companions, St. Wiro passed over into Gaul, after the year 680, as appears most probable; and, while the power of the Mayors of the palace was established in that realm, under the nominal rulers, who were called *rois fainéants*,<sup>64</sup> it is thought, he arrived there, to commence his missionary career.

## CHAPTER II.

HIS LANDING IN GAUL—HONOURABLY RECEIVED BY PEPIN OF HERISTALL—HE SETTLES AT ROERMONDE OR RUREMOND—HIS ASCETIC AND APOSTOLIC LIFE WHILE LIVING THERE—HE BECOMES CONFESSOR AND COUNSELLOR OF DUKE PEPIN—ST. WIRO'S HAPPY DEPARTURE ON THE 8TH OF MAY—HE IS BURIED IN THE ORATORY OF MONS PETRI—SUBSEQUENT TRANSLATION OF HIS RELICS—HIS ECCLESIASTICAL COMMEMORATIONS—CONCLUSION.

THE course by sea was a favourable one; but, landing on the shore of Gaul,<sup>1</sup> St. Wiro gave thanks to the Almighty for his safe deliverance from the perils of the sea, and still more, that he had been saved from that shipwreck, which the world makes of souls. As yet, he had not defined the scene for his future settlement, which he left to the Almighty's wise decree. However, he wished rather to be an exile and a pauper in a strange country, than to be rich and renowned in the land of his birth.<sup>2</sup> At that time, Pepin of Herstall,<sup>3</sup> the father of Charles Martel, appears to have enjoyed great power and an extensive rule in France.<sup>4</sup> He soon heard about the arrival of those pious pilgrims, who were now within the bounds of his dominions; and, filled with joy, he invited them to his presence. In return, St. Wiro, with his companions,

tomus ii., Maii viii. *De S. Wirone Episcopo. Vita Authore Anonymo*, sect. 3, 4, 5, 6, pp. 315, 316.

<sup>64</sup> See L.-P. Anquetil's "Histoire de France," Première Race dite des Mérovingiens, sect. v., pp. 52<sup>10</sup> 54.

CHAPTER II.—<sup>1</sup> The Rev. Dr. Lanigan is of opinion, that his advent in Gaul must have been later than 680, as Pepin of Heristall was not invested with great power, until after that period. See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. vii., n. 100, p. 110, and sect. viii., n. 108, p. 113.

<sup>2</sup> The "Memorial of Ancient British Piety"—attributed to Bishop Chaloner—states, that our saint preached "in the Low Countries, about the beginning of the eighth century," p. 74.

<sup>3</sup> In the opinion of Bollandus, this was the "Pippinus Dux Francorum," mentioned in the Anonymous Life of St. Wiro,

in possession of Bishop Wilhelm Lindan, sect. 7. See "Acta Sanctorum," tomus ii., Maii viii. *De S. Wirone Episcopo. Ruremundæ in Geria, Commentarius Prævious*, sect. ii., num. 18, 20, pp. 312, 313, 316, and n. (i). p. 317.

<sup>4</sup> He was called, likewise, Pepin-le-Gros, and his father's name was Ancises, or Ansigise. According to the metrical "Chronique Rimée de Philippe Mouskes," v. 1504, 1505:

"Et Pepins fu sius Angezil  
D'une dame biele et gentil."

—Publie par le Baron de Reiffenberg, tome i., p. 63. See "Collection de Chroniques Belges Inédites, publiée par Ordre du Gouvernement et par le Soins de la Commission Royal d'Histoire," 4to, Bruxelles, 1836, et suiv.

<sup>5</sup> This is a fortified town, at the confluence

responded to his courteous invitation, and on approaching the royal residence, great honour was manifested by the noble host. He was most favourably received, by Duke Pipen de Herstal, who soon learned Wiro's motives for leaving Ireland. Then, desirous of gratifying the wishes of so holy a visitor, Pepin selected a spot, remote from worldly resort, and suited for religious retirement. At present, it is known as Roermonde<sup>5</sup> or Ruremond,<sup>6</sup> in the province of Limburg, and kingdom of Holland. He desired greatly to favour those foreign missionaries, who came from a distance, to spread the light of Christianity among the people of the Low Countries.<sup>7</sup> This prince assigned a place of retreat for his future spiritual adviser and confessor, at Mons Petri,<sup>8</sup> now St. Odilia,<sup>9</sup> near the River Roer,<sup>10</sup> about three miles from Ruremond, and formerly it was in the diocese of Leige.<sup>11</sup> Here a small church was built, in honour of the Blessed Virgin, and around it were formed little cells.<sup>12</sup> In the following year was built a monastery named St. Peter's. The workmanship of this house, built with stone, was greatly admired.<sup>13</sup> This was just the position, which the man of God deemed most desirable, in completing his long formed plans for quiet meditation; and soon, he drew great numbers to share in his privations, and to draw instruction from his example. The calm and demeanour of an anchorite made him appear venerable to all the people. On his lips, as in his heart, were the name and presence of Christ, whom he solely loved, and whom he offered daily, in the Holy Sacrifice of the Mass. Meditation, prayer, fasting, cherished poverty, and contempt for this world's goods, filled up the measure of his rule and life. Against vice, he constantly waged a war, although he readily pardoned the penitents; and, while he denied himself every luxury, he was munificent in his gifts to others. In him, humility and charity abounded. His teaching and example alike edified the people. He sought for heavenly favours, but shunned the rewards of men. Taking to himself the helmet of salvation, he dreaded not the powers of fortune, nor the snares of the old enemy. To his subjects and companions, he showed the paths of Heaven; to the great sinner, he proved the true physician of souls; while, he felt more afflicted for the injuries others suffered, than for those which fell to his own share. The three fellow travellers to Rome were associated, also, in spreading the faith among pagans living at Guedres, in the Low Countries.<sup>14</sup> His religious patron, Pepin, had such a veneration for St. Wiro, that he was chosen to be the guide<sup>15</sup> and guardian of his public and private life. It is said, that Pepin was accustomed to approach the saint barefooted, as a token of his respect, whenever he was about to reveal his sins in

of the River Roer with the River Maese, now possessing some manufactures and commerce, with a population of over 4,000 inhabitants. See James Bell's "System of Geography, Popular and Scientific," &c., vol. ii., part i., Holland, chap. xv., pp. 50, 51. Its situation is marked on R. Montgomery Martin's "Illustrated Atlas," under the heading of Holland.

<sup>6</sup> Its etymon is derived from the name of the River Roer, and from the Flemish word *mond*, which signifies "the mouth," and most of the places having the compound *muul*, in Germany are river mouths. About the year 1231, it was surrounded with walls, by Otho III., Count of Gueldres.

<sup>7</sup> See Jules Zeller's "Histoire d'Allemagne," tome i., *Origines d'Allemagne et de l'Empire Germanique*, liv. ii., chap. vii., sect. ii., p. 380.

<sup>8</sup> In a Diploma of King Lothaire, issued A.D. 858, it is denominated Bergh.

<sup>9</sup> John Capgrave calls it "Mons Odulae." It is now called Mons S. Odiliae, or Odilie-bergh.

<sup>10</sup> This village of St. Odilia is on the left bank, and higher on its course than Ruremond.

<sup>11</sup> At present Ruremond is a separate See.

<sup>12</sup> See Les Petits Bollandistes, "Vies des Saints," tome v., 8 Mai, p. 405.

<sup>13</sup> The old writer of St. Wiro's Acts has the passing observation, that it remained to be seen in his own time.

<sup>14</sup> See Bishop Challoner's "Britannia Sancta," part i., p. 283.

<sup>15</sup> Thus is he characterized by Thomas Dempster: "Pipini regis confessarius, vv. B. K." in "Menologium Scoticum." See Bishop Forbes' "Kalandars of Scottish

the tribunal of penance.<sup>16</sup> Wiro was also consulted on all great occasions, when the chiefs of the kingdom were convened, to give their opinions on affairs of state. The saint's disinterestedness and candour, as also his wisdom and eloquence, had deserved weight in those councils, where he spoke the truth freely, and without respect of persons. His candour sometimes gave offence to individuals; but, he shrunk from being a mere courtier and flatterer, as he wished only to please God. Thus he lived, respected for his virtues, until he had attained a great age. Nor was his rigour of life relaxed, in consequence; but, rather as his years sped, his merits and his virtues increased. He betrayed no regret for having left his native land, for he only sought final repose in the true land of promise. In old age, his mind was clear and composed; because he looked nearer to the goal of his labours and pains, and to those happy rewards which crown the just.

If we are to believe Dempster, St. Wiro wrote, *Ordinationes Ecclesiæ Suæ*, lib. i.; *Epistolas ad Pipinum Regem*, lib. i.; as also, *Ad Fratres Odiliæ*, lib. i.<sup>17</sup> It is almost unnecessary to state, that no person has either read or seen such works; and, the statement may be regarded as an uninitiated falsehood, coined by that unscrupulous writer. The time for St. Wiro's happy departure now approached, and he was prepared for the call, owing to his constant practice of piety and penitential exercises. At length, he was seized with fever, which caused his death, on the 8th day of May, towards the close of the seventh,<sup>18</sup> or beginning of the eighth, century.<sup>19</sup> This day is now kept as his festival. A great concourse of the faithful assembled, with several religious men, to assist at his funeral obsequies. Hymns and canticles were sung on earth, while the Angels are said to have re-echoed these requiems in Heaven. An odour of miraculous fragrance was observed by all, who assisted at the ceremonies, while his remains were buried in Mons Petri oratory, dedicated to the Blessed Virgin, and of which he was founder. Afterwards, a great number of miracles was wrought at his tomb.<sup>20</sup>

A Chapter of Canons was afterwards endowed, in connexion with the church, at Mons Odilia. This place was situated, within the Dukedom and Lordship of Montfort. During the middle ages, their house and possessions were subjected to the pillage and rapine of lawless men, who were disturbers of the public peace. The country about Mons Odilia was solitary, surrounded by woods, and unprotected from their incursions. Nor does the local magnate, Edward of Gueldres,<sup>21</sup> and the temporal lord of Montfort, seem to have been able to protect the Canons; wherefore, they resolved on applying to his brother, Reinald III., who was Duke of Gueldres, and Count of Zutphen,<sup>22</sup>

Saints," p. 198.

<sup>16</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. viii., p. 111.

<sup>17</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xix., num. 1167, p. 651.

<sup>18</sup> In Harris' Ware, it is stated, on the authority of Surius, that St. Wiro died A.D. 650. See vol. i., "Bishops of Dublin," p. 304. This is much too early a date for the event, and many of Surius' notes are only conjectural. Again, Thomas Dempster tells us, without apparent warrant, that he flourished, in the year 757. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xix., num. 1167, p. 651.

<sup>19</sup> Towards the year 700 is that period assigned for his departure, in "Les Petits Bol-

landistes, Vies des Saints," tome v., 8 Mai, p. 405.

<sup>20</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Maii viii. Vita Auctore Anonymo S. Wironis, num. 7, 8, 9, pp. 316, 317.

<sup>21</sup> His consent was obtained, for the purpose desired by the Canons, in a Diploma, dated April 3rd, 1361. The succeeding May 25th, he was vanquished, in a contest with his brother, Reinald III., who detained him as a captive. Both of these nobles died, in the year 1371; and, with them ceased the Nassau family, known as Dukes of Gueldres.

<sup>22</sup> His grandfather, Reinald I., yielded his right over the Limburgh province to John I., Duke of Brabant, and he was taken prisoner, in the battle of Woeringan.

<sup>23</sup> This Catholic town was formed by de-

so that their establishment should be transferred to Ruremond,<sup>23</sup> where they might enjoy greater security. Their petition was favourably received. A part of St. Wiro's body,<sup>24</sup> in 1361, was brought to Ruremond, when the collegiate church had been removed thither,<sup>25</sup> and, hence, he is often called St. Wiro of Ruremond.<sup>26</sup> This transference took place, in consequence of that complaint, which was made by the Canons, to Reinald III.<sup>27</sup> He issued a charter, that gave the requisite permission.<sup>28</sup> The Magistrates of Ruremond town assented, by a Decretal,<sup>29</sup> saving the rights of the Duke of Gueldres and their own. This grant was further confirmed, by a decree<sup>30</sup> of John Vernenburg,<sup>31</sup> Bishop of Utrecht,<sup>32</sup> and of Hugh Vustinck, Canon of Utrecht, and Praepositus of Mons Odilia, then within the Diocese of Liege. This document was afterwards confirmed, by a Decree<sup>33</sup> from Engelbert,<sup>34</sup> Bishop of Liege, who was ordinary of Mons Odilia; and, who appointed a commission to examine the particulars necessary, for permission to make the proposed change. Accordingly, the former chapter of Secular Canons of Mons Odilia was translated to Ruremond, and there attached to the Chapel of the Holy Spirit.<sup>35</sup> On the 11th of May, and in the year 1569, from being a collegiate church, the Chapel of the Holy Spirit, at Ruremond, was erected into a cathedral, and the Most Rev. Wilhelmus Damasus Lindanus, was appointed its first Bishop.<sup>36</sup> About the middle of the ninth century, the Northmen committed great ravages, in Frisia and in Holland,<sup>37</sup> which they invaded. Afterwards, Hungerus, Archbishop of Utrecht, with some of his Canons—others were slain or dispersed—was obliged to fly for refuge to King Lothaire, who was then at the monastery of Prumia. Owing to the necessity of the case, the Monastery of Mons Odilia was assigned to them, as a place of refuge.<sup>38</sup> When the storm of invasion had passed over, and when it was supposed safe to return, Archbishop Hunger and his Canons<sup>39</sup> are thought

grees, near the Abbey, which had a magnificent church of the Roman-Byzantine style, first erected during the earlier years of the thirteenth century, and it was finished during the ogival period. See *Elisée Reclus*, "Nouvelle Géographie Universelle, la Terre et les Hommes," tome iv., liv. iv., chap. iv. La Néerlande, sect. v., p. 272.

<sup>24</sup> The feast of the discovery and elevation of these relics is celebrated the Tuesday after Trinity Sunday.

<sup>25</sup> See John D'Alton's "Memoirs of the Archbishops of Dublin," p. 19.

<sup>26</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. viii., p. 112.

<sup>27</sup> His father Reinald II., was created first Duke of Gueldres, by Ludovicus, Emperor of Bavaria, and Reinald III. succeeded him in that title, A.D. 1343.

<sup>28</sup> This is dated, on the Feast of St. Gertrude, A.D. 1361.

<sup>29</sup> This is dated, April 20th, 1361.

<sup>30</sup> This is dated, April 20th, 1361.

<sup>31</sup> He governed the See of Utrecht, from 8th of September, 1354, to the 23rd of June, 1371, when he died suddenly.

<sup>32</sup> He was the forty-eighth Bishop in succession over this See.

<sup>33</sup> This is dated, May 12th, 1361.

<sup>34</sup> He is called Engelbert de Marca, appointed Bishop of Liege, by Pope Clement

VI., at Avignon, A.D. 1345, and afterwards he was chosen to be Archbishop of Cologne, A.D. 1363.

<sup>35</sup> At first, it was dedicated to Saints Peter and Paul.

<sup>36</sup> The Bollandists, who give all the foregoing statements, with the texts of the various chapters, state, that Bishop Lindan came to the Residence, on the 11th of May, 1569. They add: "nunc vero ad ædēm S. Christopheri translata Sedes Episcopalis est."—See "Acta Sanctorum," tomus ii., Maii viii. De S. Wironne Episcopo Ruremonde in Gelria. Translatio Ecclesiae Collegiate ex Monte S. Odilie in Urbem Ruræmundam. Ex Archivio Ruræmundensis Ecclesie ab Adriano d'Abreu Rectore Collegii Ruræmundensis Societatis Iesu submissa, pp. 317 to 320.

<sup>37</sup> According to the "Annales Bertiniani," they occupied the Batavian Islands, in 847; and, in the year 850, Rorich, grandson of Heriold—who rebelled against Lothaire at the head of the Northmen forces—devastated the whole country, between the Rhine and the Wahal.

<sup>38</sup> According to John Molan, in his work "De Natalibus Sanctorum Belgij."

<sup>39</sup> This account is to be found in the Breviary of Utrecht, Lect. ix., at the 8th of May.

<sup>40</sup> See Boilandus' "Acta Sanctorum,"

to have brought with them a portion of St. Wiro's relics, which was consigned to the city of Utrecht.<sup>40</sup> However, the remains of St. Wiro had to be buried again, when the fear of similar invasions threatened that city. For a long period, the place where they were hidden had lapsed from memory. Yet, in the time of Baldericus, the fifteenth Bishop of that See, he had a divine revelation, which enabled him to find that exact spot, where they were hidden. Then, those three glorious patrons of Utrecht—Saints Wiro, Plechelm, and Otger,—were there held in great reverence. Baldericus, the Bishop of Utrecht, bestowed, also, a very considerable portion of St. Wiro's relics, on the Canons of the Church of Oldenzel, a town of Over Yssel, in the Low Countries. This College of Canons he had founded, through his own exertions.<sup>41</sup>

That portion of St. Wiro's relics, which had been moved to Ruremond, was deposited under the high altar of the church. St. Peter's church and monastery, near Ruremond, were destroyed, in the year 1572, by soldiers serving under William of Nassau,<sup>42</sup> the first Prince of Orange,<sup>43</sup> when the place was taken after a fifth assault, on the 23rd of July. Afterwards, the besiegers overturned the table of the high altar, under which the relics were kept.<sup>44</sup> Twenty-two years elapsed, before the relics were preserved, when recovered from the ruins, in the year 1594. Each year, in commemoration of this event, the Feast of the Finding and Elevation of the Relics of St. Wiro, of St. Plechelm, and of St. Otger, is celebrated with a Double Rite. A proper office, too, is recited on Tuesday, after the Festival of the Most Holy Trinity.<sup>45</sup> The Bishop of Ruremond and the Curé of St. Odilia rebuilt the church, which was finished in 1686. It was dedicated to St. Wiro as principal patron, on the 10th of May. The feast of the dedication, however, was afterwards transferred to the first Sunday of September. The bishop translated the relics of St. Wiro, of St. Plechelmus, and of St. Otgar, to a shrine prepared for them in the new church. This imposing ceremony took place two days after its dedication.

In the Dioceses of Utrecht, of Daventer and of Groningen, St. Wiro's departure, on the 8th of May, is specially commemorated. In nearly all the general Calendars and Martyrologies of the Church—excepting some of our earlier Irish ones<sup>46</sup>—St. Wiro's festival is placed, at the 8th of May, which corresponds with what is stated, in the Anonymous ancient Acts. Thus, in a Martyrology printed at Cologne, A.D. 1490, at that day, he is noticed as a

tomus ii., viii. Maii. De S. Wirone Episcopo Ruræmundæ in Gelria, sect. iii., num. 23, 24, 25, 26, 27, 28, 29, pp. 313 to 315.

<sup>44</sup> "Præcipuum portionem Corporis Canonici oppidi Oldenza iensis, quod est trans Iselam, sibi attribuerent ex dono Balderici Ultraject. Episcopi, qui illuc celebrum Canonicorum Collegium extraxit, de quo sub eodem Balderico fusi, ibidemque Natalis Sancti illius dies colitur ad diem xv. Julii. Cui et Parochialis Ecclesia olim S. Sylvestro sacra, est dedicata."—"Bavaria Sacra." 1. pars. p. 81.

<sup>42</sup> Owing to his prudence and reserve, at an early age, he obtained a surname "The Silent," by which he was afterwards known in history. See Charles Knight's "English Cyclopædia," Biography, vol. iv., col. 438.

<sup>43</sup> He fell by the pistol shot of an assassin, Bartholomew Gerard, on the 10th of July, A.D. 1584. See John Lothrop Motley's

"History of the United Netherlands: from the death of William the Silent to the Synod of Dort, with a full view of the English-Dutch struggle against Spain, and of the origin and destruction of the Spanish Armada," vol. i., chap. i., p. 1, London, 8vo, 1800, et seq.

<sup>44</sup> "The persons and property of the burghers were, with a very few exceptions, respected; but many priests and monks were put to death by the soldiery under circumstances of great barbarity."—John Lothrop Motley's "Rise of the Dutch Republic," vol. ii., part iii., chap. vii., p. 385.

<sup>45</sup> See "Acta Sanctorum," tomus ii., Maii viii. De S. Wirone Episcopo Ruremundæ in Gelria, sect. iii., num. 30, 31, 32, p. 315.

<sup>46</sup> Thus, the Felire of St. Ængus and the Martyrology of Tallagh altogether omit this saint, as they do so many other undoubtedly Irish saints, who lived and died abroad, and of whom the compilers had little knowledge.

Bishop and confessor;<sup>47</sup> while, this is sustained, by many of the Belgian and Dutch Manuscript Martyrologies, such as those of St. Mary's, at Utrecht,<sup>48</sup> of the Monastery of St. Martin, at Treves,<sup>49</sup> and of Florarius.<sup>50</sup> Herman Greuen agrees, in his Additions to Usuard's Martyrology,<sup>51</sup> first printed at Cologne, A.D. 1515, and afterwards A.D. 1521. The Roman Martyrology,<sup>52</sup> in like manner, has the entry of his feast, at this day. John of Trittenhem<sup>53</sup> has noticed his festival as occurring, on the eighth of the May Ides, which is identical with the same day of the month. Thomas Dempster has notices of St. Wiro, in his "Menologium Scoticum,"<sup>54</sup> at the 8th of May. This saint is also named, by Father Stephen White, at the same date.<sup>55</sup> At this same day, Convæus says, he was a bishop, celebrated at Utrecht. He is entered, too, in the anonymous Calendar of national Saints, and in the list of Henry Fitzsimon, who calls him Archbishop of Dublin.<sup>56</sup> According to the Martyrology of Donegal,<sup>57</sup> he is noted as Wiro, Archbishop of Ath-clath. All other later accounts of this Apostolic Bishop and Confessor have his chief feast placed at the 8th of May.<sup>58</sup> Thus state Bishop Challenor,<sup>59</sup> Rev. Alban Butler,<sup>60</sup> the Memorial of Ancient British Piety,<sup>61</sup> the Circle of the Seasons,<sup>62</sup> the Petits Bollandistes,<sup>63</sup> and Rev. S. Baring-Gould.<sup>64</sup> There can be no question, that St. Wiro's life and labours were dear to the Almighty, for whom he made so many sacrifices. Our earliest saints—pre-eminently men of action—regarded prayer as among the first and most essential of their duties. To renew their sense of God's presence, they had recourse to short prayers suited to each action; while their habits of meditation were acquired from the consolations it affords. Abroad as well as at home, they felt in their true sphere, labouring with zeal for the comfort of others, and ever pointing the way to that true country, where all the elect are destined to reap in joy the product of those seeds, which may have been sown with tears.

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ARTICLE II.—ST. GIBRIAN, OR GIERIANUS, PRIEST IN CHAMPAGNE, FRANCE. [Fifth and Sixth Centuries.] It will be seen, from the following account, that Ireland furnished France with the hallowed influences, brought not alone by the present holy priest, but also by his many brothers and sisters, who were equally desirous of seeking a retreat, in one of her most

<sup>47</sup> It notes: "Eodem die B. Wironis et Confessoris."

<sup>48</sup> It has: "Trajecti Wironis Confessoris."

<sup>49</sup> There is read: "Trajecto Wironis Epis. et Conf."

<sup>50</sup> This account has the following: "Eodem die depositio S. Wironis Ep. et Conf. anno salutis DCCLII." This, however, is thought to be too late a period for his demise.

<sup>51</sup> This record has: "In Trajecto inferiori B. Wironis Ep. Deirorum et Conf." But, Father John Bolland shows, that the statement of his having been Bishop over the Deiri, in Anglia, is drawn from a false account, which is to be found in a Tract, wrongly attributed to St. Marcellinus.

<sup>52</sup> There we read, at the 8th of May: "In Scotia S. Wironis Episcopi."

<sup>53</sup> See "De Viris Illustribus Ordinis S. Benedicti," lib. iii., cap. cclxiii.

<sup>54</sup> See Bishop Forbes' "Kalandars of Scot-

tish Saints," p. 198.

<sup>55</sup> See "Apologia pro Hibernia," cap. ii., p. 15, and cap. iv., p. 37.

<sup>56</sup> See O'Sullivan Beare's "Historiae Catholicae Iberniae Compendium," tomus i., lib. iv., cap. x., xi., xii., pp. 48, 50, 57.

<sup>57</sup> Edited by Drs. Todd and Reeves, pp. 120, 121.

<sup>58</sup> See references to this saint, at May 8th, among the "Dublin Extracts," taken for the Irish Ordnance Survey Collection, p. 131.

<sup>59</sup> See "Britannia Sancta," part i., pp. 182, 183.

<sup>60</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., at May viii.

<sup>61</sup> See p. 74.

<sup>62</sup> See p. 129.

<sup>63</sup> See "Vies des Saints," tome v., 8 Mai, pp. 404, 405.

<sup>64</sup> See "Lives of the Saints," vol. v., p. 116.

agreeable districts, there to edify all, by their holy conversation and example, during life; while, after death, the Christian Celts of Gaul venerated their relics, obtaining choice graces and benefits from their intercession. Among the earlier Acts of St. Gibrian is an account, furnished from the special Breviary, belonging to the Head Monastery of St. Remigius; while another eulogium of the saint is to be found, in the Rheims Breviary,<sup>1</sup> printed A.D. 1630. Besides, he is commemorated, in various ancient Martyrologies, and by Flodouard.<sup>2</sup> The Acts of this saint have been published, in five paragraphs, by Surius,<sup>3</sup> at the 8th of May. A Life of this holy man was in preparation, but, it was left, unpublished by Colgan,<sup>4</sup> at this date. The Bollandists<sup>5</sup> have the Acts of St. Gibrian,<sup>6</sup> at the 8th of May, and they allude to the Translation of his Relics, in an Appendix.<sup>7</sup> The Rev. Alban Butler,<sup>8</sup> the Circle of the Seasons,<sup>9</sup> the Petits Bollandists,<sup>10</sup> and Rev. S. Baring-Gould,<sup>11</sup> mention Gibrian, or Gobrian, a priest, at the 8th of May. This holy man was born in Hibernia,<sup>12</sup> some time in the fifth century; and, as he seems to have lived contemporaneously with St. Patrick,<sup>13</sup> it is not improbable, that himself and the other members of his numerous family received baptism, at the hands of the Irish Apostle, or, at least, from the ministration of some one, among his disciples. It would appear, that in Ireland, St. Gibrian had been elevated to the priesthood. He chose, however, to serve God, in a more distant country; and, it is related, that about the close of the fifth century, he left home for the Continent. Six holy brothers and three sisters accompanied him to France.<sup>14</sup> Their names are given, as Tressan,<sup>15</sup> Helanus or Helain,<sup>16</sup> Germanus,<sup>17</sup> Veran,<sup>18</sup> Abranus and Petranus,<sup>19</sup> his brothers; as also, Franchia,<sup>20</sup> Promptia and Possenna,<sup>21</sup> his sisters. St. Gibrian, with his brothers and sisters, is said to have arrived in France, according to a Breviary of Rheims,<sup>22</sup> in the time of Clovis I., and of St. Remigius.<sup>23</sup> His arrival is placed, at A.D. 509, by Sigebertus Gemblacensis.<sup>24</sup> It is thought to be pro-

ARTICLE II.—<sup>1</sup> Throughout the whole diocese of Rheims, the Ecclesiastical Office of St. Gibrian was prescribed to be recited, as a Simplex, with three Lessons.

<sup>2</sup> In “Historia Rhemensis,” lib. iii., cap. ix.

<sup>3</sup> See “De probatis Sanctorum Vitis,” vol. iii., Maii viii., p. 116.

<sup>4</sup> See “Catalogus Actuum Sanctorum quae MS. habentur, ordine Mensium et Dierum.”

<sup>5</sup> See “Acta Sanctorum,” tomus ii., Maii viii. De S. Gibriano Prebytero in Diocesi Catalavensi et Kemensi, pp. 300 to 303.

<sup>6</sup> Under the heading “Vita et Miracula. Ex MS. Codice Kemensi Monasterii S. Remigii.”

<sup>7</sup> See also tomus ii., Appendix p. 843.

<sup>8</sup> See “Lives of the Fathers, Martyrs and other principal Saints,” vol. v., May 8.

<sup>9</sup> See p. 129.

<sup>10</sup> See “Les Vies des Saints,” tome v., 8 Mai, pp. 403, 404.

<sup>11</sup> See “Lives of the Saints,” vol. v., p. 114.

<sup>12</sup> Flodoardus and the Breviary of Rheims state, “ex Hibernia venisse.” A greater confusion of writing is in the Manuscript Codex belonging to the Monastery of St. Remigius at Rheims, where we read, that he came “de Hibernia insula, in qua est Sco-

tia.” Notwithstanding, some Scotch writers claim St. Gibrian, as having been born in Scotland.

<sup>13</sup> In the Life of St. Patrick, at the 17th of March, we do not read, however, about any of his converts, named Gibrian, or about the names of his holy brothers and sisters.

<sup>14</sup> See Rev. S. Baring-Gould’s “Lives of the Saints,” vol. v., p. 114.

<sup>15</sup> See his Life, in vol. ii. of this work, at the 7th of February, Art. i.

<sup>16</sup> His feast is on the 7th of October.

<sup>17</sup> See some notices of him, at the 30th of July, and at the 3rd of December.

<sup>18</sup> The festival for Germanus et Veranus is assigned, by Ferrarius and Saussay, to the 3rd of December.

<sup>19</sup> The feast day of Abranus and Petranus does not seem to be known.

<sup>20</sup> Also called Franche, Fracla, or Franda.

<sup>21</sup> Promptia and Possenna are inscribed in the Scotch Menology of Camerarius, at the 3rd of January. But, because the 8th of May is set down for the feast of St. Gibrian, their brother, all these three sisters are placed at the same date, by Arthur de Monstre, in his “Gynæcium Sacrum,” and by Laherius, in his “Menologium Virginum.”

<sup>22</sup> Referred to by the Bollandists.

<sup>23</sup> St. Remigius, or Remi, was the fifteenth

bable, that those holy pilgrims sojourned, at first, in Bretagne ; for, in this French province, many localities are called after them. There is a parish, known as St. Hélen ; a parish is named St. Vran ; a parish and various other places are dedicated to St. Abraham—probably the same as Abram—the strand of St. Petran, and the grotto of the same saint, in Trezilide,<sup>25</sup> have supposed relations with these Irish visitors to France. However, the pious brothers and sisters regarded St. Gibrian, as their leader ; because he had received Holy Orders, and because he was the oldest among them. He sought for settlement the territory about Châlons-sur-Marne, and fixed his dwelling near a rivulet, called Côle,<sup>26</sup> which flows into the River Marne.<sup>27</sup> On account of St. Gibrian's great sanctity, his habitation was the chief rendezvous for his brothers and sisters. He was especially the companion of the brother, named Tressan,<sup>28</sup> who lived in a retired village, supposed to be Murigny, in the former Duchy of Rheims, and on the River Marne. A strong family attachment bound the saintly brothers and sisters to each other ; so that, mutually desirous of visiting frequently their solitary places of retreat, these were selected within measurable distances, in this part of the country. Gibrian's love for prayer and for labour was most remarkable. He was indefatigable in the exercise of all virtues ; while his abstinence from food was a means he adopted, to render his life still more spiritual. Having led a very holy state, in the district of Châlons-sur-Marne, in Champagne, Gibrian died there, and he was buried in the place of solitude he had selected for his home while upon earth. That spot was indicated, by a sort of tumulus, or mound, near the public road. A stone sarcophagus had been prepared, to enclose his body, which was then deposited in the earth. There, his memory is revered, on the 8th day of May, which was probably that of his death, or as it is said of his deposition.<sup>29</sup> A small oratory was built over his tomb, in course of time. On the anniversary of his happy departure, a great concourse of persons usually came to celebrate the occurrence, and it was converted into a religious festival. Soon after his departure, the Almighty was pleased to work great miracles,<sup>30</sup> when the name and intercession of his holy servant had been invoked, by the faithful pilgrims. These kept vigil, with prayers or hymns, the night before his anniversary feast; they also brought votive offerings ; and when the sacred offices of Mass were over, on the day itself, all the people returned with rejoicing to their several homes. However, this saint is said by some to have died at Rheims, A.D. 509 ;<sup>31</sup> but, this appears to have been supposed, because his remains were subsequently removed to that city. In the time of Otho,<sup>32</sup> King of France, the Danes and Normans brought terror and destruc-

Archbishop of Rheims, and he is regarded as the Apostle of the Franks. He died, on the 13th of January, A.D. 533 ; but, his chief feast is on the 1st of October.

<sup>24</sup> In his Chronicle.

<sup>25</sup> See Les Petits Bollandistes, "Vies des Saints," tome v., 8 Mai, p. 404.

<sup>26</sup> Its ancient name was Cosla, according to the Manuscript Codex of the Monastery of St. Remigius of Rheims.

<sup>27</sup> Formerly called Matrona or Materna. It falls into the Seine, above the city of Paris.

<sup>28</sup> See the Bollandists' and Colgan's account of him, at 7th of February.

<sup>29</sup> According to the Manuscript Codex of the Monastery of St. Remigius of Rheims.

<sup>30</sup> An account of these may be seen, from the Manuscript Codex of St. Remigius' Monastery, at Rheims, as published by the Bollandists.

<sup>31</sup> For such statement, the authority of Sigebertus and of Floratius is cited, by Father Henry Fitzsimon. See "Historia Catholica Iberniae Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 54.

<sup>32</sup> He was King of France, from 888 to 898, and he is also called Eudes. See an account of his reign, in Bossuet's "Abrégé de l'Histoire de France," liv. iii., col. 1206, 1207. Œuvres Complètes, tome x.

<sup>33</sup> This onslaught is referred to A.D. 891, in the "Chronicon Besuensis."

<sup>34</sup> Even yet, this cathedral is under St. Stephen's patronage.

tion among those Christians, living in the district about Châlons ; while they burned churches and villages, and also put many to the sword.<sup>33</sup> They set fire to the beautiful cathedral church of St. Stephen,<sup>34</sup> in the city of Châlons, and also to the little oratory of St. Gibrian ; but, as his relics were sepulchred in the earth below it, these fortunately escaped their ravages.<sup>35</sup> Afterwards, while travellers journeyed by that spot, the sweetest sounds of music were heard by them, and as if these were issuing from St. Gibrian's grave ; while, the sentinels on guard within the fortifications of Châlons reported, that they had frequently observed bright lights streaming over Côle.<sup>36</sup> Such portents caused a general popular veneration for the holy exile, whose body still lay there. Afterwards, the religious Count Haderic obtained permission, from Rôdoard,<sup>37</sup> bishop of Châlons, that he might remove the body of St. Gibrian to a place, where suitable honour might be rendered. His remains, in the latter end of the ninth century, were accordingly removed to Rheims. From Châlons, they were brought first to the village of Balbiac, where for three years, they were honourably preserved, and, afterwards, they were removed to that city, selected for their final deposition.<sup>38</sup> In those days, the removal of a saint's remains from one place to another was reluctantly submitted to by the people, among whom they had been preserved ; and, this will probably account for the secrecy observed, on that occasion, when it was resolved, to take St. Gibrian's body away by night. A boatman had been ordered to have his skiff in readiness, before the dawn of day, and near the holy man's place of sepulture on the river's side. A priest and three men, sent by the Count, were waiting the boatman's arrival ; but, notwithstanding frequent shouts to guide him near their station, the skiff appears to have got aground, on the opposite bank, nor could it be moved. The priest and his companions then devoutly prayed, that means should be furnished them, to remove the body. As if by miracle, the skiff was detached from its fastenings, and it was driven over where they waited. Next, approaching the tomb, the sacred reliques were reverently raised from the sarcophagus, placed in a new shrine, and removed to the boat. When the bones of St. Gibrian had been kept for two years, at Balbiac, Count Haderic and his pious wife Heresinde went on a visit, to the city of Rheims. That removal of St. Gibrian's remains took place, when Fulco,<sup>39</sup> or Foulques, was Archbishop over the See,<sup>40</sup> and, therefore, some time between 882<sup>41</sup> and 900,<sup>42</sup> or 901.<sup>43</sup> His noble visitors preferred a request, that the shrine of the saint might be placed, on the right side of his church, near the opening to the crypt. Their petition was granted. The reliques were reverently placed, within the basilica of St. Remigius ; while, an altar was built, in honour of the holy man,<sup>44</sup> and most beautifully ornamented, even

<sup>33</sup> For an account of their wars in this century, the reader is referred to the "Annales Vedastini," in Peritz's "Monumenta Germanica Historica Scriptorum," tomus i., pp. 516 to 531.

<sup>36</sup> According to the Manuscript Codex of the Monastery of St. Remigius, at Rheims.

<sup>37</sup> Bishop Ro-loard flourished in the ninth century. His successor Mancion was present at the consecration of Hierivcius, Archbishop of Rheims, who succeeded Fulco, when the latter died, A.D. 900.

<sup>38</sup> In his "Historia Rhemensis," written in the tenth century, the Priest Flodoardus, lib. iii., cap. ix., gives a particular account of this Translation.

<sup>39</sup> The Bollandists state, that he was at first Abbot of St. Bertin, at Sithieu, and Abbot elect of St. Vedast, at Arras, in 851.

<sup>40</sup> According to St. Giberian's Acts.

<sup>41</sup> This year was the first of his archiepiscopate, after the death of Hincmar.

<sup>42</sup> According to the Bollandists, on the 17th of June, A.D. 900, he was assassinated.

<sup>43</sup> At the instigation of Baudouin, Count of Flanders, one Winemere committed this barbarous murder, A.D. 901, according to the Petits Bollandistes, "Vies des Saints," tome vii., Juin 17. See pp. 104, 105.

<sup>44</sup> We may infer, from the account of Flodoard, that this was the gift of Count Haderic. See his "Historia Rhemensis," lib. iii., cap. ix.

with the precious metals. Here was the noble monastery church,<sup>45</sup> more ancient than the magnificent cathedral,<sup>46</sup> and dedicated to that holy bishop, who was patron of Rheims; and, over the high altar—called the Golden Altar—of this church, the body of St. Gibrian was preserved within a shrine. When the body had been brought away from Côle, a blind woman, named Erentrude, came to that place, with a candle to present, as her humble offering. Finding that Gibrian's remains had been removed from his sarcophagus, she asked why the saint had permitted it, or why he should desert the people, who had obtained such great benefits from his patronage. With earnest prayers for her recovery, she then went to the village of Matusgum, where his brother Veran was buried and greatly venerated. There, she deposited her candle on his tomb, and prostrated in tears before it, she prayed to both holy brothers for restoration of her sight. Her petition was granted, and the afflicted woman left the spot, filled with a holy joy, when she again saw the light of day.<sup>47</sup> The body of St. Gibrian was transferred to a new shrine, in the year 1114, and then, too, various miracles took place,<sup>48</sup> while a large congregation was present.<sup>49</sup> The shrine of St. Gibrian was preserved, until the period of the French Revolution; but, at present, both the shrine and its sacred deposit have completely disappeared.<sup>50</sup> At this time, a general system of robbery and plunder was organized in France: in various places, the churches were despoiled of their plate and valuables.<sup>51</sup> Not far from his ancient tomb, in the diocese of Châlons, there is a village, known as St. Gibrien.<sup>52</sup> On the Continent, the feast of St. Gibrian is commemorated, at the 8th of May, by Usuard,<sup>53</sup> as also in a Manuscript Martyrology of Rheims,<sup>54</sup> and in another Florarius Sanctorum. Besides Greven, Canisius, Saussay, Ferrarius, and Molanus, have his festival entered, for this same date. The Irish and Scotch also celebrate his memory. Thus, Thomas Dempster places him, in his "Menologium Scoticum,"<sup>55</sup> as also, Adam King,<sup>56</sup> in his Kalendar, at this

<sup>45</sup> It is remarkable for its large nave, and fine stained glass windows.

<sup>46</sup> This grand structure is attributed to the genius of an architect, Robert de Coucy, who flourished in the earlier part of the thirteenth century. For an account of it, with a fine engraved illustration, the reader is referred to Elisée Reclus' "Nouvelle Géographie Universelle," liv. ii., chap. xi., sect. v., pp. 705 to 709.

<sup>47</sup> See Flodoard's "Historia Rhemensis," lib. iii., cap. ix.

<sup>48</sup> Camerarias, in his work "De Scotorum Pietate," lib. iii., at the 8th of May, refers to a History of this translation, which was contained in three Books. Father Henschen hoped to obtain a transcript of that Tract, before printing the Acts of St. Gibrian, at this date; but, owing to wars then prevailing, and consequent interruption of commerce, he was unable to procure it. However, a promise is made, that if it came to hand, the account should be inserted, at the end of the volume, which he had been engaged in editing; and, if not, he still hoped, that it should appear, in a supplement to some future volume. See "Acta Sanctorum," tomus ii. Maii viii. De S. Gibriano Presbytero," &c. Commentarius Prævius, num. I, p. 300.

<sup>49</sup> At A.D. 1145, this matter is thus related,

by an anonymous editor of the Chronicle of Siegbert of Gembloux: "Remis in cenobio B. Remigii S. Gibrianus Scotus multis claret virtutibus, et multo populi concursu frequentatur."

<sup>50</sup> See Les Petits Bollandistes, "Vies des Saints," tome v., 8 Mai, p. 403.

<sup>51</sup> See Eyre Evans Crowe's "History of France," vol. iv., chap. xxxix., p. 520.

<sup>52</sup> His brothers and his sisters are also publicly venerated; for, in the dioceses of Rheims and of Châlons, many churches have been dedicated, under the invocation of St. Vérán of St. Hélain, of St. Trésain, and of St. Possene. See Les Petits Bollandistes, "Vies des Saints," tome v., 8 Mai, p. 403.

<sup>53</sup> It enters, "Remis depositio S. Gibriani Confessoris, in Ecclesia S. Remigii quiescentis."

<sup>54</sup> Said to have belonged to the church of St. Timothy and of St. Apollinarus. It occurs under this form: "In pago Catalaunico depositio St. Gibriani Presbyteri et Confessoris."

<sup>55</sup> At the 8th of May: "Rhemensi territorio Gibriani confessoris cum septem fratribus et duabus sororibus, qui omnes miraculis inclarerunt et vel a sede Apostolica, vel a loci Antistite elevati, Sanctisque adnumerati."—Bishop Forbes' "Kalendars of Scottish Saints," pp. 198, 199.

day. In the anonymous list, published by O'Sullevan Beare, at the 8th of May, Gibrianus is entered.<sup>57</sup> He is also noticed, by Father Stephen White.<sup>58</sup> The Irish people cannot learn too much about their European missionaries—those grand pillars of Faith and of truth—whose names stud the pages of Church history, like so many fixed landmarks of a past civilization, in which those servants of Christ have had a glorious share.

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**ARTICLE III.—REPUTED FESTIVAL OF SAINTS FRANCA, OR FRANDA, PROMPTIA AND POSSENA, IN FRANCE.** [*Fifth and Sixth Centuries.*] As already noticed, in our account of St. Gibrian at this day, his devoted sisters, Franca or Franda, Promptia and Possena, are accorded a feast, likewise, at the 8th of May, by Arthur de Monstier,<sup>1</sup> by Laherius,<sup>2</sup> and by Saussay.<sup>3</sup> The Bollandists acknowledge, however, that elsewhere they find no warrant for this festival.<sup>4</sup>

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**ARTICLE IV.—ST. COMMAN, OF TIGH-MIC-FIONNCHAIN.** In the published Martyrology of Tallagh,<sup>1</sup> we find no entry of the present saint, or of his feast. The copy of the Tallagh Martyrology, belonging to the Dublin Franciscan Convent, has a notice, however, at the eighth of the May Ides about Comman,<sup>2</sup> while his place is denominated—probably as given in the later Martyrology of Donegal. The locality, denominated Tig-mac-Fionnchain, does not appear to be known; nor do we find any corresponding nomenclature for it, among the parochial or townland etymons, on the Ordnance Survey Maps for Ireland. The Bollandists<sup>3</sup> have a feast for Communus de Teghunc Fendchain, sive de domo filii Fianthaim, but, it seems pretty certain, they have misspelled some of the letters in the original entry, drawn from the Tallagh Martyrology. The Martyrology of Donegal<sup>4</sup> registers a festival, on this day, in honour of Comman, of Tigh mic Fionn-chain.

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**ARTICLE V.—ST. ODHRAN, BISHOP.** The name of Odran, a Bishop, is entered in the published Martyrology of Tallagh,<sup>1</sup> at the 8th of May. In the Franciscan copy,<sup>2</sup> a like notification appears, at same date—the eighth of the May Ides. The Bollandists<sup>3</sup> enter Odranus Episcopus, quoting the foregoing Martyrology. Where he exercised the episcopal office does not seem to be known, nor the time when he flourished. St. Odrian, Bishop, and Tutelar saint of Waterford, was revered, at the 8th of May, according to the

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<sup>56</sup> Thus: “S. Gibriane Confess. Scotsman under King Conrannus.”—*Ibid.*, p. 152.

<sup>57</sup> See “Historie Catholice Hibernie Compendium,” tomus i., lib. iv., cap. xi., p. 50.

<sup>58</sup> See “Apologia pro Hibernia,” cap. iv., p. 41.

**ARTICLE III.—<sup>1</sup>** In “Gynœcum Sacrum.”

<sup>2</sup> In “Menologium Virginum.”

<sup>3</sup> In “Martyrologium Gallicanum.”

<sup>4</sup> See “Acta Sanctorum,” tomus ii., Maii viii. Among the pretermitted saints, p. 284.

**ARTICLE IV.—<sup>1</sup>** Edited by Rev. Dr. Kelly, at p. xxiii.

<sup>2</sup> In the Franciscan copy, *Comman* τις

mac ḡin̄chon. The writer has a great doubt, if the first n in the latter patronymic should not be rather o or o; but, he has set it down, to correspond with the entry, in the Martyrology of Donegal.

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Maii viii. Among the pretermitted saints, p. 284.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 122, 123.

**ARTICLE V.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> The entry is *Odran Ep.*

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Maii viii. Among the pretermitted saints, p. 284.

Rev. Alban Butler's Lives of the Saints,<sup>4</sup> and the Circle of the Seasons;<sup>5</sup> but, here, the present saint seems to have been confounded with St. Otteran, Bishop and Confessor, whose feast is rather referable to the 27th of October.<sup>6</sup> There was a holy well, called Tobar-Odran, near the churchyard of Kilkeeran,<sup>7</sup> in the parish of Castlejordan,<sup>8</sup> and Deanery of Mullingar.<sup>9</sup> It lies within the barony of Upper Moyfenrath. An aged ash tree spreads its branches over the ancient altar-site.<sup>10</sup> But, whether the well and former church had been dedicated to the present saint, or to some one of the other eight Odrans, mentioned in our calendars, does not appear to be readily ascertainable. A festival in honour of Odhran—without any other title—was celebrated on this day, according to the Martyrology of Donegal.<sup>11</sup> The Very Rev. Laurence F. Renahan, D.D., and former President of St. Patrick's College, Maynooth, most certainly fell into an error, when he states, that the Martyrologies of Tallagh and of Donegal mention a St. Odran, Bishop, whose feast was kept, on the 8th of July.<sup>12</sup> He probably meant the 8th of May.

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ARTICLE VI.—FEAST OF ST. INDRACT, WITH HIS SISTER, ST. DOMINICA, AND HIS COMPANIONS, WHO WERE MARTYRS. [Seventh or Eighth Century.] In the Martyrology of Salisbury, the festival of these saints has been placed, at the 8th of May. This account is further sustained, by the authority of the Tallagh and Altempesian Martyrologies,<sup>1</sup> as the Bollandists remark, at the same date.<sup>2</sup> Already have we given their Acts, at the 5th of February;<sup>3</sup> which seems to be recognised, as the chief day for their commemoration.<sup>4</sup> At the 8th of May, Richard Whitford<sup>5</sup> places the Festival of St. Indract, a King of Ireland, who abdicated his kingdom, and who is said to have set out with his sister St. Dominica, and with various other companions, who all suffered martyrdom.<sup>6</sup>

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ARTICLE VII.—ST. BRENNAN. Veneration was given on this day to Brenann, as we find mentioned, in the Martyrology of Donegal.<sup>1</sup> Who he was, and where or when he lived, have not transpired.

<sup>4</sup> See vol. v., May viii.

<sup>5</sup> See p. 129.

<sup>6</sup> See notices of him, at that date.

<sup>7</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Meath," sheet 46.

<sup>8</sup> The larger portion of this parish is within the Baronies of Coolestown and Warrenstown, and this is described, on the "Ordnance Survey Townland Maps for the King's County," sheets 3, 4, 10, 11, 19; while the other part, within the Barony of Upper Moyfenrath is to be seen, on the "Ordnance Survey Townland Maps for the County of Meath," sheets 46, 52.

<sup>9</sup> This parish, situated within the baronies of Fartullagh, Moyashel and Magheraderon, is described on the "Ordnance Survey Townland Maps for the County of Westmeath," sheets 12, 18, 19, 25, 26, 27. The town and townland are on sheet 19.

<sup>10</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., p. 396.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 122, 123.

<sup>12</sup> Dr. Renahan adds: "However, he is so unknown to other authorities, and his history is so unknown even to these, that I think they mistook his rank and feast together."—Letter, dated Maynooth College, Feast of St. Otteran, 1845; addressed to Mrs. Keshan, Lady Superiorress of the Presentation Convent, Waterford.

ARTICLE VI.—<sup>1</sup> These have "SS. Indractus, Dominica et Socii, Martyres, in Anglia."

<sup>2</sup> See "Acta Sanctorum," tomus ii., Maii viii. Among the pretermitted saints, p. 284.

<sup>3</sup> See vol. ii. of this work, Art. ii.

<sup>4</sup> See also Colgan's "Acta Sanctorum Hiberniae," v. Februarii, Vita S. Indracti et S. Dominicae Virginis ac Sociorum Martyrum, pp. 253 to 255.

<sup>5</sup> In the Martyrology of Salisbury.

<sup>6</sup> See the Bollandists' "Acta Sanctorum," tomus i., Februarii v. De Sanctis Martyri-

**ARTICLE VIII.—ST. BARRION, BISHOP OF CILL-BAIRRINN.** This holy man, although having been honoured with episcopal dignity, seems to have simply received a local celebrity, for we only find his name, place and festival set down, by one<sup>1</sup> of our modern authorities. He is called St. Barrion, of Cill-Bairrinn,<sup>2</sup> said to have been in the county of Donegal. Duard Mac Firbis enters his feast, under the head of Cill Barrinn. To the north of Es Ruadh,<sup>3</sup> he has Bairrion, bishop.<sup>4</sup> The parish of Kilbarron, is in the former district, known as Tirhugh, from which the modern barony has been named, while its position is along the western coast of Donegal, and there bounded by the Atlantic Ocean.

**ARTICLE IX.—REPUTED FESTIVAL OF A ST. BENIGNUS.** In the “Menologium Scoticum” of Camerarius, there is a festival, at the 8th of May, for Benignus, who is characterised as a saint, and about whom there is mention made, in the Acts of St. Livinus.<sup>1</sup> The Bollandists<sup>2</sup> have a similar reference, at the present date.

**ARTICLE X.—FESTIVAL OF SAINTS VICTOR AND MAXIMUS.** In the Feilire<sup>1</sup> of St. Ængus, and at the 8th of May, the festival for Saints Victor and Maximus is found recorded. The Scholiast observes on this passage, that their martyrdom took place in Milan.<sup>2</sup> However, this place, assigned for their crown, only had reference to Victor, who is said to have been of Moorish extraction.<sup>3</sup> St. Maximus seems to have been one among an illustrious company of Martyrs,<sup>4</sup> who laid down their lives for the Faith of Christ, in Byzantium, now Constantinople. Their Acts, written in the Greek language, have been preserved, and these have been translated into Latin, by the Bollandists.<sup>5</sup>

bus Indracto, Dominica et IX. Sociis Glas-  
tonie in Anglia. Commentarius Previus,  
sect. ii., num. 6, p. 689.

**ARTICLE VII.—**<sup>1</sup> Edited by Rev. Drs. Todd and Reeves, pp. 122, 123.

**ARTICLE VIII.—**<sup>1</sup> Duard Mac Firbis.

<sup>2</sup> Kilbarron, county of Donegal. William M. Hennessy's note.

<sup>3</sup> Now Assaroe waterfall, near Bally-  
shannon.

<sup>4</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. Series, vol. i., part i., pp. 94, 95.

**ARTICLE IX.—**<sup>4</sup> See his Life, at the 12th of November.

<sup>5</sup> See “Acta Sanctorum,” tomus ii., Maii viii. Among the pretermitted saints, p. 285.

**ARTICLE X.—**<sup>1</sup> The following entry is from the “Leabhar Breac” copy:—

Victor agus Maxim  
um Corp<sup>t</sup> cot spuncpet  
dpprec<sup>p</sup> ps porcappat  
inapul foscunpet.

It is thus Englished by Dr. Whitley Stokes: “Victor and Maximus, for Christ they gave themselves: for affection towards the king

whom they loved they bathed in their blood.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxix.

<sup>2</sup> Thus: “VICTOR agus Maxim .i. in  
med [i] olano pasi sunt.”—ibid., p.  
lxxxiiv.

<sup>3</sup> See the Bollandists’ “Acta Sanctorum,”  
tomus ii., Maii viii. De S. Victore Mauro  
Martyre Mediolani, pp. 286 to 290.

<sup>4</sup> At Die Octava Maii, an account of their Passion will be found, under the following enumeration and heading:—“De Sanctis  
Martyribus Agathio Milite, Maximo Presby-  
tero, Anthe Diacono, Arestino, Marino,  
Tampo, Stercita, Rogata, Victoria, Florida.  
Item Florida, Lucio, Donata, Victore, Fa-  
via, Joanne, Nina, Casto, Gaio, Furio,  
Max no Item Victore, Julia, Felice, Mar-  
ciatio, Famosa, Honestia, Nigro, Baptizio,  
Rustico, Proceso, Secunda, Milito, Felicia,  
Maxima, Dativa, Tuniano, Eutizio, Secun-  
dola, Datica, Gundino, Tertulo, Calestino,  
Faustino, Cenerio, Baracho, Siddino, Item  
Nina, Tito, Mittuno, Sirico, Rogato, Bac-  
cino, Gaddero, Bereuso, Donata, Spico, Ro-  
gato, Saturnina, Gaudiosa, Vitale, Cecilia,  
Januaria, Galla, Senero, Rogata, Matrona,

ARTICLE XI.—SUPPOSED FEAST OF ST. ODRANUS, CHARIOTEER OF ST. PATRICK, AND MARTYR. [*Fifth Century.*] The Bollandists have a notice of Odranus, likewise, while he is supposed to have been that charioteer of St. Patrick,<sup>1</sup> who sacrificed his own life, to save that of his master,<sup>2</sup> and whose Acts have been already set down, at the 19th of February.<sup>3</sup>

ARTICLE XII.—REPUTED FEAST OF ST. CATALDUS, BISHOP OF TARENTUM, ITALY. This holy bishop—an Irish saint—is thought to have departed life, on the 8th of May, as recorded in various Festilogies.<sup>1</sup> He is venerated, at Tarentum in Italy. It is pretended, by Thomas Dempster,<sup>2</sup> that he came from Iona, in Scotland.<sup>3</sup> At the 8th of May, Cataldus, Epis. is found in Father Henry Fitz-simon's List of Irish Saints.<sup>4</sup> This is regarded as his Natalis.<sup>5</sup> However, the Roman Martyrology has his chief festival, at the 10th of May, when the finding and translation of his body took place.

ARTICLE XIII.—ST. FIACRIUS, OF IONA, SCOTLAND. A St. Fiacrius is set down, in the anonymous Catalogue of Irish Saints, at the 8th of May.<sup>1</sup> He, no doubt, is that Fiacer, Con., of Henry Fitzsimon's list. At the same date, on the authority of Surius, he is classed among our Irish Saints.<sup>2</sup> Colgan enters him as a sainted abbot of Iona.<sup>3</sup> However, this Fiacrius does not appear, in Rev. Dr. Reeves' list of Abbots there; but, he has the departure of a Fiachra Ua h Artagain, Aircinnech of Iae, at A.D. 978,<sup>4</sup> while Mugron presided over that community, in quality of Abbot.<sup>5</sup>

### Ninth Day of May.

ARTICLE I.—ST. SANCTAN, BISHOP OF CILL-DA-LES, AND OF KILNA-SANTAN, COUNTY OF DUBLIN.

[SIXTH CENTURY.]

THE great gift of ruling justly and religiously is to be brought from the depths of a conscience, which God inspires, and not from the frigid lessons of mere philosophy. Such appears to have been the foundation on

Augustina. Item Satunino, Rufo, Victore, Faustino, Cithino, Zadero, Antiquo. Item Nina, Saturo, Nicoma, Byzantii, Nunc Constantinopoli.”—*Ibid.*, pp. 291 to 299.

<sup>5</sup> See “Acta Sanctorum,” tomus ii., Maii vii. De Sanctis Martyribus Agatho Miliite, Maximo Presbytero, &c., pp. 291 to 299.

ARTICLE XI.—<sup>1</sup> See his Life, in vol. iii. of this work, at the seventeenth day of March, Art. i., chap. xxi.

<sup>2</sup> See Colgan's “Trias Thaumaturga,” Quarta Vita S. Patricii, p. 50.

<sup>3</sup> See vol. ii. of this work, Art. i.

ARTICLE XII.—<sup>1</sup> See the Bollandists’ “Acta Sanctorum,” tomus ii., Maii viii. Among the pretermitted saints, p. 284.

<sup>2</sup> In his “Menologium Scoticum.”

<sup>3</sup> The following is his notice, at the 8th of May: “Tarenti Cataldi episcopi, Apostolici

viri, depositio, qui Iona Scotorum Insula oriundus, eo profectus. Gh.”—Bishop Forbes' “Kalandars of Scottish Saints,” p. 199.

<sup>4</sup> See O'Sullevan Beare's “Historie Catholicae Iberniæ Compendium,” tomus i., lib. iv., cap. xi., xii., pp. 59, 53.

<sup>5</sup> See Ughelli's “Italia Sacra,” tomus ix. Tarentina Metropolis, col. 121.

ARTICLE XIII.—<sup>1</sup> See O'Sullevan Beare's “Historie Catholicae Iberniæ Compendium,” tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> See *ibid.*, cap. xii., p. 54.

<sup>3</sup> See “Trias Thaumaturga,” Quinta Appendix ad Acta S. Columbae, cap. iii., sect. v., p. 502.

<sup>4</sup> See Adamnan's “Life of St. Columba.” Additional Notes O, p. 395.

<sup>5</sup> He ruled from 964 to 980. See *ibid.*, pp. 394, 395.

which rested the motives, aims, and practice, of this holy servant of God, in reference to his own sanctification, and to the spiritual welfare of those he had in charge. Regarding the biographical particulars of this early saint, there is a considerable amount of obscurity. By some writers, he is supposed to be the same as St. Sannan, the reputed brother of our great Apostle, St. Patrick.<sup>1</sup> This identification, however, seems inadmissible; especially, if we acknowledge his father Samuel to have been a king of Britain, and his mother to have been Drecchura, daughter to Muredach Munderg, King of Ultonia.<sup>2</sup> It is certain, that Bishop Sanctain flourished, at an early period, since his feast is set down, and with a special reference to his celebrity, in the Feilire of St. Aengus,<sup>3</sup> at this day. The commentator on this Feilire<sup>4</sup> states, that he was of Kill-da-leis;<sup>5</sup> and, he quotes the authority of Aengus for such assertion. This place appears to be unknown, or it has not yet been properly identified. To Sanctain also belonged Druimhaighille, in Tradraighe,<sup>6</sup> as we are informed. Drumlaighille<sup>7</sup> is identified with Drum-lille,<sup>8</sup> in the deanery of Tradery, and barony of Bunratty, in Clare County. According to an opinion,<sup>9</sup> Cill-da-lias may represent Cildalaish, *i.e.*, the Church of Dalaise, or Molaise, now Killalish,<sup>10</sup> in the parish of Kilanelagh, and barony of Upper Talbotstown, in the county of Wicklow. There is another place called Killaliss,<sup>11</sup> in the parish of Knockbride,<sup>12</sup> and barony of Clankee, in the county of Cavan. According to another conjecture,<sup>13</sup> Drumlaighille is perhaps identical with Tigh Laigille, in the south-east of Ossory; for, Tradraighe may have been written, by an oversight, for Osraighe;<sup>14</sup> however, the latter seems to us as a mistake, not likely to have occurred. In addition to the notice of this saint, at the 9th of May, in the Feilire of St. Aengus, the simple entry Sanctan of Cill-da-les, is found in the published Martyrology of Tallagh,<sup>15</sup> at that same date. In the Franciscan copy, it seems to read somewhat differently.<sup>16</sup> It is a difficult matter to determine the site

ARTICLE 1.—<sup>1</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i., chap. iii.

<sup>2</sup> See Colgan's "Trias Thaumaturga." Prima Vita S. Patricii, n. 13, p. 8.

<sup>3</sup> In the "Leabhar Breac" copy, we find the following stanza:—

φαίλλργον μοη μιχιλ  
δονβικ βαεζ προμχα  
εριψ ειπιλ καμ εαπτα  
ερεοп Sanctan рочла.

It is thus translated, by Dr. Whitley Stokes:—"Michael's great manifestation to the world, it was a proven story. The passion of Cyril, fair, beloved. Famous bishop Sanctain."—On the Calendar of Oengus, p. lxxix. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i.

<sup>4</sup> In "Leabhar Breac" copy.

<sup>5</sup> "Colitur S. Sanctanus Episcopus generi Britannus die 9<sup>th</sup> Maii in Ecclesia de Killdalies in Langenia."—Colgan's "Trias Thaumaturga," n. 13, p. 8.

<sup>6</sup> The text of the Irish gloss is as follows, with its English translation:—"A. o. Chull  
na leir do, ut aengus uicit et nescio ubi  
epe cell na leir agus ut leir Uppum  
langille i Tigrayse."

"i.e., he was of Kill-da-leis, as Aengus

says: and, I know not where Kill-da-leis is: and to him belongs Druimhaighille, in Tradraighe."

<sup>7</sup> See the "Book of Obits, and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," Introduction, p. lx., n. (i).

<sup>8</sup> This is said to be the Druim Leaghine, which is mentioned, in the "Annals of the Four Masters," vol. ii., n. (t), p. 669. Dr. O'Donovan's edition.

<sup>9</sup> Of Rev. John Francis Shearman.

<sup>10</sup> It is divided into Upper and Lower Killalish. It is shown, on the "Ordnance Survey Townland Maps for the County of Wicklow," sheets 27, 32.

<sup>11</sup> See "Ordnance Survey Townland Maps for the County of Cavan," sheet 23.

<sup>12</sup> This is described, *ibid.*, on sheets 22, 23, 27, 28, 33.

<sup>13</sup> Of the Rev. John Francis Shearman.

<sup>14</sup> See "Loca Patriciana," No. x., pp. 92, 93. "Journal of the Royal Historical and Archaeological Association of Ireland," vol. iv., Fourth Series, July, 1876. No. 27.

<sup>15</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>16</sup> So far as the writer can decipher the Irish text, it appears to be Sanctan i Cill, and over the line in smaller characters, Cennomach i. na leir.

of Cill-da-leis; but, a conjecture has been offered, that as Colgan fixes its site in Leinster, it may be no other than the Church of Kildellig,<sup>17</sup> in the barony of Upper Ossory, or Clarmallagh, Queen's County. The Bollandists<sup>18</sup> notice him, likewise, at this day, and quoting the Martyrology of Tallagh, as Sanctanus de Kill-da-leas. It has been very generally allowed, that St. Sanctan was a native of Britain. It is stated, moreover, that he was a son of Samuel Chendisel, or "the low-headed," who was a king of Britain, while his mother was Dectir, or Dechter, a daughter of Muiredach Muinderg,<sup>19</sup> (red-necked), King of Ulster.<sup>20</sup> His uterine brother was St. Madoc,<sup>21</sup> or Matoc, the pilgrim, who has a festival, at the 25th of April.<sup>22</sup> The latter, however, is related to have been son to Canton, a King of Wales or West Britain, which gives reason to suspect, that these brothers were sons to different fathers, and that their mother had been twice married. According to a statement made,<sup>23</sup> the father of these saints, is thought to have been Selyf,<sup>24</sup> Regulus of Cornuall,<sup>25</sup> in Armorica, who first married Gwen,<sup>26</sup> and secondly, Dechter, the mother of the saints already mentioned, and thirdly, he married Haurilla.<sup>27</sup> Selyf is said to have been the son of Geraint,<sup>28</sup> son to Erybyn,<sup>29</sup> son of Cystennen Llydaw or Vendegaid,<sup>30</sup> son to Salomon or Salann,<sup>31</sup> son of Urbain or Yrb,<sup>32</sup> son to

<sup>17</sup> "In the Manuscript Visitation Book of Dr. James Phelan, appointed Bishop of Ossory in 1669, is preserved a list of the Patrons of the Churches of the Diocese, and in the deanery of Aghavoe we meet with this parish church of Kildellyg, and its patron is marked 'Sanctus Eranus seu Senanus, Abbas.' This can be no other than our St. Sannan, or Sanctain."—"Irish Ecclesiastical Record," First Series, vol. iv., April, 1868, pp. 318, 319.

<sup>18</sup> See "Acta Sanctorum," tomus ii., Maii ix. Among the pretermitted saints, p. 358.

<sup>19</sup> He is said to have flourished A.D. 479.

<sup>20</sup> A gloss on the Feilire of Aengus, contained in the "Leabhar Breac," gives such a statement, and it is quoted from a prophecy, in the following lines:—

Eppue Sanctam iñ mo chean  
mac Samuel Chendisel  
Dectir a matair cen meirg  
ingen Muiredach Muinderg.

" Bishop Sanctain is my beloved,  
The son of Samuel Chendisel,  
Dectir was his mother with stain,  
The daughter of Muiredach Muinderg."

It must be observed, here, that Dr. Whitley Stokes' translation differs from the foregoing.

<sup>21</sup> His original name was Doc, or Docus, which in the Irish and Welsh assumed the form of Cadoc, Moðadoc, and phonetically Madoc. Matoc, Matauc, Madowg and Madog are merely different renderings of the same name. See Zeuss' "Grammatica Celtica," p. 15.

<sup>22</sup> See vol. iv. of this work, at that date, Art. iii.

<sup>23</sup> By Rev. John Francis Shearman, in

his "Genealogy of some Cambrian and Armorican Saints connected with Ireland in the Fifth and Sixth Centuries," Table No. 9. "Journal of the Kilkenny Historical and Archaeological Association of Ireland," vol. iii., part ii., Fourth Series, 1875. "Loca Patriciana," No. viii., p. 381.

<sup>24</sup> It is asked, if he be identical with Samuel Cendissel of the Donegal Martyrology?

<sup>25</sup> This province always had its particular Counts, from Theodoric to Hoel, father of Alan Cagnart, and those Counts became masters of all Bretagne, in the tenth century. See Dom Gui Alexis Lobineau's "Histoire de Bretagne, Composée sue les Titres et les Auteurs origineaux," tome i., liv. i., sect. c., p. 27. A Paris, 1707, fol.

<sup>26</sup> By this marriage, he is said to have been father to St. Cybi or Cubius of Caer Gybi, or Holyhead, in Wales. He is venerated at November 6th. See Ussher's Works, vol. v., pp. 110, 340. It has been stated, also, that she was probably his second wife.

<sup>27</sup> She was daughter to Hoel, first King of Armorica.

<sup>28</sup> He was Regulus of Dynviant in Armorica, and he came over to assist King Arthur against the Saxons. By these, he was slain, at Longborth, A.D. 530. See "Myravian Archæology," vol. ii., p. 68.

<sup>29</sup> He was Regulus of Dynviant, or Domonia, in Armorica. See Rev. Dr. James Henthorn Todd and Hon. Algernon Herbert's edition of *Leabhar Breathneach Ænnri Þu*, or The Irish Version of the Historia Britonum of Nennius, p. c.

<sup>30</sup> Called also the Blessed. He was Regulus of Gorniu or Cornuaille, in the diocese of Quimper, in Armorica. He came to aid the Britons, against the Picts and

Cynan, or Conan Meriadawg,<sup>33</sup> who was grandson to Caradawg ap Bran Venedigaid ap Llyr Llediath.<sup>34</sup> During the time of St. Sanctan, Britain had to suffer from the ravages of war, and from her new invaders the Angli and Saxons. Everywhere, except in Wales and Cornwall, Saxon paganism had trampled down the British Church.<sup>35</sup> Idol temples had sprung up, with their unhallowed rites and sacrifices. Even, in the strongholds of British power, the tide of invasion, without severe struggles, could not be stemmed back, or the ministrations of religion be kept alive.<sup>36</sup> To such circumstances, perhaps, may largely be attributed the influx of many Britons, who landed and settled, on the eastern coasts of our own country. The Saxons fell upon the British provinces, wasting them in a terrible manner; towns and fortifications were demolished; churches and houses were burned; horrible cruelties were exercised in all places; while, great numbers of the Christians, clergy, and people, were put to the sword.<sup>37</sup> Both the holy brothers already named left Britain, and emigrated to Ireland. According to tradition, Matoc preceded his brother Sanctan, in the date for arrival. Sanctan remained some time, at the school of Cluain Iraird, now Clonard, in Meath, where, we may expect, he made great progress in learning. Afterwards, he set out to join the community of his brother, Matoc, then settled in Inis-Matoc. This place has been identified with Inis-Maedhoc, or Inis-Mogue, an Island in Templeport Lake, county of Leitrim.<sup>38</sup> Other accounts have it, that Inis-Matoc may be identified with Inis-Fail.<sup>39</sup> St. Sanctain is said to have spent most of his time in Ireland, but we know not how long he remained with his brother Matoc. It is thought by some,<sup>40</sup> that the present St. Santan, or Sanctain, selected a place for his retreat, situated in the wild and picturesque valley of Glenasmole, under the Dublin Mountains. From him, it went by the name of Cill Easpug Sanctan.<sup>41</sup> Whether Cill-da-les is identical with that denomination,

Irish, in 432. He was elected Pendragon of Britain, but, he was slain by the Picts, in 442.

<sup>31</sup> He was King of Armorica, from A.D. 410 to 421, but, he was slain by his uncle Grallion, Count of Vannes, who usurped the throne. He was married to a daughter of the Patrician Flavius.

<sup>32</sup> Count of Nantes.

<sup>33</sup> He was Regulus of Meriodawg, in North Britain. He went with an army to aid Maxen Wledig, the husband of Elen his cousin, against Gratian, the Roman Emperor, circa 383. He got possessions in Armorica, where he died, circa 410. See "Myrian Archaeology," vol. ii., p. 60.

<sup>34</sup> See Rees' "Lives of the Cambro-British Saints," p. 89. &c.

<sup>35</sup> Ruiburn asserts, that the Cornish people submitted to the humiliation of paying tribute to the Saxons, in the time of Cerdic, in order that they might be allowed to observe their religious rites without molestation.

<sup>36</sup> "Cerdicum saepius cum Arthuro conflixisse, pertasum Arthurum cum Cerdico deinceps prælia inire sedes cum illo pepiisse, et concessisse Cerdicum Cornubiensem ut sub anno tributo ritum Christianæ religiosus observarent,"—*"Chronicon," lib. ii., cap. i.*—Ussher, "De Primordiis," cap. xiii.

<sup>37</sup> See John Burton's "Monasticon Eboracense;" and the Ecclesiastical History of Yorkshire," &c., Book i., p. 8, York, 1758, fol.

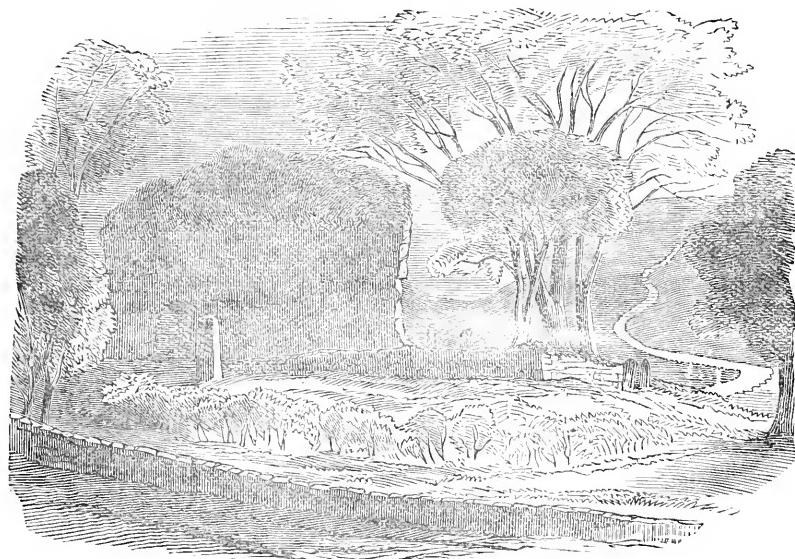
<sup>38</sup> See "Proceedings of the Royal Irish Academy," vol. vi. Dr. Graves' Paper on the Ogham Notes in the St. Gall MS. of Priscian, 2, read on Monday, April 9th, 1855, p. 211. In that "Codex Priscianus" of St. Gall in Switzerland, at p. 194, there is the marginal gloss:—"Do imp. Maedhoc dñm a. Meippe agup Chonpbhe, of Inismadoc we are, that is myself and Cairpre." If this identification be correct, it seems probable enough, that St. Matoc's name must be substituted for St. Maidoc's name of Ferns, who traditionally passed his earlier days on the Island of Templeport Lake.

<sup>39</sup> St. Mo-chatoe, a disciple of St. Patrick and of St. Fiecc, choose Inis-Fail for his monastery; and, perhaps from the founder, it was afterwards called Inis-Madoc. See "Irish Ecclesiastical Record," vol. iv., April, 1868. Hymn of St. Sanctan, pp. 321, 322, and n. 2, *fid.*

<sup>40</sup> Others suppose, that St. Santan of Kilnasantan was more properly commemorated, at the 17th of September.

<sup>41</sup> See Dr. O'Donovan's "Annals of the Four Masters," record of the Obit of Caen-chomraic, abbot of Cill Easpug Sanctan, at A.D. 952, vol. ii., pp. 608, 609.

or otherwise, has not been very clearly demonstrated. In mediaeval times, that place among the Dublin Mountains acquired the name of Temple-Sanctan;<sup>42</sup> and, it also bore the designation of Kill Sanctan, Kilmesantan,<sup>43</sup> or Kilmasanctan. In our own day, it still retains the correct rendering Kilnasantan.<sup>44</sup> It lies within the ancient territory of Hy Dunchada. Here, a religious community appears to have flourished, at least to the middle of the tenth century.<sup>45</sup> That church is alluded to, by Archbishop Alan,<sup>46</sup> where he gives a copy of the "Concessio," in the 20th year of Henry II., A.D. 1173, and another, at A.D. 1193; as also, in the Bull of Innocent III.<sup>47</sup> Killnasantan



Kilnasantan Old Church, County of Dublin.

is situated in the barony of Rathdown, and county of Dublin. Interments here are on the south and west of the present ruined church,<sup>48</sup> with some few graves visible at the east side. The old church of Killnasantan is now almost completely destroyed, only a fragment of the south side wall remaining.<sup>49</sup> There is a ruined window, with an interior splay in this wall.<sup>50</sup> The founda-

<sup>42</sup> In 1547, in the Taxation of the Diocese of Dublin, it is called Temple Sauntan,

<sup>43</sup> In the Register "Crede mihi," written in the thirteenth century, it is so called. See William Monek Ma-on's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick," Appendix, p. lxvi.

<sup>44</sup> This historic name, however, is not given on the Irish Ordnance Survey Townland Maps.

<sup>45</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 668, 669, and n. (t).

<sup>46</sup> See "Repertorium Viride," fol. 20, a.

<sup>47</sup> These charters mention the churches be-

longing to the See of Glendalach, and in which Cill-ma-Santain is named.

<sup>48</sup> There, too, were to be seen the remains of a huge massive granite block, hollowed in the centre, to serve probably the purpose of a holy water font. It lies upturned in the cemetery, and formerly it must have belonged to the old church. It is about 12 inches, in depth; and, about 3 feet, 4 inches, in diameter. The hollow is of a horse-shoe shape.

<sup>49</sup> Visited and measurement taken by the author in May, 1873.

<sup>50</sup> The accompanying illustration, drawn on the spot, by the writer, in May, 1873,

tions of a nave, levelled with the ground, measure 43 feet in length, interiorly, and 16 feet in width. The walls run about 3 feet in thickness. The cemetery around is well enclosed with a wall, and a hedge is on an elevated yet sloping knoll, some little distance from and high over the right bank of the Dodder River, about a mile or two miles below its source. The scenery around is truly magnificent, while the church itself nestled under the higher slopes of the Dublin Mountains. Near it is the locality of Boher-na-Breena, which is Anglicized, "the road of the Britons."<sup>51</sup> Here, St. Sanctan probably founded a community; and, perhaps, many of the religious brethren were Britons, living under his rule. Moreover, St. Sanctan composed a celebrated hymn,<sup>52</sup> in the Irish language. Copies of this are yet preserved, in the "Liber Hymnorum," belonging to the Franciscan Convent, Dublin, and in another Codex, bearing the same title, among the Manuscripts of Trinity College, Dublin.<sup>53</sup> An introduction to this hymn, as found in the Franciscan copy, states, that it had been composed, on his way from Cluain-Irard, to Inis-Matoc. It is also remarked, that before this time, Sanctan was completely ignorant of the Scottish language; but, that he miraculously obtained the gift of Irish metrical composition. Yet, the time when he composed that hymn is uncertain. The cause assigned for composition of this poem was, that he might be preserved from his enemies, and that his brother might admit him among his religious in the island. The Irish of this hymn, with an original translation into English, has been published, in the First Series of the "Irish Ecclesiastical Record."<sup>54</sup> It breathes a fine devotional spirit throughout, and it contains a pious invocation, to the three persons of the Most Adorable Trinity.

has been transferred to the wood, by William F. Wakeman, and it has been engraved, by Mrs. Millard.

<sup>51</sup> Boher-na-Breena is an old historic locality, and its etymon has been otherwise derived. Here, from the earliest times was one of those houses of hospitality, maintained at the public cost. Legislation regarding them may be seen in the old Breton laws. These hospices were erected on the principal roads of this country, for the reception and entertainment of travellers. In this same hospice, in the first century of the Christian era, was slain the Monarch of Ireland, Conaire-mor, by the sons of Dondesa, whom he had for their crimes banished into Britain. After spending some years in acts of piracy, they returned to Ireland, in company with Aencel Caech, the son of a British regulus, and who was a free-lance like themselves. Landing at Turvey, in Fingal, they marched to Tara, and there, not finding the king, they followed him to his retreat at Boher-na-Breena. The marauders avenged themselves, by the violent death of the monarch, and the total destruction of the Brúghean, or palace; and thence, it is said, the place takes its name, *i.e.*, the Road of the Palace, or Hospice.

<sup>52</sup> This hymn is published in the "Goidliche," edited by Dr. Whitley Stokes, and in the "Irish Ecclesiastical Record," vol. iv., pp. 322 to 325.

<sup>53</sup> In that preserved, among the Trinity College Manuscripts, Dublin, it is classed, E. 4, 2, No. 21.

<sup>54</sup> See vol. iv., April, 1868, pp. 317 to 325.

<sup>55</sup> The following is the text of this hymn, with an English translation, and notes:—

Ereop Sanctan roclai' fputhrib<sup>b</sup>  
miltu angell clothglaen gel  
podoera mo copp pop talmain  
ponceba<sup>a</sup> manmain pop niem.  
Rombith oport leat a maire  
nob tricacipe juinne oin  
ap guim ap guaraet ap gabud  
a Christ cop donaour<sup>c</sup> dun.  
Ateoch in pi poep futhain  
oengimer<sup>d</sup> de tioip fechim  
rommain ap gabellib geraib  
mac jo genair imbethil.

"Bishop Sanctan, illustrious among the ancients,

Angel-soldier of pure, bright fame;  
My body is enslaved on Earth,  
May he receive my soul in Heaven.

"Offer a prayer for me, O Mary!  
May the mercy of the mystery be unto us;  
Against wounding, against danger,  
against suffering,  
O Christ! afford us thy protection.

"I implore the noble, everlasting King;  
May the Only-Begotten of God plead for us;  
Against sharp torments may  
The Son who was born in Bethlehem defend me."

In the St. Isidore Manuscript, "Liber Hymnorum," after this hymn follows a short poem, in the Irish language, in honour of Bishop Sanctain, and it is couched in three stanzas.<sup>55</sup> These are also preserved, in the "Liber Hymnorum,"<sup>56</sup> which belongs to Trinity College, Dublin; and, this contains some verbal different readings from the former. While the hymn of St. Sanctan has been published in the "Goidilica";<sup>57</sup> the hymn in praise of Bishop Sanctain has been omitted,<sup>58</sup> although preserved in the "Liber Hymnorum," belonging to Trinity College. It has been stated, that an Irish Abbot, named St. Sennen, accompanied St. Burianna into Cornwall, where in the fifth and sixth centuries many holy Irishmen and women were engaged, in propagating the faith, while leading religious lives.<sup>59</sup> There is in Cornwall a small port town and parish, named from St. Sennen; and, tradition says, that this saint went thither from Ireland. Having died there in his hermitage, a church was believed to have been erected over his remains. In his Life of St. Wenefreda, John Capgrave states, that this holy virgin was interred there and near St. Sennen. According to one opinion,<sup>60</sup> it is not improbable, that the present saint was identical with the Cornwall St. Sennen. To us, however, it would seem more likely, that Sanctain passed his latter days in Ireland. He flourished, during the sixth century; but, no record appears to have been preserved, to determine the date for his death. St. Sanctain's well is still extant, at Glenasmole; but, by a very curious misconception of a name, derived from the original founder, Killnasantan has been converted into Kill-St.-Anne. Thus, the memory of the ancient Cambrian Saint has been displaced, within the present century; although, it seems to have remained for ages previous, in popular veneration. The ancient patron has been now forgotten, since, by a facile adaptation of sound, Sanctain has been converted into St. Anne. During late years, a beautiful Catholic Gothic Church has been erected in the neighbourhood; and, under the prevailing error, it has been dedicated to St. Anne;<sup>61</sup> although, as being near the ancient site, it is obvious, that it should have been dedicated to the patron St. Sanctain. A well-informed writer<sup>62</sup> has observed, that there is unfortunately, now-a-days, an unhappy tendency, to pass over the old historic landmarks, regarding the veneration of our old Irish saints. To cultivate an acquaintance with their lives, and with the history of the times in which they flourished, should be the best means to keep alive a wholesome spirit of nationality and of faith, the preservation of which, under the most adverse circumstances, is the chief glory of our native land. Another church, connected with St. Sanctan, was Cill-Sanctan, near Coleraine, in Antrim, and now called Mount

1. The MS. has *rca* with the double sign of contraction: hence we have supposed it to stand for *rco&laacute;*, which is the characteristic epithet applied to our saint by *Aengus*.  
 2. *r̄wthib*, abl. pl. of *r̄wthib*. The Milan Psalter has *mna r̄wthe* as the gloss of *veterum*.  
 3. *r̄onceba*—*po-n-ceba*, the *n* being the infixed personal pronoun, 3rd sing. In the next line, we have *pombich* also for *po-m-bith*, the *m* being the infixed pronoun 1st sing. 4. *oonaou* for *oo* *fnaoou*, the *r* being aspirated, and hence (as often occurs) omitted after the poss. pr. *oo*. 5. *oengenne* is manifestly derived from the Latin *unigenitus*.

<sup>55</sup> The Manuscript, classed E 4, 2, No. 21. It is comprised in 13 stanzas, with the additional laudatory hymn. The Hymn

itself only contains 10 stanzas.

<sup>57</sup> At p. 92, first edition.

<sup>58</sup> This presents some important readings, differing from the text already given; but, it has been published in the "Irish Ecclesiastical Record," First Series, vol. iv., April, 1868, at p. 325. An English translation accompanies it.

<sup>59</sup> See J. T. Blight's "Churches of West Cornwall," published in 1865, p. 1.

<sup>60</sup> See "The Irish Ecclesiastical Record," vol. iv., April, 1868. Hymn of St. Sanctain, p. 317.

<sup>61</sup> By his Eminence Paul Cardinal Cullen, Archbishop of Dublin, in the month of May, 1868.

<sup>62</sup> Whose communication appears in the "Nation," for June 6th, 1868.

Sanctan.<sup>63</sup> The old church site is extant, in the townland of Fishloughan.<sup>64</sup> At the 9th of May, Marianus O'Gorman has recorded the festival of St. Sanctan. We read in the Martyrology of Donegal,<sup>65</sup> that on this day was venerated, Sanctan, son of Samuel Ceinnisel, Bishop of Cill-da-les. We are told, likewise, that Dechter, daughter to Muireadhach Muinderg, King of Uladh, was his mother, and that she was also mother of Matoc, the pilgrim.<sup>66</sup> Under the respective headings of Cill-da-les, and of Druim Laighille,<sup>67</sup> Duard Mac Firbis<sup>68</sup> enters Sanctan, Bishop, at the 9th of May. The labours of our saints, the sowing time, the reaping, and the harvest, were begun and ended, often with uninterrupted prayer and earnest contemplation, in their secluded places for physical and spiritual toil. They prayed together, when circumstances permitted it, or when the rules of a religious life enforced such obligation. In the Life of St. Patrick, Jocelyn states, that St. Fiech, his disciple, sent to Heaven before him no fewer than sixty saints.<sup>69</sup> These were numbered among his own disciples; but, we may rest assured, that the influences the great Apostle spread throughout Ireland had the result of raising up other great masters of the cloister, to emulate his holy work, and to bring with them many pious imitators, to enjoy the rewards of eternal life.

ARTICLE II.—ST. MUMBOLUS, OR MOMBOLUS, HERMIT AND ABBOT OF LAGNY, FRANCE. [Seventh Century.] In the time of this holy man, a pious emulation seized the Christian Irish and Scots to leave their homes, and to become evangelists, among people living on the Continent.<sup>1</sup> St. Mumibolus or Mombolus was born in Ireland, probably in the seventh century. Afterwards, he went over to France. There, he entered the Monastery of Lagny, as a disciple to St. Fursey.<sup>2</sup> But few particulars regarding him have been recorded, by Miraeus<sup>3</sup> and Molanus,<sup>4</sup> who place his festival, at the 18th of November.<sup>5</sup> After the death of his master, although third<sup>6</sup> in succession, he became principal over this monastery.<sup>7</sup> But, his government of the inmates seemed to them rather austere; and, a confederacy of many among the community having been formed against him, he withdrew, in company with some fervent companions, to a place called Condrynu, near the River Isara, now known as L'Isere.<sup>8</sup> Here, he lived the life of an anchorite, and he happily departed to a better state, towards the close of the seventh century. At the 9th of May, Dempster<sup>9</sup> has the Deposition of Mombulus, Abbot of Lagny.<sup>10</sup>

<sup>63</sup> Near which are the remains of the Castle of Cill Sanctan, built in 1179, by John De Courci.

<sup>64</sup> See Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," pp. 74, 324.

<sup>65</sup> Edited by Drs. Todd and Reeves, pp. 122, 123.

<sup>66</sup> A term, by which the Irish were accustomed to designate holy persons, coming to Ireland from foreign parts.

<sup>67</sup> The Editor, Mr. William M. Hennessy, in Notes attached, states, that both these places are unknown.

<sup>68</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 94, 95, 108, 109.

<sup>69</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxvii., p. 92.

ARTICLE II.—<sup>1</sup> See Cardinal Baronius' "Annales Ecclesiastici," tomus viii., A.D.

654. sect. xi., p. 382. Venetian edition, 1705, *et seq.* fol.

<sup>2</sup> See his Life, at the 16th of January, vol. i. of this work, Art. i.

<sup>3</sup> See "Fasti Belgici et Burgundici," p. 688.

<sup>4</sup> See "Natales Sanctorum Belgii," pp. 265, 266.

<sup>5</sup> Further notices of him may be found in this work, and at that date.

<sup>6</sup> According to some, he was fourth abbot of Lagny, in the order of rule.

<sup>7</sup> See L'Abbé Rohrbacher's "Histoire Universelle de l'Eglise Catholique," tome x., liv. xlix., p. 279.

<sup>8</sup> A river, rising in Savoy, and running by Grenoble, in France, and which discharges itself into the Rhone.

<sup>9</sup> See "Menologium Scoticum."

<sup>10</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 199.

It is probable, he died, on the 9th of May; and, at the same date, Wion, Dorgan, Ferrarius, as also an Irish authority,<sup>11</sup> have noted his feast. The Bollandists<sup>12</sup> commemorate him at this day; but, as they state, these authorities cited, and most of the other saint-writers, have another feast for him, at the 18th of November. The relics of this saint were removed, from his place of deposition, by the Bishops of Cambray and of Noyon, about the year 831.<sup>13</sup>

**ARTICLE III.—ST. COLMAN, BANBAN, THE WISE, SUPPOSED TO HAVE BEEN SCRIBE OF KILDARE.** [*Seventh and Eighth Centuries.*] By Colgan, the holy Colman is identified with a Banban, or a Banan, venerated at the 1st of this month. There, his pedigree has been given, and as has been stated, he belonged to the Nan-Decies race.<sup>1</sup> However, this does not seem to be very certain. Referring to the Martyrology of Tallagh, and to other Irish Martyrologies, the Bollandists<sup>2</sup> commemorate Banphanus or Banuanus Sapiens, at this day. He is thought, by Colgan,<sup>3</sup> to have been a relation of St. Patrick,<sup>4</sup> and to have been that faithful prophet alluded to in the Acts of the great Irish Apostle. In the Martyrologies of Tallagh<sup>5</sup> and of Donegal,<sup>6</sup> his name is simply entered as Banban, “the sage,”<sup>7</sup> or “the wise.” It is probable, this was the name by which he was best distinguished; but, he appears to have been known as Colman, likewise, and as there were many saints so denominated in our calendars, his skill as a scribe may have determined the additional appellative. He died, on the 9th of May, A.D. 720;<sup>8</sup> if, as seems probable, he was the St. Colman Banban, scribe of Cill-dara.<sup>9</sup> The Annals of Ulster and Archdall place his death at 724.<sup>10</sup>

**ARTICLE IV.—DABRECCOC, OF TUAMA DREMAN.** On the 9th of May, the Martyrology of Tallagh<sup>1</sup> records, Dabreccoc, Tuama Dreman. The Franciscan copy, however, has entered him as Dabreccoc Tuamma Dercon.<sup>2</sup> The Bollandists,<sup>3</sup> referring to the same source, have entered Da-Breccocus de Tuain Dracon, for the same date. The saint, who is recorded, on this day, by Marianus O’Gorman, under the name of Dubricim—the Brussels Manuscript has Dabrecchin—is thought to be the same. According to the Martyr-

<sup>11</sup> See Father Stephen White’s “Apologia pro Hibernia,” cap. iv., p. 41.

<sup>12</sup> See “Acta Sanctorum,” tomus ii., Maii ix. Among the pretermitted saints, p. 359.

<sup>13</sup> See Mabillon’s “Acta Sanctorum Ordinis S. Benedicti,” tomus ii., p. 624.

**ARTICLE III.—<sup>1</sup>** See Colgan’s “Acta Sanctorum Hiberniae,” xii. Januarii, Appendix ad Acta S. Itæ, cap. ii., p. 73.

<sup>2</sup> See “Acta Sanctorum,” tomus ii., Maii ix. Among the pretermitted saints, p. 358.

<sup>3</sup> See “Trias Thaumaturga,” Septima Vita S. Patricii, pars ii., cap. xxxii., and n. 67, pp. 132, 176.

<sup>4</sup> See his Life, in vol. iii. of this work, at March 17th.

<sup>5</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy has *banban* *Sap.*

<sup>6</sup> Edited by Drs. Todd and Reeves, pp.

122, 123.

<sup>7</sup> Dr. Todd in a note says at *Sage*, “The more recent hand adds, ‘Sapiens. Mart. Taml.’”

<sup>8</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 318, 319.

<sup>9</sup> See Colgan’s “Trias Thaumaturga,” Appendix Quinta ad Acta S. Brigidae, cap. ii., p. 629.

<sup>10</sup> See “Monasticum Hibernicum.” In the very same sentence and notes, some errors are to be found, at p. 324.

**ARTICLE IV.—<sup>1</sup>** Edited by the Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> The Irish text is *Dabreccoc Tuamma Dercon*, at this same date.

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Maii ix. Among the pretermitted saints, p. 358.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 122, 123.

ology of Donegal,<sup>4</sup> a festival in honour of Cenmar<sup>5</sup> was celebrated on this day. We believe that an error has been admitted, in giving this name to a person, rather than to a place.<sup>6</sup>

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ARTICLE V.—FESTIVAL OF ST. BRENDAN OF BIRR, KING'S COUNTY. [*Sixth Century.*] We find in the Franciscan copy of the Tallagh Martyrology, a festival set down for Brinnaind of Birr,<sup>1</sup> at the 9th of May. A festival in honour of Brennan Biorror is registered, also, in the published Martyrology of Tallagh,<sup>2</sup> at the corresponding day. He was son to Neman, and the founder of Birr, in the King's County.<sup>3</sup> He was a contemporary and friend of St. Columkille.<sup>4</sup> The Bollandists<sup>5</sup> refer to the Martyrology of Tallagh, for the festival of St. Brendan of Birr, as occurring at this date. His death is referred, by some writers, to A.D. 544; and, by others, to A.D. 571.<sup>6</sup> St. Columba<sup>7</sup> is said to have had an immediate revelation regarding his death, and at the very time it occurred, while he was residing, at Iona.<sup>8</sup> However, the true date for his feast, is at the 29th day of November.<sup>9</sup>

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ARTICLE VI.—ST. LAMHRUADH. A record of Lamruaid appears in the Martyrology of Tallagh,<sup>1</sup> at the 9th of May. From the same authority, the Bollandists<sup>2</sup> enter Lam-ruadus, at this date. The name of Lamhrudh occurs, in the Martyrology of Donegal,<sup>3</sup> as having been venerated, and on this day.

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ARTICLE VII.—ST. CETFAIDH. On this day, as we read in the Martyrology of Donegal,<sup>1</sup> veneration was given to Cetfaidh. Elsewhere, we do not find an entry of him.

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ARTICLE VIII.—ST. BEATUS, HERMIT, LAKE OF THUN, SWITZERLAND. [*Probably in the Sixth and Seventh Centuries.*] There seems to be some confusion in those accounts, which had formerly prevailed, relating to St. Beatus, Hermit of Thun, whose feast has been assigned to the 9th of May, in several German and other Martyrologies, but who has been confounded apparently with another holy man, and similarly named, Beatus of

<sup>5</sup> In a note, Dr. Todd says at *Cenmar*, “The more recent hand adds, ‘Dabrecin, Mar. Videtur esse quem, Mart. Tamil. vocat Dabrecog Tuama Opeaman, 9 Maii.’”

<sup>6</sup> The reader is referred to the quotation, from the Franciscan copy of the Tallagh Martyrology, in the former account of St. Santan of Cill-da-leis, which latter is preceded by the word *Cenmæn*.

ARTICLE V.—<sup>1</sup> The Irish text appears to be *b̄innaind* or *b̄ennaind* *b̄iror*.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>3</sup> See Rev. Dr. Reeves' Adamnan's “Life of St. Columba,” lib. iii., cap. iii., and nn. (b. c.), pp. 192 to 194.

<sup>4</sup> See his Life, at the 9th of June.

<sup>5</sup> See “Acta Sanctorum,” tomus ii., Maii ix. Among the pretermitted saints, p. 359.

<sup>6</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 206, 207.

<sup>7</sup> See his Life, at the 9th of June.

<sup>8</sup> See Rev. Dr. Reeves' Adamnan's “Life of St. Columba,” lib. iii., cap. xi., pp. 209, 210.

<sup>9</sup> See Colgan's “Acta Sanctorum Hiberniae,” Februarii xxviii., Vita S. Aidi, Epis. et Confessoris, n. 6, p. 422.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii. The Franciscan copy also enters *Lamprado*.

<sup>2</sup> See “Acta Sanctorum,” tomus ii., Maii ix. Among the pretermitted feasts, p. 358.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 122, 125.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 122, 123.

Vendome,<sup>1</sup> sometimes called St. Béat or Bié.<sup>2</sup> This latter is said to have come into Gaul, at a very early age, having been sent by St. Peter. It has been conjectured,<sup>3</sup> some ancient writer, having found on record, that he had a mission from the Apostolic See, thought he should ascribe that act to the first of the Apostles. Therefore, it seems likely enough, that incidents in the lives of both Beati have been ascribed, and in a mistaken way, sometimes to one, or sometimes to another, of these holy persons. The Bollandists<sup>4</sup> have Acts<sup>5</sup> of St. Beatus, at the 9th of May.<sup>6</sup> A Life of St. Beatus was published at Basle, in 1511, by Daniel Agricola;<sup>7</sup> and, this has been the authority for subsequent statements made regarding him, by the Carthusian George Carnefelt,<sup>8</sup> and by the learned Beatus Rhenan,<sup>9</sup> born in the year 1485,<sup>10</sup> while he died, A.D. 1547.<sup>11</sup> According to some, he was at first called Suetonius, and he is said to have had a companion, named Achates; both of whom were sent into Helvetia, at the instance of St. Peter.<sup>12</sup> By Dempster,<sup>13</sup> who makes him a Scotchman by birth, Suetonius is resolved into Setonius, or Seton, the name of a Scottish family illustrious in rank. Michael Alford<sup>14</sup> will have it, that Suetonius was the son of a British nobleman, and that he had been converted to the Christian Faith, by the earlier preachers of the Gospel, in Britain. After Baptism, he is said to have been called Beatus.<sup>15</sup> In his English Martyrology, at the 9th of May, John Wilson states, that the Pontiff, St. Linus,<sup>16</sup> consecrated St. Beatus, as a Priest. However, this holy man came from Ireland, most probably, as a companion of St. Columbanus,<sup>17</sup> St. Gall,<sup>18</sup> and other devoted missionaries, when they visited Switzerland. Others have it, that Beatus came from Britain;<sup>19</sup> which, after all, may not be inconsistent, with the accident of his nativity in our Island. However, it is generally allowed

ARTICLE VIII.—<sup>1</sup> He was also an anchoret, at Laon, in the third century.

<sup>2</sup> For the history of this latter holy person, the reader is referred to Dom Lelong's "Histoire du Diocèse de Laon," A.D. 1783, 4to, as also to "Les Petits Bollandistes," Vies des Saints, tome v., Mai ix<sup>e</sup> jour, pp. 407 to 409.

<sup>3</sup> By Rev. S. Baring-Gould.

<sup>4</sup> See "Acta Sanctorum," tomus ii., Maii ix. De Sancto Beato Vindocini in Dicecesi Carnotensi, pp. 364 to 368.

<sup>5</sup> These comprise a preliminary dissertation, in six paragraphs, with Vita ex MSS. Bodecensi et Ultajectino, in seven paragraphs, with notes, as also Appendix de Veneratione S. Beati apud Heluetios: et num alias Beatus fidem Christi illis annuntiarit, which is comprised in six paragraphs.

<sup>6</sup> These have been edited, by Father Godefroid Henschenn.

<sup>7</sup> According to this writer, when St. Barnabas preached in parts of Scotia and Britain, Suetonius, a young man, believed in Christ, was baptized, and called Beatus; then he went to Rome, whence he was sent by the Apostle St. Peter to convert the Helvetians.

<sup>8</sup> He writes: "Fecit ille opus suum annis aliquot strenue, et post amore solitariae vitæ inflammatus, in eremum secessit, draconem interfecit, obiitque feliciter anno Christi cxii., circiter etatis xc. Et puto eumdem

esse de quo Martyrologium Romanum ix Maii, Molanus, Canisius, allique."—"De Vitis Eremitarum," lib. iv., cap. i.

<sup>9</sup> In the work: "Rerum Germanicarum Commentarii," lib. iii., p. 161, of the edition, published in 1531, or p. 172 of the edition published in 1551.

<sup>10</sup> At Selestad.

<sup>11</sup> At Strasburgh.

<sup>12</sup> See Franciscus Guillimann, "De Rebus Helvetiorum sive Antiquitatum Libri v.," lib. i., cap. xv.

<sup>13</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 159, p. 90.

<sup>14</sup> See "Fides Regia Britannica, sive Annales Ecclesiæ Britannicæ," &c., tomus i., ad annum 59, num. 10, 11, 12.

<sup>15</sup> Then, he is thought to have been sent to St. Peter, at Rome.

<sup>16</sup> "On donne douze ans à S. Lin, et toutefois il est plus vraisemblable qu'il ne survécut aux apôtres qu'un an ou deux, et par conséquent qu'ils l'avoient établi évêque de Rome, pour la gouverner sous eux, comme ils en usoient dans les autres églises."—L'Abbé Fleury's "Histoire Ecclesiastique," tome i., liv. ii., sect. xxvi., p. 192.

<sup>17</sup> See his Life, at the 21st of November.

<sup>18</sup> See his Life, at the 16th of October.

<sup>19</sup> See J. S. Buckingham's "Belgium, the Rhine, Switzerland, and Holland," vol. ii., chap. v., p. 78.

<sup>20</sup> Dempster writes: "Frusta Personius

he was a Scot.<sup>20</sup> Like many of our Irish ascetics, he desired to serve God, in solitude; and, accordingly, he selected a spot where he might live, and still enjoy the most romantic scenes of nature. Along the borders of the deep Lake of Thun,<sup>21</sup> he found a series of high precipices, and high up on the face of these rocks was a cave, about thirty feet above a large stream, which spouts from the rock, and which afterwards forms a fine cascade of 800 feet. This plunges into the still mirror of the lake, which it strews with bubbles.<sup>22</sup> There is a supposition, that Beatus came from Rome to Vindonissa,<sup>23</sup> the ancient Castrum Vindocinum, identical with the modern town of Windisch, in Switzerland. According to one account,<sup>24</sup> St. Beatus is regarded as the first Bishop of Windisch; yet, this does not tally, with the more reliable histories. The ancient Vindonissa was formerly one of the most important towns of the Romans, in Helvetia; but, it was destroyed by the Germans, in 570.<sup>25</sup> After its destruction, the seat of the bishopric was transferred to Constance,<sup>26</sup> a delightfully situated city on the Rhine, and near the beautiful lake so named.<sup>27</sup> Near this lake of Thun, St. Beatus lived in a cave, yet to be seen on the face of a steep rock, high over that sheet of water. The scenery around is most glorious and sublime.<sup>28</sup> The cave itself is now screened by a fir-wood, which clings to the ledges of rock. Formerly, its wide entrance was walled up, so as to leave only a door and a window; but, the stones have now fallen.<sup>29</sup> According to a popular legend, before St. Beatus settled in this cave, it had been occupied, by a monstrous serpent, which he precipitated into the lake beneath. His secluded habitation contained an altar, which is now overthrown. If we are to believe Dempster, he died A.D. 112, and in the ninetieth year of his age.<sup>30</sup> At the 9th of May, this same writer<sup>31</sup> notes the festival of the holy man, Beatus, in Helvetia.<sup>32</sup> After the

eum Angulum facit, cum et Vita ejus et Georgius Garnefelt diserte Scottie asserunt lib. iv. de Vita Eremitarum cap. i. Ad hos accedit Beatus Rhenanus, lib. iii. Rerum Germanicar. Stumpfius Chron. Helvetior, lib. vii., cap. xxii. Gul. Eisengrin, par. v., distinct ii., cent. ii., et praeter hos etiam haereticus Pantaleon de Viris Germanicis par. iii. et Scottis favet Georg. Wicelius lib. v., cap. xxxiii."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 159. p. 90.

<sup>20</sup> The Lake of Thun is about ten miles long, and from three to four wide, with a depth of at least two thousand feet in the middle; and mountains of from four to five thousand feet high rise on each side, beautifully clothed with lawns, woods, cattle, and dwellings; presenting several views of the snowy Alps, in openings on the south side of the Lake.<sup>33</sup>—J. S. Buckingham's "Belgium, the Rhine, Switzerland, and Holland," vol. ii., chap. v., p. 78. A very beautiful engraving of Thun, from the cemetery, is presented as an illustration.

<sup>21</sup> Thus is the scenery described, by the Rev. S. Baring-Gould. "The sun set, as I sat in the door of the hermit's cave; and as I walked back to Unterseen, its orange fires fell and touched with flame every white and heaven aspiring peak; and the spotless Jungfrau seated amidst a glorious company of mountain forms, each with its flaming brow, called up a thought of the events of that first

Whitsun day, when—

"The fires that rushed on Sinai down  
In sudden torrents dread,  
Now gently light, a glorious crown,  
On every saintly head."

<sup>23</sup> Allusion is made to it, by C. Cornelius Tacitus, in "Historiarum," lib. iv., cap. lxi.

<sup>24</sup> See "Chronicon Episcopatus Constantiensis," edited by Joannes Pistorius, and brought down to the year 1607.

<sup>25</sup> See "Gazetteer of the World," vol. xiv., p. 505.

<sup>26</sup> See Dr. William Smith's "Dictionary of Greek and Roman Geography," vol. ii., p. 1311.

<sup>27</sup> See William Coxe's "Travels in Switzerland, and in the country of the Grisons," &c., vol. i., Letter 3, pp. 14 to 16.

<sup>28</sup> The Rev. S. Baring-Gould thus describes the appearance of this place, which he visited: "Tufts of pinks clung to the rock, and bunches of campanula dangled their blue bells at dizzy heights over the still water. Yellow cistus, golden potentilla, and spikes of blue salvia made glorious harmonies of colour in the little dells that sank in green grassy slopes to tiny coves where nestled cottages, and a gaily painted boat was moored."

<sup>29</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May the Ninth, pp. 136 to 138.

<sup>30</sup> See "Historia Ecclesiastica Gentis

death of the saint, crowds of pious pilgrims used to visit his cave, and this continued until after the so-called Reformation. Having violently forced heresy on the reluctant peasants of Haslithal and Interlachen,<sup>33</sup> in the interests of Zwinglianism, the authorities of Berne were obliged to drive the Catholics away from the cave of their Apostle, at the point of the spear.<sup>34</sup> The Deposition of St. Beatus, Confessor, is noticed at the 9th of May, in the Roman Martyrology, and as a commemoration, at Windisch.<sup>35</sup> At Lungern, where the ancient faith still maintains its ground, loving hearts have built a little chapel, dedicated to Beatus. It is on the nearest point in the Canton of Ob-walden.<sup>36</sup> At this place, on the 9th of May, in each year, a sermon is preached by one of the Capuchin friars of Sarnen, when great crowds, who still honour the memory of their Apostle, visit there each year.<sup>37</sup>

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ARTICLE IX.—REPUTED FESTIVAL OF ST. NICHOLAS, BISHOP AND MARTYR, SCOTLAND. [*Third Century.*] According to Dempster,<sup>1</sup> there was one Nicholas, a Culdee, among the early bishops of Scotland, and it is said, that he suffered martyrdom, A.D. 296, during the persecution of the Emperor Maximianus. His body is said, to have been cut into pieces, and to have been deposited in a stone sepulchre, which was buried in the earth. On it, “*S. Nocolai Episcopi*,” is stated to have been inscribed.<sup>2</sup> His sacred remains are related to have been found,<sup>3</sup> on the vii. of the May Ides—corresponding with this date—A.D. 1262.<sup>4</sup> At the instance of the Bishop of Glasgow, Alexander III.,<sup>5</sup> King of Scotland,<sup>6</sup> raised a magnificent church, at Peebles, in honour of St. Nicholas, and which was formerly much frequented by the faithful. In Dempster’s “*Menologium Scoticum*,”<sup>7</sup> this feast is entered, as the Finding and Elevation of Nicholas, Bishop and Culdee, at the 9th of

Scotorum,” tomus i., lib. ii., num. 159, p. 90.

<sup>33</sup> See “*Menologium Scoticum.*”

<sup>32</sup> See Bishop Forbes’ “*Kalendars of Scottish Saints,*” p. 199.

<sup>33</sup> This town is romantically situated, between two Lakes, “with high mountains all around, and the snowy masses of the Bernese Alps full in front.”—J. S. Buckingham’s “*Belgium, the Rhine, Switzerland and Holland,*” vol. ii., chap. v., p. 79.

<sup>34</sup> See Rev. S. Baring-Gould’s “*Lives of the Saints,*” vol. v., May the Ninth, p. 137.

<sup>35</sup> “*In Castro Vindecino depositio sancti Beati confessoris.*”—“*Martyrologium Romanum,*” Maii 9, p. 208.

<sup>36</sup> Obwalden and Nidwalden are two divisions of the present Canton of Unterwalden. In 1870, Obwalden had a population of 14,415 souls. See Elisée Reclus’ “*Nouvelle Géographie Universelle,*” tome iii., liv. iii., chap. i., sect. x., p. 127.

<sup>37</sup> See Rev. S. Baring-Gould’s “*Lives of the Saints,*” vol. v., May the Ninth, p. 137.

ARTICLE IX.—<sup>1</sup> See “*Historia Ecclesiastica Gentis Scotorum,*” tomus ii., lib. xiii., num. 952, p. 501.

<sup>2</sup> A St. Nicholas, Bishop and Confessor, of Lincopen, in Sweden, was venerated, on the 9th of May. He died, A.D. 1391. See

an account of him in Rev. Alban Butler’s “*Lives of the Fathers, Martyrs and other principal Saints,*” vol. v., Maii ix. It seems to us, however, that the feast of St. Nicholas of Myra had been observed, on this day, in Scotland, where some of his relics were probably received and preserved.

<sup>3</sup> For an account of the Finding of St. Nicholas’ relics, and of a certain “magnifica crux et venerabilis apud Pebbles,” and the subsequent foundation of the conventional Church of the Holy Cross, by King Alexander III., A.D. 1261, the reader is referred to Goodall’s edition of Fordun’s “*Scotichronicon,*” tomus ii., lib. x., cap. xiv., p. 96.

<sup>4</sup> Said to have been the thirteenth year of Alexander III.’s reign over Scotland.

<sup>5</sup> He ascended the throne in 1249, and he died A.D. 1286. See an account of his exploits, in James Taylor’s “*Pictorial History of Scotland,*” vol. i., chap. vi., pp. 75 to 82.

<sup>6</sup> According to “*Respublica sive Status Regni Scotæ et Hibernie, Diversorum Autorum :*” “ipse ab equo lapso excusus fractis cervicibus interiit, anno Christi 1285, vixit annos 45, regnavit 37.”—*Scotiae Descriptio,* p. 131. Lugd. Bat. Elzivir edition, A.D. 1627, 24mo.

<sup>7</sup> See Bishop Forbes’ “*Kalendars of Scottish Saints,*” p. 199.

May. Ferrarius, too, takes his notice, on the authority of Dempster, as the Bollandists observe,<sup>8</sup> at this day, while they remark, the latter has been a faithless guide.<sup>9</sup> It is amusing to read Dempster's truthful avowal—at least in the present instance—that he could not find whether or not this early bishop and martyr in Scotland left any writings.<sup>10</sup>

**ARTICLE X.—FEASTS OF THE TRANSLATION OF ST. ANDREW, APOSTLE OF SCOTLAND, AND OF THE TRANSLATION OF ST. NICHOLAS, BISHOP AND CONFESSOR.** In the Breviary of Aberdeen, on this day, as also in the Roman Martyrology,<sup>1</sup> there is the festival of the Translation of St. Andrew, Apostle, and the Patron of Scotland.<sup>2</sup> His remains were removed from Achaia to Constantinople; and, a long time afterwards, they were brought to Amalfi.<sup>3</sup> It is said, a certain St. Regulus carried portions of his relics to Scotland from Patra, A.D. 369, and that they were deposited in a church, where St. Andrew's<sup>4</sup> now stands. In Ireland, St. Andrew is venerated as patron in a parish and church, dedicated to him in Dublin. There is a commemoration of the Translation of St. Nicholas, Bishop and Confessor, in the Roman Martyrology,<sup>5</sup> and in other Festilogies.<sup>6</sup> He was a native of Patara, in Lycia. From being an Abbot, he was chosen to be Archbishop of Myra. He died there A.D. 342, and was buried in his own cathedral. His Life was written by Methodius, Patriarch of Constantinople. His chief feast is on the 6th of December.<sup>7</sup> The feast of this day refers to the removal of St. Nicholas' relics from Myra,<sup>8</sup> to the city of Bari,<sup>9</sup> in the year 1087. John, Archdeacon of Bari, wrote an account of this transfer, which was intended to remove his remains from the power of the Mahomedans. Both in the Greek and Latin Churches, his memory was held in great veneration; while, in Ire-

<sup>8</sup> See "Acta Sanctorum," tomus ii., Maii ix. Among the pretermitted saints, p. 358.

<sup>9</sup> They add regarding him, "multa ex suo cerebro confinxisse convictus."

<sup>10</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xiii., num. 952, p. 501.

**ARTICLE X.—<sup>1</sup>** Thus: "Constantinopoli Translatio Sanctorum Andreæ Apostoli, et Lucae Evangelistæ de Achaia, et Timothei discipuli beati Pauli Apostoli ab Epheso: corpus autem sancti Andreæ longo post tempore Amalphim delatum, ibi pio fidelium concursu honoratur: ex cuius sepulchro liquor ad languores curandos jugitur manat."—"Martyrologium Romanum," at Maii 9, p. 208.

<sup>2</sup> His chief feast is held, however, on the 30th of November. See an account of this holy Apostle and Martyr, in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. xi., November xxx.

<sup>3</sup> See Les Petits Bollandists, "Les Vies des Saints," tome v. ix<sup>e</sup> jour de Mai, p. 406.

<sup>4</sup> Nearly the whole First Volume of Rev. J. F. S. Gordon's learned work "Scotichronicon," besides this account of St. Andrew's relics, gives the History of St.

Andrew's See, with the Lives of its Bishops.

<sup>5</sup> Thus: "In Apulia Translatio sancti Nicholai episcopi ex Myra civitate Lycie."—"Martyrologium Romanum," Maii 9, p. 208.

<sup>6</sup> We are told, by Cardinal Baronius, that Bede, Usuard, and more recent writers, have the feast of St. Nicholas, at this date. However, it is not to be found in the Rev. J. A. Giles' "Complete Works of Venerable Bede, in the original Latin, collected with the Manuscripts, and various printed editions, &c., at May 9, in "Martyrologium de Natalitiis Sanctorum; cum Auctuario Flori et Aliorum," &c., tomus iv., p. 65. But, at the 7th of this month, we read, "Eodem die translatio S. Nicholai in Barrensem urbem."

<sup>7</sup> See an account of him, at this date, in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. xi., December vi.

<sup>8</sup> A city of Lycia.

<sup>9</sup> Its situation, on the Adriatic Sea, in the province Terra di Bari, and former kingdom of Naples, is shown on the fine Map of Italy, engraved from the original of G. A. Rizzi-Zannoni, and prefixed to the Rev. J. C. Eustace's "Classical Tour through Italy. An MDCCLXII."

<sup>10</sup> This church was of an early foundation in Dublin, as appears from the charter of

land, he is the Patron of Galway town and diocese, as also of St. Nicholas parish and church,<sup>10</sup> in the city of Dublin.

**ARTICLE XI.—THE TRANSLATION OF ST. BRANDAN, BISHOP AND CONFESSOR.** [Sixth Century.] At the 9th of May, the Bollandists<sup>1</sup> quote Greven's written additions to the Carthusian Manuscript of Bruxelles, for the festival recorded, “S. Brandani Episcopi et Confessoris Translatio;” and afterwards, they refer us to the 16th of this month, for his chief feast.<sup>2</sup> It may be questioned, however, if that former feast may not have reference, rather to St. Brandan, or Brendan, Abbot of Birr,<sup>3</sup> who is said to have been miraculously translated to the skies in his chariot or coach,<sup>4</sup> like Elijah,<sup>5</sup> and whose departure from this world<sup>6</sup> was revealed to St. Columkille.<sup>7</sup> His chief festival is kept, on the 29th of November.<sup>8</sup>

**ARTICLE XII.—FEAST OF ST. MICHAEL, THE ARCHANGEL.** In the Irish Church, was celebrated, at this date, a festival of the Archangel St. Michael, as we find it noted, in the Feilire of St. Aengus, and in the Martyrology of Tallagh.<sup>1</sup> The commentator, on this line, explains, that it was Michael's great manifestation,<sup>2</sup> in the mountain of Garganus, which had been the occasion for establishing this commemoration. In the Roman Breviary, however, the day for this feast is set down, at the 8th of May.<sup>3</sup>

**ARTICLE XIII.—FEAST OF ST. CYRIL, MARTYR.** The festival of St. Cyril, Martyr, is entered in the Feilire of St. Aengus,<sup>1</sup> at the 9th of May. There were many martyrs in the church, bearing this name; but, it seems to be a difficult matter to find the time, place, and manner of this saint's death, or to establish his identity with any one of them.

**ARTICLE XIV.—REPUTED FEAST OF KEN-MARUS.** Quoting from the Martyrology of Tallagh, the Bollandists<sup>1</sup> record Ken-marus, as having a festival, at the 9th of May. However, we cannot find such a feast in the Franciscan copy of that Martyrology.

Archbishop John Comyn, in William Monck Mason's “History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin,” Introduction, sect. ii., p. 3, and Appendix i., pp. i., ii.

**ARTICLE XI.**—<sup>1</sup> See “Acta Sanctorum,” tomus ii., Maii ix. Among the pretermitted saints, p. 358.

<sup>2</sup> See also the present volume, at the same date.

<sup>3</sup> See his Life, at the 29th of November.

<sup>4</sup> See Thomas Lalor Cooke's “Early History of the Town of Birr,” &c., chap. li., p. 13.

<sup>5</sup> See IV. Kings ii., II.

<sup>6</sup> In the “Chronicon Scotorum,” edited by William M. Hennessy, his death is twice set down, at A.D. 565, and at A.D. 573. See pp. 56 to 59.

<sup>7</sup> See his Life, at the 9th of June.

<sup>8</sup> See, also, Art. v., at this date.

**ARTICLE XII.**—<sup>1</sup> Here it is entered as *Reuelatio michael archangeli*.

<sup>2</sup> He gives the following Latin explanation: “quando quaesiuit aliquis suum taurum et quando misit sagitam in taurum et sua sagita ad semet ipsum rediuit et per hoc signum manifestatus est Micahel occidenti.”

--Notes from the Leabhar Breac, on the Calendar of St. Oengus. See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxxv.

<sup>3</sup> It is celebrated in Ireland as a Duplex Majus, with Nine Proper Lessons.

**ARTICLE XIII.**—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxix.

**ARTICLE XIV.**—<sup>1</sup> See “Acta Sanctorum,” tomus ii., Maii ix. Among the pretermitted saints, p. 358.

## Tenth Day of May.

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ARTICLE I.—ST. CONGALL, OR COMGALL, ABBOT OF BANGOR,  
COUNTY OF DOWN.

[SIXTH AND SEVENTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—AUTHORITIES FOR THE LIFE OF ST. COMGALL—PREDICTIONS REGARDING HIM—HIS PARENTAGE AND BIRTH—HIS BAPTISM AND MIRACLES WROUGHT AT THAT TIME—HIS VOCATION TO A RELIGIOUS LIFE—HE BECOMES A DISCIPLE OF ST. FINTAN, AT CLONENAGH—HIS ORDINATION—HE LEADS A LIFE OF RETIREMENT, IN AN ISLAND OF LOUGH ERNE.

**I**N earliest times, our Irish monasteries were the chief agencies, in civilizing and evangelizing the people. The inmates were instructors of the ignorant, the houses refuges for the oppressed, and the monks were almoners to the needy. The monasteries were centres of Christian life and light, likewise, in the midst of heathen darkness. Nor could it be said of them, as in after times, when an alien tithes' establishment had been imposed on Ireland, that not only was a tax levied by the inmates on industry, but even on the industry that feeds mankind. On the contrary, the religious maintained themselves by voluntary endowments, contributions and labour; while they gave employment to the poor, and even ministered disinterestedly, in a charitable manner, to the classes, who most required protection and maintenance. Sympathy through every fibre of social relations bound the monks and the people together; not, as in our own age, when a hostile people groaned under the legal and unjustifiable exactions of a hostile clergy, with demoralization, outrage, and bloodshed resulting, as the natural consequence of Irish misgovernment and oppression.<sup>1</sup>

That the Acts of St. Comgall<sup>2</sup> were well known, in the early Irish Church, can be proved from the copies, which even yet remain in various repositories of learning. Thus, Trinity College Library,<sup>3</sup> Dublin, contains one of these treatises. Also, Marsh's Library, Dublin, has a Life of St. Comgall, in Manuscript.<sup>4</sup> At Oxford, some, Manuscript Lives of this saint are preserved.<sup>5</sup> Among the Manuscripts in the Burgundian Library, at Bruxelles, there is a Vita S. Comgalli.<sup>6</sup> The Franciscan Library, Dublin, possesses a Latin Life

ARTICLE I.—CHAPTER I.—<sup>1</sup> See William Edward Hartpole Lecky's "Leaders of Public Opinion in Ireland," Daniel O'Connell, pp. 261 to 263.

<sup>2</sup> Father John Colgan quotes a Life of St. Coemgell, which he attributes to the authorship of St. Eunius, or Evin. See "Acta Sanctorum Hibernie," xxix. Januarii. Vita S. Gildae Badonici, &c., n. 13, p. 192.

<sup>3</sup> In the Manuscript, classed E. 3, 11, at fol. 57, is a Vita S. Congalli. It is marked, No. 792, of the "Catalogus Manuscriptorum Anglie et Hibernie."

<sup>4</sup> See the vellum, intituled Codex Kilken-

nensis, fol. 91 to 94.

<sup>5</sup> These are contained, in the Bodleian Library, among the Rawlinson collection. One is classed, B. 485, in a vellum 4to of the fourteenth century, at fol. 224; another is classed, B. 505, in a vellum folio, at fol. 21-24; another is to be found, among the Harleian Manuscripts. This latter is classed, No. 6.570, and it is intituled, Vita Sancti Congalli et Passio anim.e sue—it is a 4to paged Manuscript of the fifteenth century, at fol. 337-366.

<sup>6</sup> In the Manuscript, classed vol. xxii., at fol. 195.

of this saint.<sup>7</sup> Father Fleming<sup>8</sup> has published Acts of the holy Abbot Comgall. They have been transcribed from a Codex Ardmacanus. John Bale,<sup>9</sup> Pits,<sup>10</sup> and other writers, treat about an imaginary St. Congellus, who is supposed to have founded or ruled the ancient monastery of Bangor, in North Wales; but, they are most certainly under a mistake, as, if better informed, their statement should have referred them to the present St. Comgall, and to his Irish Monastery, at Bangor,<sup>11</sup> in the county of Down. The Bollandists have published Acts of this holy Abbot, from two different lives:<sup>12</sup> the first and the shorter Acts<sup>13</sup> resulting from a collation of three distinct Manuscripts.<sup>14</sup> The Acts, as furnished by Father Hugh Ward, are edited, from an Irish Manuscript, and compared with those published by Thomas Sirinus, or O'Sheeran, in his commentaries on the Life of St. Columbanus.<sup>15</sup> The latter Acts, praised by Archbishop Ussher,<sup>16</sup> as deserving of credit, are given more at length; and, they contain some statements, which appear to have been taken from those accounts first given. The Life of this saint appears to have been prepared for publication, by Father John Colgan, at the 10th of May.<sup>17</sup> Among other writers, Bishop Challenor,<sup>18</sup> Rev. Alban Butler,<sup>19</sup> and the Rev. S. Baring-Gould,<sup>20</sup> have special notices of St. Comgall, Abbot of Bangor.

It shall be our endeavour, to present a faithful record of our saint's life, from those various published sources, by referring for confirmation of several statements given, to authorities bearing on the subject. It is stated, in St. Patrick's Life, by Jocelyn,<sup>21</sup> that this holy Apostle had predicted St. Comgall's birth, and the foundation of his Abbey at Bangor, sixty years before accomplishment of the former event.<sup>22</sup> On the day before our saint's birth, holy Macniseus,<sup>23</sup> Bishop of Connor, is said to have had a vision regarding him. For, on hearing the noise of horses and of a chariot passing, he said to his assistants, "This chariot carries a king." They immediately went out to satisfy their curiosity, after such announcement; but, they soon returned with word to their Bishop, that the chariot contained only a man, named Sedna, and his wife Briga. Both of these humble persons were well known to them. The Bishop replied, "My children, do not think I have spoken falsely to you, in this case. For that woman bears a king, who shall be born on to-morrow, at

<sup>7</sup> In the paper Manuscript *Vitæ Sanctorum ex Codice Inisensi*. *Vita S. Comgalli*, pp. 46 to 50.

<sup>8</sup> See "Collectanea Sacra," &c. The Vita S. Comgalli is in seventy paragraphs, pp. 303 to 316, but mispaged.

<sup>9</sup> See "Scriptorum Illustrium Majoris Britanniæ," &c., cent. i., cap. 53, p. 452, cap. 6.

<sup>10</sup> See "Relationum Historicarum de Rebus Anglicis."

<sup>11</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 283, note.

<sup>12</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Maii x., pp. 579 to 588.

<sup>13</sup> This is characterized, by Rev. Dr. Langan, as "a trifling one." See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 190, p. 64.

<sup>14</sup> One of the latter was left for the editor's use, by Father Henry Fitzsimons of the Society of Jesus; another was sent to them, from the College of Salamanca; while the third had been communicated to them, by Father Hugh Ward, the Franciscan. See the Bollandists' *Commentarius Prævius*, at

May 10th, sect. 3.

<sup>15</sup> His Life occurs, at the 21st of November.

<sup>16</sup> In his "Britannicarum Ecclesiarum Antiquitates," cap. xiii., p. 237.

<sup>17</sup> See "Catalogus aliquorum Sanctorum Hiberniae que in MS. habentur."

<sup>18</sup> See "Britannia Sancta," part i., pp. 283 to 285.

<sup>19</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May x.

<sup>20</sup> See "Lives of the Saints," vol. v., May x., pp. 141 to 145.

<sup>21</sup> He states: "Annorum sexaginta circulo completo, nascetur quidam filius vitæ, Comgallus nomine, quod interpretatur Pulchritudo-pignus; erit enim dilectus Deo et hominibus, atque ob morum meritorumque pulchritudinem prospere procedet et regnabit cum Christo, inter ipsius pignora computandus. Ipse vero in loco luce preostenso ecclesiam Sanctorum ædificabit, in qua innumera agmina filiorum lucis et vite Christi servitio mancipanda coadunabit."

<sup>22</sup> See Colgan's "Trias Thaumaturga,"

sunrise;<sup>24</sup> he shall be adorned with all virtues, and the world shall be illuminated, with the lustre of his miracles.<sup>25</sup> Not only shall many thousand monks obey him as a king, but also a great multitude of princes and people." During a whole night antecedent to that morning of our saint's birth, a great light was seen by many persons, in the country. This radiance appeared around the place of his nativity.<sup>26</sup> Although there is an anachronism in it,<sup>27</sup> this story, with some slight variations, is told in the Life of St. Mac Nesse.<sup>28</sup> Although of humble parentage, yet, it seems that St. Comgall descended from the race of Irial, son to Conall Cearnach.<sup>29</sup> His father Sethna was a soldier attached to the Prince of Dailnaraide. He was a descendant from Aradius, the founder of that renowned family. Following the family pedigree, he was ninth in descent from Fiacha Araidhe. According to some accounts, St. Comgall was born, A.D. 506,<sup>30</sup> 510,<sup>31</sup> or 511; others have A.D. 513;<sup>32</sup> while some writers place his birth, at A.D. 516,<sup>33</sup> or 517.<sup>34</sup> This latter date<sup>35</sup> is probably the most correct, in the opinion of the Rev. Dr. Lanigan,<sup>36</sup> and it agrees better than the other computation, with some transactions of Comgall's Life.<sup>37</sup> His birth occurred, in a northern part of the province of Ulster<sup>38</sup>—in a region known as Dailnaraidhe, or Dalaradia.<sup>39</sup> The place itself is denominated Mourne,<sup>40</sup> and it now gives name to an estate, in the parish of Glynn. The true place of our saint's birth, was in the territory of Maghera-

Sexta Vita S. Patricii, cap. lxxxvi.

<sup>23</sup> His Acts occur, at the 3rd of September.

<sup>24</sup> In the Vita Comgalli, ex MS. antiquo et editione Sirini, cap. i., num. 4 p. 582, is added, "Ipsa jam mulier Brigh craxino die oriente sole filium reverendissimum, cuius nomen dicetur Comgallus, pariet in oppido de Mourne," &c.

<sup>25</sup> After quoting a Latin passage, referring to the prediction of St. Macnissius, before the birth of St. Comgall, and taken from the Marsh MS., called Liber Kilkenniensis, the Rev. Dr. Reeves adds: "Fleming, who has printed this Life from a MS. of Armagh, reads Murie instead of Meurne." See, too, "Collectanea Sacra," num. 5, p. 304.

<sup>26</sup> See "Acta Sanctorum," tome ii., x. Maii. Vita Comgalli ex tribus Codicibus MS. n. i., p. 580, Vita S. Comgalli ex MS. antiquo et editione Sirini, cap. i., n. 4, pp. 582, 583.

<sup>27</sup> Mac Nisse died in 514, whereas Comgall was not born till 517, yet it serves to show, that the Mourne of Antrim, and not that of Down, was the birth-place of St. Comgall; Connor being about thirteen miles distant, westwards, from Magheramorne.

<sup>28</sup> See the Bollandists' "Acta Sanctorum," tomus i., Septenbris iii. De Sancto Macnissio. Vita auctore incerto, num. 8, p. 605.

<sup>29</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 122, 123.

<sup>30</sup> The Annals of Inisfallen have, at A.D. 511, "Nativitas Comgall Benchair."—Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 5.

<sup>31</sup> We read from a calculation, made by a

writer in the O'Clerys' Martyrology, regarding St. Comgall's birth, "ergo natus 10 Maii an. 510."

<sup>32</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, n. 110, p. 113.

<sup>33</sup> See Archdall's "Monasticon Hibernicum," p. 106.

<sup>34</sup> See Rev. Dr. Reeves' "Adamnan's Life of St. Columba," lib. i., cap. 49, n. (e), p. 93.

<sup>35</sup> It is the one found in the Annals of Tigernach. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 129.

<sup>36</sup> He remarks, that in the supposition, St. Comgall has been born before 516, he should have been more than thirty-two years old, when he entered as a monk at Clonenagh, and still, by some additional years, he must have been younger than his master, St. Fintan.

<sup>37</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 192, pp. 64, 65.

<sup>38</sup> For the place of his birth, see Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Diomore," p. 269.

<sup>39</sup> The Vita S. Comgalli states: "De aquilonali Hiberniae regione, nomine *Dailnary naraidhe*, quae est contra mare in aquilonari Provinciae plaga Ultorum, Sanctus Abbas Comgallus ortus fuit," &c.—"Collectanea Sacra," &c., Thome Sirini, num. 1, p. 303.

<sup>40</sup> It is generally—but incorrectly—supposed, that St. Comgall was born in a part of that country, bordering on the sea, and in a town of Mourne, near Carlingford Lough.

<sup>41</sup> This district lies to the south of Inver

morne.<sup>41</sup> It was situated, near the Irish Sea,<sup>42</sup> and in the eastern part of Antrim County. Extending south-westwards to Lough Neagh, that district was the headquarters of the Irish Picts, or Crutheni.<sup>43</sup> At Rathmore, near Antrim, is said to have been the fort of their kings. At a time, when his father was advanced in years, this birth is stated to have occurred. Being an only son, Comgall was much loved by his parents, from the very moment of his birth.<sup>44</sup> It is said, this infant was brought to receive the baptismal sacrament, at the hands of a priest, who by some accident had been deprived of sight. Yet, he distinctly recollects the ritual words, serving for administration of this first sacrament. The name of this priest<sup>45</sup> was Fedelmid<sup>46</sup> or Fedlimin.<sup>47</sup> At the infant's approach towards that place, where he was to have been baptized, a fountain of water issued from the earth. In it, the child was regenerated, whilst Angels were in attendance. The holy priest rejoiced greatly, at these miraculous portents; and, bathing his face and eyes, in the water of this fountain, with full trust in the Lord's mercies, he miraculously recovered the use of sight.

After this incident, the ceremony of baptism is said to have been performed. The child received as a name Comgall,<sup>48</sup> in accordance with St. Patrick's prediction. The boy's parents dedicated him to God's service,<sup>49</sup> thus imitating the action of Anna, with regard to Samuel,<sup>50</sup> and from the very moment of his birth, he seemed to grow in grace and wisdom. One day, while our saint reposed near a heap of stones, and in a field where he laboured, a deep slumber ensued. Then his mother, who came to the place, saw a pillar of fire, resting on the boy, and extending towards Heaven. She was alarmed at this portent, and knew not what she should do; she feared to approach, and yet she felt very unwilling to leave her son. While waiting to learn the result, her child awoke, his face emitting an extraordinary brilliancy. Then, Comgall said to his anxious guardian, "Fear not, mother, for I am in no manner injured, by this celestial fire. Yet, take care, you do not relate this vision to any person, during these days."<sup>51</sup> This command his mother observed, for a time; but, she related what she had seen, at a subsequent period.<sup>52</sup> Another time, Comgall is related, to have said to his father, while they were walk-

parish, with which it is in juxtaposition. The denomination Magheramorne signifies "the plain of Mourne." Originally it had been written *mūs̄d̄apn̄*, which is pronounced Mourne. This is a lake, which is ninety acres in extent, and it is situated, in the north-east of Carrickfergus parish. See "Ordnance Survey Townland Maps for the County of Antrim," sheet 46.

<sup>42</sup> According to the Manuscript, designated Codex Kilkenniensis, in Marsh's Library, Dublin, at fol. 90, b, a.

<sup>43</sup> The Rev. Dr. Reeves remarks, that "in allusion to his parentage, Adamnan introduces St. Columkille addressing St. Comgall, in these words: 'tui secundum carnem cognati Cruthinii populi'."—"Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix n. (u), pp. 269, 270.

<sup>44</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. et antiquo et editione Sirini, cap. i., num. 1, p. 582.

<sup>45</sup> The identity of this priest has not been ascertained.

<sup>46</sup> The Manuscript of Salamanca reads "Fedelmidium."

<sup>47</sup> "Fedelmidum" is in Father Fitzsimon's Manuscript, and in the other Life "Fedlim." There is a "Fedlimius in the Irish Calendar, at the 9th of August. But, he appears to have been a bishop.

<sup>48</sup> This is interpreted to mean "carum pignus," in the Life, taken from the three Codices.

<sup>49</sup> "Parentes vero ejus ambo in mandatis Domini ambulantes sine querela, et in tertio gradu Catholicae Ecclesiae, quod est legitimum matrimonium conjugum, continentes, &c.—"Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli ex tribus Codicibus MSS., num. 2, p. 580, and ex MS. antiquo et editione Sirini, n. 5, p. 583.

<sup>50</sup> See I. Kings i.

<sup>51</sup> This direction was probably intended for extension to the term of his natural life. See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex tribus Codicibus MSS. num. 3, p. 580.

<sup>52</sup> See *ibid.* Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. i., num. 6, p. 583.

<sup>53</sup> See *ibid.* Vita S. Comgalli, ex tribus

ing, through a field, "Father, we should leave this land with its cares." His father, not agreeing in such opinion, the boy said, "Do you, dear father, cultivate this little farm, but I will go and seek from the Lord<sup>53</sup> another portion of land, larger and more productive." It is said, that St. Comgall was required as a substitute for his father, who was already old, in a war, which the Dailnaraidian prince was about to wage against his enemies.<sup>54</sup> Although, unwilling to engage in warfare, our saint took up arms, to satisfy the desire of his parents; but, willing to save his servant's hands and eyes from participating in scenes of bloodshed, so distasteful to the young conscript, the Almighty effected peace between both parties, thus preserving the soul and body of his chosen one from every danger.<sup>55</sup> At another time, our saint being in the camp of the Dailnaraidan prince, a fall of snow took place, during night; but, it was remarked by all, that the snow did not descend over Comgall, and those who were with him. It remained rather heaped up on every side around them, after the manner of a small fortification. Hereupon, the chief said, "From this day forward, Comgall with his people shall be free from me, and from secular power, he being a saint of God." Then, bestowing his benediction on the chieftain, Comgall returned to his own home.<sup>56</sup> As a consequence of the blessing, that chief became great and powerful.

When St. Comgall resolved on abandoning the secular habit, and on assuming that of an ecclesiastic, he received the rudiments of learning from a cleric, who lived in a country house. However, the life of this tutor did not tend to edification. The pupil undertook to correct the irregularities of his master, in the following symbolical manner. While the professor spent one of his nights in the commission of sin, Comgall betook himself to prayer, and practised other pious exercises; he then met his teacher, on the following day, with a garment purposely soiled. On being reproved for this want of cleanliness, he returned the following reply: "Is it more dangerous, master, to have our garment soiled, than our soul? That defilement of soul and body, in which you spent last night, is worse than the condition of this habit." Although it silenced, this reproof, however, did not correct the vices of his master; and, hence, our saint resolved on leaving him, and those scenes of his early youth. Comgall wished to place himself under the direction of a most holy instructor.<sup>57</sup> Having directed his course toward Leix territory, in a northern part of the southern Leinster province, he there found an asylum, in the celebrated monastery of Clonenagh.

It has been calculated,<sup>58</sup> that our saint was at least thirty-two years of age, when he became a disciple of St. Fintan,<sup>59</sup> as this latter had been a disciple of St. Columba,<sup>60</sup> son of Crimthann, afterwards abbot of Tirdaglas, and that he had not founded the monastery of Clonenagh, until about the year 543.<sup>61</sup> Again, according to the earliest computation, Columkille was not born, until the year 519, and this enters as an element of chronology, bearing on this enquiry. Most probably, Comgall would have looked out for a superior, not so much younger than himself;<sup>62</sup> since, in assuming any other

Codicibus MSS., num. 3. p. 580. In this Life, instead of walking through the field, it is said, "patre suo in proprio agro laborante, dixisse fertur," &c.

<sup>54</sup> See "Acta Sanctorum," tom. ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. i., num. 1., p. 582.

<sup>55</sup> See *ibid.*

<sup>56</sup> See *ibid.*, num. 7, p. 583.

<sup>57</sup> See "Acta Sanctorum," tomus iii., x. Maii. Vita S. Comgalli, ex MS. antiquo et

editione Sirini, cap. i., num. 2, p. 582.

<sup>58</sup> By the Rev. Dr. Lanigan.

<sup>59</sup> See his Life, in vol. ii. of this work, at the 17th of February.

<sup>60</sup> See his Life, at the 13th of December. This Columba had been a scholar to St. Finnian of Clonard.

<sup>61</sup> Admitting that St. Comgall was received there, in that very year, it seems to follow, that he was at least thirty-two years old, when he assumed the monastic habit.

case of setting his birth before A.D. 516, the disparity of years, between the abbot and the novice, must appear to be too great, at the time of his entrance to Clonenagh. There, St. Fintan ruled over that monastery, at the foot of the Sliebh Bloom Mountain range. Having placed himself under direction of St. Fintan, Comgall entered upon a course of penance and labour. But, the devil tempted him strongly, to regret the choice he had made, in embracing this course of life, and in leaving his own part of the country. However, he related this temptation to St. Fintan, and the latter prayed for his disciple, who at that time stood near a cross, on the western side of Clonenagh monastery. Tears fell down his cheeks, and while intent on prayer, suddenly a light from Heaven surrounded him. Comgall's heart was filled with spiritual joy, and from that time forward, he felt no recurrence of his former temptation.<sup>62</sup> When residing at Cloneagh, a blind man was brought to him, with a request from himself and friends, that our saint would pray for his restoration to sight. Comgall applied saliva to this man's eyes, in the name of Christ; when immediately, they were opened, and the blind man returned home rejoicing.<sup>63</sup> He spent a considerable time in Clonenagh.<sup>64</sup> At length, St. Fintan required our saint to revisit his own part of the country, that he might found religious cells,<sup>65</sup> or houses, and preside over their inmates. St. Comgall remained without sacred orders for many years, he being unwilling through humility to receive them. Having obtained St. Fintan's benediction and prayers, with some companions, he set out on a visit to St. Kieran<sup>67</sup> of Clonmacnoise. With him, it is said, Comgall remained for some time, and while there, he was greatly distinguished for his sanctity.<sup>68</sup> This, however, may have been only a temporary visit, occasioned by some special circumstance, and the nature of which cannot now be known. Afterwards, St. Comgall directed his course homewards,<sup>69</sup> where he was ordained a deacon, with the advice of numerous clerics, by St. Lugid, whose identity has not been discovered. Although it was thought by Dr. Lanigan,<sup>70</sup> that our saint had been ordained at Clonmacnoise;<sup>71</sup> yet, he more shrewdly remarks, that by Lugidus, the ordainer of Comgall, was probably meant the bishop of Connor, who might have been otherwise called Lugadius,<sup>72</sup> and that he was the more inclined to be of that opinion, since Lugadius is spoken of, as having had

<sup>62</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., cap. x., sect. xii., n. 192, pp. 64, 65.

<sup>63</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. i., num. 8, p. 582.

<sup>64</sup> *Ibid.*, num. 9, p. 583.

<sup>65</sup> The Rev. Dr. Lanigan deems it very probable, that Comgall had not in the year 552 completed one-half of his monastic studies at Clonenagh. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 199, p. 66.

<sup>66</sup> According to the Life, in Father Fleming's "Collectanea Sacra," &c., num. 11, p. recte 305.

<sup>67</sup> See his Life, at the 9th of September.

<sup>68</sup> However, this statement has been contested by Rev. Dr. Lanigan, who observes, that as St. Kieran died A.D. 549, and as St. Comgall could not have been received at Clonenagh, at the earliest, before A.D. 548, while he spent many years there, the founder of Clonmacnoise must have been dead before

our saint left Clonenagh. Dr. Lanigan also observes: "I do not know how this can be reconciled with the directions given him by St. Fintan to proceed forthwith to his own country, or with its being related that he actually set out for that purpose. I suspect that Clonmacnoise has been mistaken for Connor."—"Ecclesiastical History of Ireland," vol. ii., chap. x. sect. xii., n. 195, p. 65.

<sup>69</sup> The Life of St. Comgall, in Father Fleming's "Collectanea Sacra," &c., has it, that he returned from Clonenagh ordained, with other ordained disciples. See num. 11, p. 305.

<sup>70</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 96, pp. 65, 66.

<sup>71</sup> He adopts this statement, made by Sir James Ware, in his work "De Scriptoribus Hibernie," lib. i., cap. ii., p. 13.

<sup>72</sup> See notices of him, in Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. xiii., p. 494, and n. 195, pp. 495, 496, *ibid.*

verbal communication with Comgall, after his return to Ulster, such as a bishop of Connor might have had with a person, living in that district, in which Bangor is situated.<sup>73</sup> After some interval, our saint, having been advanced to the sacerdotal grade, went around his own part of the country. Everywhere he preached the Gospel among the people.<sup>74</sup> Wishing to lead a life of greater perfection, St. Comgall became the inhabitant of an Island,<sup>75</sup> in Lough Erne, where he led a most austere life.<sup>76</sup> Placing themselves under his direction, certain monks endeavoured to emulate his austerities. But, in this effort, seven of them died, through the effects of cold and hunger. Hearing of such circumstance, other religious men entreated our saint, to relax his excessive rigours, towards himself and those monks under his charge. Yet, while he permitted his monks to live, after the manner of other religious, Comgall refused to indulge personally in like relaxations, thus continuing his usual austerities.<sup>77</sup> After remaining for some time in this place, the holy Abbot felt a desire to pass over into Britain, with the intention of remaining there;<sup>78</sup> but, the earnest entreaties of St. Lugidus, from whom he had received ordination, with those recommendations, given by other holy saints, induced him to abandon this design. Thus he remained in Ireland, to continue that great work of monastic propagandism, on which his thoughts had been earnestly engaged.

## CHAPTER II.

THE MISSIONARY CAREER OF ST. COMGALL COMMENCES WITH THE ERECTION OF A GREAT MONASTERY, AT BANGOR—ITS SITUATION—MIRACLES OF ST. COMGALL—HIS AUSTERITIES AND VIRTUES—HIS RULE OF RELIGIOUS LIFE—MIRACLES.

THOSE pious persons brought St. Comgall forth, from the place of his retreat, that he might commence a work, for which he seemed specially destined. The pious servant of God began to found cells and monasteries, in different parts of the country. Especially did he regard that beautiful site, where the Inver-Beg,<sup>1</sup> or the “Little River Beg,”<sup>2</sup> falls into Belfast Lough,<sup>3</sup> at its opening towards the sea. It is stated, that the stream—formerly known as the

<sup>73</sup> Dr. Lanigan remarks, in continuation : “It is true that Lugadius of Connor is said to have died in 538, and therefore long before he could have ordained Comgall. Are we, however, certain that he died so early ? And, admitting it, there might be in this case one of those anachronisms so usual in the Acts of our saints. For I do not mean to say that Comgall was ordained by that bishop of Connor, but merely to observe that as Lugadius lived in the sixth century, and not far from Comgall’s residence, he might have been guessed at as the ordainer.”—*Ibid.*, chap. x., sect. xii., n. 96, p. 66.

<sup>74</sup> See “Acta Sanctorum,” tomus ii., Maii x. Vita S. Comgalli ex MS. antiquo et editione Sirini, cap. i., num. 10, p. 583.

<sup>75</sup> “Perrexit ad stagnum Erne et intravit in quadam insula, que dicitur Custodiaria insula.”

<sup>76</sup> From the Latin name, which may be interpreted in English “Keeper’s Island,” it

seems very difficult to identify the exact situation of this island, at present.

<sup>77</sup> See “Acta Sanctorum,” tomus ii., Maii x. Vita S. Comgalli ex MS. antiquo et editione Sirini, cap. i., num. 11, p. 583.

<sup>78</sup> Dr. Lanigan observes : “It would be difficult to reconcile this narrative with the account given of Comgall having returned to his own country, in compliance with St. Fintan’s advice, for the purpose of forming some religious establishment. I am very much inclined to think, that it is founded more on conjecture than on fact. The practice of going to foreign parts, which became so general with our Irish saints towards the close of Congall’s life, might have induced an opinion that he also had intended to quit Ireland, particularly as some of his own disciples, and among others the great Columbanus, had done so.”—“Ecclesiastical History of Ireland,” vol. ii., chap. x., sect. xii., n. 197, p. 66.

strand of Inver Bece<sup>4</sup> or Inver Becne<sup>5</sup>—had its name from a curious legend.<sup>6</sup> On its banks did St. Comgall resolve to found his great establishment, which in after times became so renowned as the monastery of Bennchor.<sup>7</sup> This was the place, now known as the town of Bangor,<sup>8</sup> situated at the indentation of a bay,<sup>9</sup> bearing the same name.<sup>10</sup> The parish to which it gives title is within the baronies of Castlereagh and Ards, in the most northern part of the present county of Down. This locality was in the region, called Altitudo Ultorum<sup>11</sup>—now known as Ards<sup>12</sup>—in the province of Ulster. In a short time, so great a number of monks flocked to his establishment, that they

CHAPTER II.—<sup>1</sup> Thought, by Rev. James O'Laverty, to have been its most ancient name.

<sup>2</sup> It now runs into the sea, opposite the Bangor Baths.

<sup>3</sup> Anciently known, as Lough Laoigh, or the “Lough of the Calf,” thus called from an old tradition.

<sup>4</sup> It is said, in Cormac’s “Glossary,” to have been so named from Bece, a favourite dog of Breca, that was drowned with his master, in that celebrated whirlpool, called Coirebreacain or Corevrecan, “the cauldron of Breca.” It lies between Ireland and the Island of Rathlin, being now called Sloghnamarra, “the gulf of the sea.”

<sup>5</sup> This name is said to have been derived from Biene, a servant to Conal Cearnach, who was drowned there, while driving some cows, which had been carried off, from Scotland. This incident is related in a romantic story, which has for title *Tain-bo-Fraich*, or the “Spoil of the Cows of Frooch,” as found in the “Book of Leinster.”

<sup>6</sup> This is found in the Dinnseanchus or “History of Forts,” of which romantic tract, there are various Irish copies, all of which are still unpublished.

<sup>7</sup> At the dissolution, Bangor was found to be possessed of the temporalities and spiritualities of thirty-four townlands, together with the tithes of nine rectories or chapels.

<sup>8</sup> In some loose sheets, which the writer has examined, at the Ordnance Survey Office, Phoenix Park, Dublin, John O’Donovan has given the varied orthography for this town, from ancient and modern authorities, quoted by him. These sheets are intituled, “Correspondence, &c., concerning Names of Places, Antiquities, &c., in the County Down.” The following is a digest: 1. Bangor—Ecclesiastical Annals, 1623; History of the County of Down, 1744; L’Abbé Ma-Geoghegan, 1758; Hibernia Antiquæ et Nova Nomenclatura, 1771; Beaufort’s Memoir, 1792; Seward, 1795; Archdall’s Monasticon, 1786; Dubourdieu’s Stat. Survey, 1802; Carlisle, 1810; County Map, 1811; Abstract of Population, 1821; Post Office List, 1825; Lanigan’s Ecclesiastical History, 1829; Irish Ecclesiastical Register, 1830. 2. Banchor—Sir James Ware, 1600; L’Abbé Ma-Geoghegan, 1758; Hibernia

Antiquæ et Nova Nomenclatura, 1771; Lanigan’s Ecclesiastical History of Ireland, 1829. 3. Bennchor—Jonas, a monk of Bobbio in Italy, Vita Columbani, c. 3, Codex MS. Vaticanus seculi noni (7th century) *vide* O’Conor’s Annals of Ulster, p. 35; Life of St. Finian, ex Codice MS. Salmaticensi, AA., SS., p. 393; Lanigan’s Ecclesiastical History, 1829. 4. Beanchor—Vita Comgalli. 5. Beanchair—L’Abbé Ma-Geoghegan, 1758. 6. Bennchor—O’Flaherty’s Ogygia, 1685. 7. Bennchair—Colgan, 1647. 8. Benchorensis—O’Donnell, lib. ii., 24, 1520. 9. Bennchoria—Dr. O’Conor, in Annals of the Four Masters, 1826. 10. Bennchorum—Hibernia Antiquæ et Nova Nomenclatura, 1771. 11. Benchorium Monast.—Colgan, 1647. 12. Benchorense Coenobium—Ussher, Primordia. 13. Benncoir—Cormac Mac Cuilenain, 908, Annals of the Four Masters, 1636. 14. Benncair—Tigernach, 1088, Annals of Boyle. 15. Benochair—Tigernach, 1088, Annals of the Four Masters, 1636. 16. Benchari—Tigernach, 1088. 17. Benchari—Old Book of St. Caillin, 1516. 18. Benchari—Annals of Inisfallen. 19. Benchari—Annals of Ulster. 20. Bennchari—Annals of Ulster, Annals of the Four Masters, 1636. 21. Benocair. 22. Benocair. 23. Benochair. 24. Bennchari—Annals of the Four Masters, 1636. 25. Beannchari—Jeoffrey Keating, 1629. 26. Beannchari—Duald Mc Firbis’ Pedigrees, 1666. 27. Bençor—Haliday’s Map, 1811.

<sup>9</sup> In the First Life of St. Comgall, as published by the Bollandists, it is alluded to, as “ad ostium fluvii, nomine Bice.” See num. 7, p. 581.

<sup>10</sup> The fullest and best account of this renowned place, and of its associations, we now possess, is in the Rev. James O’Laverty’s learned work, “An Historical Account of the Diocese of Down and Connor, Ancient and Modern,” vol. ii., under the heading, The United Parish of Newtownards, Bangor, Donaghadee, and Comber, pp. 1 to 155, and Appendix, pp. iv. to xl., containing a reprint of the Bobbio Missal and the Antiphonarium Benchorense.

<sup>11</sup> After citing the Latin, from our saint’s Second Life, the Rev. Dr. Lanigan observes: “By regione Ultorum in this passage is to be understood the particular territory anciently

could not find accommodation in this monastery. Our saint thereupon was obliged to build other houses, not only in the northern province, but, even in other provinces of Ireland. Many thousand monks are said to have lived, under his rule and discipline.<sup>13</sup> Of all these houses, however, Bangor monastery was the most celebrated, and the largest; and here, in course of time, a city grew around this hive of religious wisdom and sanctity.<sup>14</sup> The parish of Bangor<sup>15</sup> is bounded on the north, by Belfast Lough; on the east, by Donoghadee parish; on the south, by Newtownards parish; and on the west, by a portion of this latter parish, as likewise by that of Hollywood. The part of the parish,<sup>16</sup> in the barony of Lower Castlereagh, is divided into seven townlands and by a part of Bangor Bog townland. That part,<sup>17</sup> in the barony of Ards, is divided into twenty-two townlands, and the remaining part of Bangor Bog townland. The Copeland Islands also belong to this part of the parish. Sir James Ware says, that the place got its name from a Beautiful Choir,<sup>18</sup> which is the same as Banchor, in Irish.<sup>19</sup> This statement has been repeated by Walter Harris, who states, that Bangor took its name, *a Pulchro Choro*, or from its fair and white choir; it being called so, owing to the elegance of the building, erected of lime and stone, which is said to have been the first of the sort, built in the province of Ulster.<sup>20</sup> However, this does not represent at all its original denomination.<sup>21</sup> The name Bangor is in reality a modification of Banagher, and the two forms of denomination are frequently exchanged.<sup>22</sup> The root of the word seems to be *Beanna*,<sup>23</sup> the Irish for "Horns," or local appearances, having the character of peaks, or crests of hills, or of mountains. According to some accounts, St. Comgall commenced the foundation of a monastic institute and church, at this place, in the year 551<sup>24</sup> or 552;<sup>25</sup> others have it, at 554,<sup>26</sup> 555,<sup>27</sup> 557,<sup>28</sup> 558,<sup>29</sup> 559,<sup>30</sup>

called Ulidia, and by other provinces of Ireland various districts in the northern parts," &c. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 201, p. 67.

<sup>14</sup> Sir James Ware renders it, "nunc vulgo The Ardes."—"De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 180.

<sup>15</sup> Such is the account of St. Bernard, in his "Vita S. Malachiae," cap. vi., sect. 12, of the Benedictine edition.

<sup>16</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, in MS. antique et editione Sirini, cap. i., n. 12, p. 583.

<sup>17</sup> See it shown, on the "Ordnance Survey Townland Maps for the County of Down," sheets 1, 2, 3, 5, 6.

<sup>18</sup> Containing 4,069 acres, 3 rods, 1 perch.

<sup>19</sup> This portion contains 12,957 acres, 1 rood, 1 perch—the total area of the parish being 17,027 acres, 0 rood, and 2 perches. See the Name Sheets of Bangor Parish, County of Down, now in the Ordnance Survey Office, Phoenix Park, Dublin.

<sup>20</sup> He says "a pulchro choro."—"De Hibernia, et Antiquitatibus ejus," cap. xxvi., p. 180.

<sup>21</sup> The Rev. Dr. Lanigan shrewdly remarks: "But if the name was originally Banchor, will this etymology be correct?"—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 198, p. 66.

<sup>22</sup> See "Ancient and Present State of the County of Down," p. 64.

<sup>23</sup> Having recorded this statement of Harris, the Rev. Mr. Reeves appositely remarks: "The building referred to is that which St. Bernard states was erected by Malachi; and thus by an event of the twelfth century, Harris accounts for a name that existed in the sixth!"—"Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix II, p. 199.

<sup>24</sup> See what has been already stated, in vol. ii. of this work, at 28th of February, Art. i.

<sup>25</sup> In the Irish characters, written *beanna*.

<sup>26</sup> See Colgan's "Acta Sanctorum Hiberniae," xxix. Januarii. Vita S. Gildæ Badonici, Abbatis et Confessoris, &c., n. 13, p. 192.

<sup>27</sup> At the year 552, "the church of Bennchar was founded, by Comhgall of Beannchar," according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 188, 189.

<sup>28</sup> The erection of this church is entered in the Ulster Annals, at the years 554 and 558.

<sup>29</sup> In Harris Ware, the foundation of this monastery is placed at A.D. 555, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 265. Archdall has also the same date, in "Monasticon Hibernicum," p. 106.

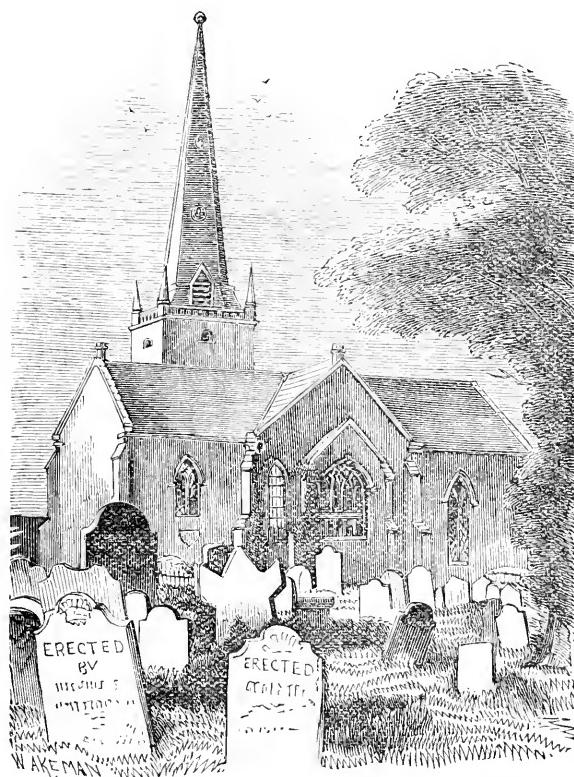
<sup>30</sup> The Annals of Inisfallen state, that Bangor was founded in 557.

<sup>31</sup> The Rev. Dr. Lanigan remarks: "From what has been seen concerning the

and 561.<sup>31</sup> The primitive monastery here is said to have been in the graveyard, now seen at Bangor; and, a slight depression there is thought to indicate that circular vallum, which once surrounded the building. Along its western site flows a stream, through the centre of the town. This turned the Abbot's mill, in former times, as has been conjectured. It passes an ancient well, overshadowed by a huge old thorn, and the water in it is popularly supposed to possess healing powers.<sup>32</sup> A learned authority<sup>33</sup> has apparently referred the site of the ancient church, founded by St. Comgall, at Bangor, to the exact *locale* of the present Protestant church;<sup>34</sup> but, perhaps, it might be safer to aver, that its location could not have been very remote from the spot indicated by him.<sup>35</sup>

It was known, in former times, as the *Vale of Angels*;<sup>36</sup> nor, could such a designation fairly apply to the site indicated, since the Protestant church rises on a conspicuous eminence, which overlooks the town. The latter is spread along a narrow skirt of sea-coast.

Here, for fifty years, the holy superior ruled over his large community, with great sanctity, and keeping a most perfect monastic discipline. He wrought many miracles, and some of these are given, in different Acts, as published by the Bollandists. At one time, being in a retired place, after fasting for three



Church at Bangor, County of Down.

whole days, he felt weak and thirsty; when a certain mendicant leper came to him, and seeking relief from his necessities. This man observed the saint

time that Comgall may have arrived at Clonenagh, and the number of years which he is said to have spent there, the foundation of Bangor cannot consistently with these and other circumstances, be carried further back than the year 558."—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 199, p. 66.

<sup>30</sup> According to Rev. Dr. O'Conor, Bangor was founded in 555 or 559. See "Rerum Hibernicarum Scriptores," tomus ii., Tigernaci Annales, n. 19, p. 129. At the year 559, Ussher says, "Benchorensis Ecclesia in Ultonia fundata." Index Chronologius, "Britannicarum Ecclesiarum Antiquitates," p. 531. Elsewhere, he states,

engaged in prayer, with his eyes and hands directed towards Heaven. Having faith as to the result of a certain action, that man found himself cured from his leprosy. With great joy, he afterwards informed the saint about what had occurred. Comgall desired him to give thanks to God, to go in peace, and to inform no person regarding what had happened. But this latter admonition was not observed, by the man, whose heart was too full of gratitude, for the favour he had received. One night, a certain young monk, named Meldan,<sup>37</sup> came to St. Comgall, who was there in his cell, to relate something of importance. When Meldan approached, he saw the whole inner part of Comgall's cell filled with a bright flame, which burst forth through the windows,<sup>38</sup> and with all the lustre of a noonday sun. The young man did not dare to approach, but signing himself with the cross, he retired; and, on the following day, having a knowledge of what had occurred, Comgall called the monk to him. The holy superior requested Meldan to conceal during his life, what had been seen, on the previous night. As in the former instance, however, this admonition was not obeyed.<sup>39</sup> Cuimine of Coindore states, it was every Sunday only, that Comgall used to eat food.<sup>40</sup> However, such statement must be understood to mean, that only on this day did he partake of a full meal, or take generous nourishment. One day, Comgall, with his own hands, was engaged in making a wooden coffin, in which the brethren were to be placed, when death approached. One of the monks, Enan,<sup>41</sup> by name, said, "Father, you do a good work for the brethren, about to repose in this coffin, since it must aid them to obtain salvation; would that I were permitted to depart this life in it." Comgall replied, "Be it so, brother, according to thy wish; as, from this coffin thou shalt depart to Heaven." It so happened, that brother was sent to a place, far distant from Bangor monastery, and while there, he died. However, St. Comgall ordered his body to be conveyed to Bangor; where, through the prayers of our holy Abbot, the monk was restored to life. The resuscitated brother frequently told his fellow-monks

"Circa annum vero DLV. vel DLIX. Beanchoensis Ecclesiae foundationem," &c. *Ibid.*, cap. xvii., p. 494.

<sup>37</sup> In the Annals of Clonmacnoise, it is referred to the year 561.

<sup>38</sup> The Rev. James O'Laverty, who records the foregoing local features, adds, this "may be only the last remains of a tradition that St. Comgall, or one of his sainted successors, pronounced over it the benediction which is still preserved in the old Irish Missal found at Bobbio, which has been published by Mabillon."—"Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. ii., pp. 124, 125.

<sup>39</sup> See the Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 13, and n. (p), *ibid.*

<sup>40</sup> It is represented in the accompanying illustration, draw on the spot by William F. Wakeman, and transferred by him to the wood, engraved by Mrs. Millard.

<sup>41</sup> In vol. iv. of this work, at the 8th of April, in Article i., treating about St. Cennfaoladh, Abbot of Bangor, some reasons are given for another site, there described, as being more probably the monastic residence, in olden times. However, the Rev. James O Laverty states, that it was there a more modern Augustinian monastery had stood.

See "An Historical Account of the Diocese of Down and Connor," vol. ii., p. 124.

<sup>36</sup> This was derived from the vision of St. Patrick, who beheld while on a hill a great number of angels descending from Heaven to a valley that was beneath it. See Colgan's "Trias Thaumaturga," Jocelyn's *Sexta Vita S. Patricii*, cap. xcvi., p. 88.

<sup>37</sup> His identity has not been ascertained.

<sup>38</sup> This allusion furnishes us with some idea of the manner in which monastic cells were formerly lighted, although the windows were probably apertures, unprotected from the admission of external air, especially during the day-time.

<sup>39</sup> See "Acta Sanctorum," tomus ii., x. Maii. *Vita S. Comgalli*, ex MS. antiquo et editione Sirini, cap. ii., num. 13, 14, pp. 583, 584.

<sup>40</sup> Thus he says, in the poem which is thus translated:—"Patrick of the fort of Macha loves," &c. :—

"Comhgall, head of Uladh, loves,  
Noble is every name that he named,  
A blessing on the body of the sage,  
Every Sunday he used to eat."

See "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, p. 122, 123.

what he had seen and heard, after his first departure from life. "I was," said he, "brought towards Heaven, by two Angels, sent from God; and, whilst on the way, behold other Angels came to meet us, saying, 'Bear this soul to its body, for Comgall, God's servant, hath asked it. Therefore, bear it to Comgall, with whom the monk shall live, unto an old age.'"<sup>42</sup> He lived, for many subsequent years; and, at the close of life, his soul ascended to Heaven, while his body reposed in that coffin, made by our saint.

Some thieves were in the habit of stealing vegetables and fruit, raised by the monks, who laboured with their hands, while praying with great fervour.<sup>43</sup> The monks complained to their Abbot, that the brethren and their guests were thus deprived of the produce procured by their labours. On the following night, Comgall made a sign of the cross over his garden. At the same time, he said, "O Omnipotent God, who art able to do all things, deprive of their sight those thieves, who enter here, that they may wander about inside of this garden, until induced to confess their guilt." Accordingly, on that night, when those robbers entered the enclosure, they became blind; and, they wandered about the garden, in ignorance of a place, where they might find an exit. At last, moved to penitence for their crime, they called for help, and then brought their ill-acquired store to the monks. The robbers made a public reparation for their crimes. Afterwards, becoming true penitents, and assuming the monastic habit, they embraced St. Comgall's rule.<sup>44</sup> St. Comgall is described in the Martyrology of Donegal,<sup>45</sup> as being a man full of grace and of God's love, who fostered and educated very many other saints, as he kindled and lighted up an unquenchable fire of God's love, in their hearts and in their minds.<sup>46</sup> A holy anchorite and a venerable old man, named Critan,<sup>47</sup> visited St. Comgall, at the Easter festival. While the Abbot was offering up the Holy Sacrifice of Mass, his visitor saw a bright vision of Angels. These celestial spirits sometimes touched the hands, mouth, and head, of our saint, as also the altar and chalice, while they joined in his benedictions. Feeling a sensation of thirst, and after a long fast, Critan desired in heart, that he might be able to allay this thirst, by taking some liquor, which had been first tasted by our saint. Through the spirit of prophecy, our Abbot knew the desires of his friend. Having ended the Holy Sacrifice, Comgall entered the house, where having tasted some liquor, he called a servant, named Segenus. The saint then said to him, "Bear this liquor to the holy old man, Critan, who is thirsty, and let him drink with thanks to God. Say to him, from me, that he is a faithful and a patient man." For this mark of our saint's attention, Critan gave thanks to God.<sup>48</sup> A brother of the monastery, named Crimacthan,<sup>49</sup> who was servant to the Abbot, having left the latter in his cell for the night, afterwards shut the door. He then retired to his own dormi-

<sup>41</sup> His identity is not known.

<sup>42</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 15, p. 584.

<sup>43</sup> Speaking of the varied occupations of the monks living at Bangor, the Rev. James O'Laverty writes: "Some delivered in the schools those lectures that attracted the crowds of students, who, in turn, diffused gratuitously, in some distant land, the knowledge which they had gratuitously received; while others were engaged in manufacturing the various articles required by the brethren, or were tending the mill, which we may fairly suppose, was turned by the stream, which now, sadly diminished, flows

past the baths."—"An Historical Account of the Dioceses of Down and Connor, Ancient and Modern," vol. ii., p. 129.

<sup>44</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 16, p. 584.

<sup>45</sup> See Drs. Todd and Reeves' edition, pp. 122, 123.

<sup>46</sup> This is stated to be evident from the old books of Erin.

<sup>47</sup> Who he was is not known.

<sup>48</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 17, p. 583. Also, Vita S. Comgalli, ex tribus Codicibus MSS., num. 5, p. 581.

tory. Wishing to see if the saint slept, he returned after a short interval. While standing at the door of the cell,<sup>50</sup> he was enabled to discover that the saint slept; but, in a short time, the whole apartment seemed brilliantly illuminated. Comgall arose immediately, when his face beamed with a wonderful beauty and with a serene expression. He next engaged in prayer. Afterwards, our saint said to the brother without, "O Crimacthan, why art thou there? Depart instantly, telling no person what thou hast seen; and, for such presumption, on to-morrow, a penance shall be imposed on thee." The brother departed, with much fear; and, on the day following, he was subjected to a penance, in expiation for his fault.<sup>51</sup>

Owing to the great number of disciples that embraced his institute, Comgall has always been regarded as one of the principal fathers of our Irish Church. His numerous miracles have greatly added to his celebrity. It has been observed, that our saint drew up a particular rule for the direction of his institution, and that it was reckoned among the principal codes<sup>52</sup> prevailing in Ireland. Comgall is named among eight chief framers of monastic rules.<sup>53</sup> The other seven mentioned are St. Patrick, St. Brigid, St. Brendan, St. Kieran, St. Columkille, St. Molassius, and St. Adamnan. We may observe, that several other Irish saints are stated to have composed similar rules.<sup>54</sup> One day, while St. Comgall was walking, he met a man on the way, named Borgan, carrying in his arms his little son, and he bore the name of Glassan, who was dead. He requested the Abbot to restore the child to life, trusting St. Comgall would be able to obtain from God any request he might make. Raising his eyes to Heaven, our saint prayed to the Lord. Afterwards, he said to the father of that deceased child, "If God will it, thy son shall live, but wait here, until the holy Abbot, Cannicus, come to you, and then present your son to him, that he may bless your child with a sign of the cross, for to-day Cannicus will pass this way." St. Cannic approached, in course of an hour; when the afflicted father requested him, to sign his child who was dead, with a sign of the cross. Turning to the man, and with his eyes elevated towards Heaven, Cannic said to him, "Thy son shall now live, for that is granted by God, to his servant Comgall." The child was immediately restored to life; while both the parent and the boy returned home, with expressions of grateful thanksgiving.<sup>55</sup>

There was a certain man, named Croidhe, who betrayed an avaricious, a malignant, and a tyrannical disposition. His mother was named Luch, which in Latin signifies *mus*, in English, "mouse." This man was a descendant of Tur-taraide;<sup>56</sup> and, at one time, when the monks were at a loss for corn, they said to their Abbot, "Behold that silver vessel, which was sent us as a present; if thou approvest, let it be sold for corn, that thy brethren may live." Accordingly, St. Comgall had an interview with Croidhe, who had abundance of corn.

<sup>49</sup> Nothing more seems to be known regarding him, than what we find in St. Comgall's Life.

<sup>50</sup> The Rev. James O'Laverty states—and probably with great accuracy—that a vast number of small oval-shaped cells stood at Bangor, in the sixth and seventh centuries. These cells were "made of wood and wattles, covered with thatch, or at times even with skins, scattered in every direction, and interspersed with gardens, from which, in part at least, the great monastery derived a sustenance for its numerous inmates."—"An Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. ii., p. 127.

<sup>51</sup> See "Acta Sanctorum," tomus ii., Maii x. Vita S. Congalli ex MS. antiquo et editione Sirini, cap. ii., num. 18, p. 583.

<sup>52</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., pp. 62, 63.

<sup>53</sup> See Colgan's "Trias Thaumaturga," Acta S. Columbae, p. 471.

<sup>54</sup> See Ussher's "Primordia," cap. xvii., p. 919.

<sup>55</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 19, p. 584.

<sup>56</sup> No doubt the territory of Hy-Tuirtre is here meant. A very full account of its position and annalistic references will be found

Comgall asked him to take the silver vessel, in exchange for some provisions. But, the man replied, in a disdainful manner, "I want not what is yours, nor shall you have what is mine. I had rather the mouse should eat my corn than you." He alluded, by the term "mouse," to his mother. With some warmth, Comgall said, "Be it, as you say; for, the mice shall eat all your corn, so that it shall not profit you." Thus, it likewise happened; for, the mice devoured two heaps of corn, which belonged to that avaricious man. In these were fifteen waggon-loads, but nothing remained to him, on the third day, only chaff and straw.<sup>57</sup>

The well known Dempster, who places our saint among writers of the British Scots, attributes to him the authorship of the following works, viz., *Regularis Vitæ Methodus*, lib. i.; *Ad Cœnobiorum Patres*, lib. i.; *Epistolæ plures*, lib. i.<sup>58</sup> In Harris Ware,<sup>59</sup> we are told, that he wrote *Institutions for Monks*, which were then extant, as also some *Epistles*, besides the *Acts of his cotemporary, St. Columkille*. Besides the rule he drew up, a learned writer<sup>60</sup> would not undertake to assert, that Comgall was the author of other tracts, attributed to him.<sup>61</sup> Some of our saint's brethren advised, that he should accept an offer made to him of certain places, where he might be able to erect small monasteries. These it was supposed might be useful for opportunities afforded, in the way of fishing, or otherwise. But, the saint replied, "A large army is stronger, fighting under its chieftain, in one spot, than dispersed in many places, and without a leader." At another time, they asked him, that certain brothers might be allowed to fish, in a particular lake. This was a journey of two days from the monastery. To such suggestion, he replied, "You have the sea near you, why do you not fish in it?" On answering him, that this sea-fishing was not a productive one, the brothers were sent thither with their nets. Then, they took a great abundance of fish. A contest having arisen between some seculars, at a certain place, regarding the capture of fish; by his prayers, our saint removed the cause of their contention, so that afterwards, a fish was rarely caught in the same waters. When Comgall had a great number of monks, subject to his rule, an Abbot, who was his senior, and under whose roof our saint had dwelt for some time, came to his monastery. When they sat down to table, and rejoiced in the society of each other, in order to test Comgall's humility, and to find if his former spirit of obedience yet remained, the senior began to chide him severely. Comgall then arose, and prostrating himself on the earth, he began to pour forth copious floods of tears. Being asked, why he wept, the holy man replied, "Because I am grieved, I have not had such an opportunity of practising humility, for many years past."<sup>62</sup> At another time, when the Abbot was on a visit to a certain monastery under his rule; it chanced, that some of his companions preceded him. Attended by one person, the saint advanced slowly. Turning off from the high road, both entered a small house. Having offered prayers, they remained there until evening. Then, a pious man came to them, and hastening towards his own house, that person brought water to wash their feet, and a covering, under which they might rest. Having struck a light, he placed food before them. When they had partaken of this food, they gave thanks to God, and to their entertainer, according to the usual

in Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix BB., pp. 292 to 297.

<sup>57</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 20, p. 584.

<sup>58</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 254, p. 152.

<sup>59</sup> See vol. ii., "Writers of Ireland," Book i., chap. iii., p. 17.

<sup>60</sup> Rev. Dr. Lanigan.

<sup>61</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., p. 63.

<sup>62</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex tribus Codicibus MSS., num. 4, pp. 580, 581.

manner. A time for sleeping next approached, and both felt wearied. The Abbot commanded his subject to occupy the bed. In obedience, his attendant did as he had been required, while our saint continued his vigil. After a part of the night had been spent in sleep, the brother awoke. He saw the whole house brilliantly illuminated, and this light continued, until break of day. But our saint ordered his companion not to reveal this vision, during the lifetime of his Abbot. This command the brother religiously obeyed. On the following morning, the man who had provided for their accommodation the night before, became their guide to the monastery, towards which they were proceeding.<sup>63</sup> From the O'Clerys<sup>64</sup> we learn, likewise, how a very old vellum book<sup>65</sup> states, that Comgall of Bennchor, in habits of life, was like unto James the Apostle.

It chanced, while Comgall was once absent from the monastery, one of his monks took sick. At that time, the brethren had no other food for their sustenance, only some vegetables with esculents of an inferior quality. Being moved with compassion for the condition of the sick man, the monks advised him to visit certain religious, belonging to the same order, who lived in another place. There, they said, he should receive better treatment, besides obtaining the advantage of being nearer to his own relations.<sup>66</sup> But, when the sick man was brought to this monastery, which lay three or four miles distant,<sup>67</sup> he shortly afterwards died. A vigil was kept over his body, according to a usual custom. On the next day, his corpse was brought to the monastery. Friends and kinsmen of the deceased accompanied the remains, with tears and lamentations. Their wailing disturbed monastic quiet. When St. Comgall returned to the monastery, a short time afterwards, the steward humbly confessed his negligence, in not taking due care of the patient. Approaching the bier, our Abbot offered up his prayers to God, when the dead man was instantly restored to life. Afterwards, he lived fifteen years, in the same monastery. This monk was wont to relate, that when he wished to ascend a ladder, extending towards Heaven, with others preceding him, he heard a voice saying, that Comgall would not then suffer him to ascend. Another day, according to their usual custom, the brothers being at work; being overcome with fatigue and thirst, one among them sunk to the earth, and from the middle of the day, to the ninth hour, he was lifeless. But, the Abbot, taking compassion on him, prayed to our Lord, when he was immediately restored to life.<sup>68</sup>

### C H A P T E R III.

ST. COMGALL GOES OVER TO BRITAIN—HE VISITS ST. COLUMKILLE—HE INTENDS BUILDING A CELL ON RATHLIN OR RAGHERY ISLAND—IN THE TERRITORY OF HETH HE FOUNDS A MONASTERY—DISTURBED BY THE PICTS—HE RETURNS TO IRELAND—MIRACULOUS OCCURRENCES—VISITS OF ST. FINBARR AND OF ST. COLUMKILLE TO BANGOR—INTERVIEW BETWEEN ST. COLUMBA AND ST. COMGALL, AFTER THE CONVENTION AT DRUMCEAT.

In the seventh year, after the foundation of his monastery at Bangor,<sup>1</sup> St. Comgall went over into Britain,<sup>2</sup> to visit some holy men. It seems very proba-

<sup>63</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex tribus Codicibus MSS., num. 5, p. 581.

<sup>64</sup> See "Martyrology of Donegal," Rev. Drs. Todd and Reeves' edition, pp. 122,

123.

<sup>65</sup> Already referred to in St. Brigid's Acts, at the 1st of February.

<sup>66</sup> This anecdote serves to show, that change of air and scene had been prescribed, at an early period, for those monks, whose health happened to be in a languishing condition.

<sup>67</sup> This seems to have been a house, under St. Comgall's rule, and the location of which must have been very near Bangor.

ble, that the Britain, to which went, was no other than Great Britain.<sup>3</sup> However, there appears to have been a mistake in chronology, if on this occasion, he there visited St. Columba,<sup>4</sup> unless, indeed, we refer the foundation of Bangor to A.D. 559.<sup>5</sup> He proposed remaining in Britain, for some time.<sup>6</sup> It is likely, that on the occasion, when he went to Britain, in company with St. Brendan and others, he paid a visit to St. Columkille, then living in one of the western Isles.<sup>7</sup> The names of four saints, who visited St. Columkille, are Comgellus Mocu Aridi, Cainnechus Mocu Dalon, Brendenus Mocu Altí, and Cormacius Nepos Leathain.<sup>8</sup> The Island, where St. Columkille then resided, is stated to have been Hinba,<sup>9</sup> although, according to another account, it is called Rechra. The latter may be supposed to have reference to one, among the many islands of Ireland, called Rathlin;<sup>10</sup> and, the most probable of these is that parish and island of Rathlin,<sup>11</sup> or Raghery,<sup>12</sup> in the

<sup>68</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex tribus Codicibus MSS., num. 6, p. 581. Also Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 30, p. 586.

CHAPTER III.—<sup>1</sup> In 555, St. Comgall founded here an Abbey for Regular Canons, according to Mr. and Mrs. Hall's "Ireland, its Scenery, Character," &c., vol. iii., p. 19.

<sup>2</sup> According to the Second Life, chap. ii., sect. 21, pp. 584, 585, in the Bollandist collection.

<sup>3</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., p. 63.

<sup>4</sup> The Rev. Dr. Lanigan remarks, that supposing our saint paid a visit to St. Columkille, in one of the Western Isles of Scotland, Bangor could not have been founded so early as the year 555, because the seventh year following it should have been 562. He says, that Columkille did not leave Ireland until 563; and that he spent not a very short time in the western isles, before he had been visited there by St. Comgall. See *ibid.*, n. 206, pp. 68, 69.

<sup>5</sup> This is the year assigned for its establishment, in Fleming's "Collectanea Sacra," Vita S. Comgalli, cap. 22, p. 307.

<sup>6</sup> Archbishop Ussher has it, "volens quosdam Santos ibi visitare et ibi manere ad tempus; et constituit ibi monasterium in quaddam villa in regione Heth: ait Vitæ Scriptor; de monachis ibidem a Pictonum quorundam piratarum excursione ab ipso vindicatis narrationem postea adjiciens."— "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494.

<sup>7</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., p. 63.

<sup>8</sup> See Rev. Dr. Reeves' Adamnan's "Vita S. Columbae," lib. iii., cap. 17, pp. 219 to 222, and notes accompanying.

<sup>9</sup> This island has not yet been identified, but it is supposed to have lain north of, and not far distant from, Hy.

<sup>10</sup> The most celebrated of these is Rathlin or Raghery, on the north coast of

Antrim County. Reachra is supposed to have been an ancient name of Lambay. This island lies off the east shore of Dublin County. See *ibid.*, pp. 164, 165, n. (b), pp. 86, 87, n. (b), pp. 219, 220, nn. (a, b).

<sup>11</sup> See it described, on the "Ordnance Survey Townland Maps for the County of Antrim," sheet 1.

<sup>12</sup> In the year 1786 appeared a description of this island, contained in the first edition of Rev. William Hamilton's "Letters concerning the Northern Coast of the County of Antrim, containing a natural History of its Basaltes: with an Account of such circumstances as are worthy of notice respecting the Antiquities, Manners and Customs of that Country. The whole illustrated by an accurate Map of the Coast, Roads, Mountains, &c. In these Letters is stated a plain and impartial View of the Volcanic Theory of the Basaltes." Dublin, 8vo. This only contained Twelve Letters, pp. 195. This was followed in 1790, by a greatly improved edition of that work, and bearing for its title, "Letters concerning the Northern Coast of the County of Antrim, containing such circumstances as appear worthy of notice respecting the Antiquities, Manners and Customs of that Country. Together with the natural History of the Basaltes, and its attendant Fossils, in the Northern Counties of Ireland. The whole illustrated by an accurate Map, and Engravings of the most interesting objects on the coast." In two parts. By the Rev. William Hamilton, B.D., and M.R.I.A. In these Letters is stated a plain and impartial View of the Volcanic Theory of the Basaltes." Dublin, 8vo. Each of the parts contains Eight Letters; both parts constituting 227 pp. The engravings on copper have reference solely to the mainland of the Antrim Coast. Long after the author's death, which took place in the year 1797, his son William Hamilton prepared a reprint of the last edition, with a Memoir and Profile shade of his father prefixed, and this, as also the second edition, was dedicated to the Right Honourable James Earl of Charlemont, President of the Royal Irish Academy, &c. It bears the title,

barony of Carey, and county of Antrim. In ancient times, it is said<sup>13</sup> to have been called Ricnea, by Pliny, Ricina, by Plotomy, Riduna, by Antonius, Recarn and Recrain, by the Irish historians, Raclinda, by Buchannan,<sup>14</sup> and Rachri, by M. M'Kenzie. It has an area of nearly 3,400 acres; of which over 30 are under water.<sup>15</sup> Here, it is stated—but incorrectly—that the illustrious St. Columkille had built a church, about A.D. 546, and had established near it some sort of Culdean establishment; and, these are said to have been placed, under the government of Deacon Colman,<sup>16</sup> son of Roi. However, we can find very little of a reliable nature, regarding those ecclesiastical settlements, in the very early ages. It is only known with certainty, that St. Columkille visited Rechrea;<sup>17</sup> but, it is stated, in the Irish Annals, that Segineus, Abbot of Fiy, was the first erector of a church at Rechrainn, A.D. 635.<sup>18</sup> After this period, there are several allusions to its history, in our chronicles. At one time, St. Comgall wished to build a cell on the island, called Reachraind or Raclin, as we are informed.<sup>19</sup> Situated off the extreme northern shore of Ulster, it is not always an easy matter to reach that Island, from the mainland. The site of the ancient ecclesiastical establishment here is not indicated; some mound of remarkable formation, and Bruce's Castle,<sup>20</sup> being the only ruins, now to be seen on the Island. This latter fortress rises on a bold head-land, at the extreme eastern point of the Island, immediately fronting Scotland;<sup>21</sup> and, it is so called, because the illustrious fugitive Robert Bruce, afterwards King of that country,<sup>22</sup> was obliged to seek shelter there, when his fortunes were at a very low ebb, in the winter of 1306<sup>23</sup>. About one-fourth of the entire island surface consists of rocks and poor pasturage, while the remaining three-fourths contains tolerably good arable land.<sup>24</sup> Very

"Letters concerning the Northern Coast of the County of Antrim; containing observations on the Antiquities, Manners and Customs of that Country. With the Natural History of the Basaltes, illustrated by an accurate Map of the County of Antrim and views of the most interesting objects on the coast." In two parts. This edition is enriched by a Memoir of the Author—and an Itinerary and Guide to the Giants' Causeway." Belfast, 8vo., pp. 263. To this latter edition reference is made, in the quotations here given.

<sup>13</sup> See *ibid.*, Part i., Letter i., n. p. 3.

<sup>14</sup> He classes it among the Ebudæ or Western Isles of Scotland. See "Rerum Scoticarum Historia," lib. i., p. 24.

<sup>15</sup> See "Parliamentary Gazetteer of Ireland," vol. iii., p. 134.

<sup>16</sup> However, it seems more probable, that he belonged to Rachrainn, or Lambay Island, off the east of Bregia. See Dr. O'Donovan's "Irish Grammar," pp. 155, 281.

<sup>17</sup> See Colgan's "Trias Thaumaturga," Adamnan's Vita S. Columbæ, lib. ii., cap. xli., p. 361.

<sup>18</sup> See Ussher's "Index Chronologicus," at A.D. DCXXXV., "Britannicarum Ecclesiasticarum Antiquitatem."

<sup>19</sup> According to the account of James Drummond Marshall, M.D., St. Comgall landed here before St. Columba. See Notes on the Statistics and Natural History of the Island of Rathlin, off the Northern Coast of Ireland, in "Transactions of the Royal Irish

Academy," vol. xvii., p. 47. This interesting Paper is found under the head of "Antiquities," extending from pp. 37 to 71. It is preceded by an excellent and accurate Map of the Island, now regarded as a separate parish, with its various townland denominations; as also, beautiful copper-plate views of—1. Rathlin Island, from Ballycastle. 2. Limestone Rocks in Church Bay, Rathlin Island. 3. Ruins of Bruce's Castle, Rathlin Island, and 4. Doon Point, Rathlin Island.

<sup>20</sup> A woodcut representing this castle, and the cliff on which it stands, over the sea, may be seen in "The Dublin Penny Journal," vol. ii., No. 56. A letter-press description accompanies it. See pp. 25, 26.

<sup>21</sup> Angus McDonnell, in the beginning of the fourteenth century, was regarded as King over the Western Islands, and Raheuyn was deemed to be a part of his sovereignty. See *ibid.*

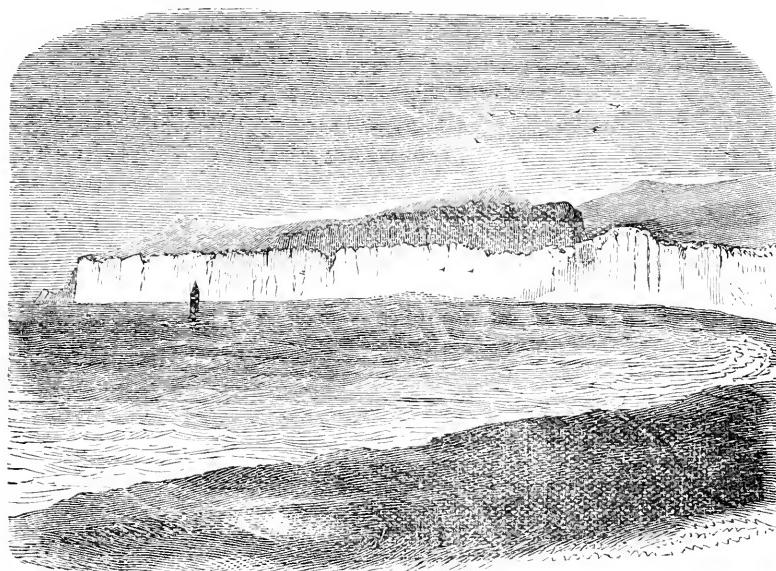
<sup>22</sup> See an account of this heroic king, in John Hill Burton's "History of Scotland," vol. ii., chap. xxii., xxiii., xxiv., pp. 344 to 432.

<sup>23</sup> "Bot in to Rauchryne, nocht forthi  
Thai arywyd ilkane sawllyf:  
Blyth, and glaid, that thai war sua  
Eschapty thai hidwyss waivis fra."

—Barbour's "Bruce," Buke Thyr'd, v. 187.

<sup>24</sup> So late as the middle of the eighteenth century, the tenants on Rathlin paid their

remarkable Basaltic columns, and in contorted forms<sup>25</sup>—resembling those on the Giant's Causeway and on the opposite Antrim coast—are here to be seen, especially at Doon Point.<sup>26</sup> Several very curious antiquities have also been discovered on this Island.<sup>27</sup> That marine sweep or large indentation, between Bull Point and Rue Point, is called Church Bay;<sup>28</sup> most probably, because of



Church Bay, Raghery Island, County Antrim.

a church standing there,<sup>29</sup> and it is the chief landing place.<sup>30</sup> Both this Bay, and the channel between it and the mainland of Ireland, are scourged by a powerful current, and by a conflux of tides, chafing in recesses and recoiling from headlands. The waves are continually in agitation, and often they are very dangerous.<sup>31</sup> St. Comgall was opposed in the design of settling here, by thirty soldiers. These bound his hands, and expelled him from the Island. In punish-

Academy," vol. xvii. James Drummond rents in kind; most usually in pullets and sheep. See Rev. George Hill's "Historical Account of the Plantation in Ulster, at the commencement of the seventeenth century, 1608-1620," chap. vi., p. 242, n. 84. Belfast, 1877, 4to.

<sup>25</sup> Allusion is made to this Island in the Poem of Rev. William Hamilton Drummond, D.D. :

" Where Rathlin braves the surge that  
round her rolls,  
With chalky bastions, and basaltic  
moles," &c.

—"The Giant's Causeway," Book Second,  
p. 59.

<sup>26</sup> A very remarkable copperplate illustration of this scene, will be found in the Third

Edition of Rev. William Hamilton's "Letters concerning the Northern Coast of the County of Antrim," &c., Part ii., Letter iv., p. 131.

<sup>27</sup> See *ibid.*, Part i., Letter ii., pp. 20, 21.

<sup>28</sup> A view of this scene is here presented, drawn on the wood, by William F. Wakeman, Esq., and engraved, by Mrs. Millard.

<sup>29</sup> In Ballynoe was the site of an old church, on which was built a new Protestant church, by Act of Council, dated April 20th, 1722. See Harris' Ware, vol. i., "Bishops of Down and Connor," pp. 215, 216.

<sup>30</sup> "The form of the island has been compared, like Italy, to that of a boot, the toe pointing to the coal works of Ballycastle—the heel, where Bruce's Castle is situated, to Cantire—and the top to the great Western Ocean."—"Transactions of the Royal Irish

ment for such impious conduct, they all died within the course of a month.<sup>32</sup> In times subsequent, the religious foundation of St. Columkille was ravaged and destroyed by the Danes, here, in 790; and again, in 973, these freebooters made another visitation, when they put the abbot to death.<sup>33</sup> While absent from Ireland, St. Comgall built a monastery, in a certain village of the territory of Heth.<sup>34</sup> There was a place having such denomination in Britanny, and it is mentioned in the Acts of St. Brendan of Clonfert.<sup>35</sup> However, as it appears more probable, that the Britain, to which Comgall repaired, was Great Britain, a conjecture has been offered, that Heth, instead of being the proper name for a territory, may mean a tract lying near the sea. Thus, *Hithe*, the name of a place in Kent, has been explained,<sup>36</sup> as signifying *coast*, or sea-shore.<sup>37</sup> The *Heth*, in which Comgall is said to have been, was probably a maritime district;<sup>38</sup> and it is thought to have been in some part of Northern Britain,<sup>39</sup> rather than in Gallic Britanny.<sup>40</sup>

About this time, the Picts of Scotland were often engaged, on marauding excursions; and, it would seem, that Brude, son of Maelcon, called King of the Cruithne, had waged a victorious war, against the Albanich, or Southern Scots, so as to expel them from his territories.<sup>41</sup> His prowess was acknowledged over the northern parts of Scotland, where he ruled for several years. One day, while the saint was working in a field alone, he left a chrismal resting upon his garments. It chanced, that some Pictish robbers, who were Gentiles, made an irruption into a village, which they plundered; but, on coming to where St. Comgall was at work, and seeing the chrismal placed upon his garments, supposing it to be the God of the saint, they did not dare to touch it. Comgall was much disturbed, on account of this barbarian irruption, and he cried out, "Lord, thou art my strength, my refuge, and my deliverer." Then, having prayed, he signed the Heavens, earth and sea, with a sign of the cross. Immediately the Pagans became blind, and the sea swelled in boisterous manner, so that the invaders' vessels were thrown back on the shore. Many among the crew suffered even bodily injury. The pirates, hereupon, relinquished their prey, and asked forgiveness from St. Comgall. Owing to his prayers, their sight was restored; and, the sea becoming calm, these rovers returned without any booty. After this, at the entreaty of many holy men, St. Comgall repaired to Ireland.<sup>42</sup>

It was a custom, in the monastery of our saint, if any one among the brethren should chide another, that person, who had received such reproof—whether deserving it or not—was required to go on his knees. Wherefore, at one time, while Comgall visited an island, in the northern part of Ireland, some monks

Marshall's "Notes on the Statistics and Natural History of the Island of Rathlin," &c., p. 38.

<sup>31</sup> See the "Parliamentary Gazetteer of Ireland," vol. iii., p. 134.

<sup>32</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 47, p. 587.

<sup>33</sup> See "Transactions of the Royal Irish Academy," vol. xvii. James Drummond Marshall's "Notes on the Statistics and Natural History of the Island of Rathlin," &c., p. 48.

<sup>34</sup> See "A Memorial of Ancient British Piety," p. 75.

<sup>35</sup> See the Life of St. Brendan, at the 16th of May.

<sup>36</sup> By Baxter, in his Glossary.

<sup>37</sup> In Lluyd's Armorice Vocabulary, *Ant* is translated "sea-shore," "bank of a river," &c.

<sup>38</sup> As stated in St. Comgall's Acts, some British pirates made an attack on the monastery: and hence, an inference may be drawn, regarding such a situation for it.

<sup>39</sup> Eday, one of the Orkney islands, is called *Heth* by Camden, in his "Britannia," at col. 1469. However, Comgall's *Heth* is not called an island, but a territory.

<sup>40</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., p. 205, p. 68.

<sup>41</sup> See William F. Skene's Preface to "Chronicles of the Picts, Chronicles of the Scots and other early Memorials of Scottish History," pp. ex., cxi.

<sup>42</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 21, pp. 584, 585.

chanced to be sailing on the middle of a lake. A brother, who was steering their boat, reproved one of his companions. Not regarding the danger in which he was placed, as the boat was small, that brother is said to have leaped from it, that he might prostrate himself. But, at once he sunk under the water, where he remained buried beneath the wave, from the first, to the ninth, hour of the day. Full of sorrow for the accident, which had occurred, the reproving monk told St. Comgall about the matter. Without any show of inquietude, Comgall said, "The Lord is able to preserve our brother alive, beneath the water; return you, and seek him, where he has been submerged." The monks accordingly did so, when one of them, who was an excellent swimmer and diver, plunged into the water, and he found the young monk lying beneath, with his face towards the earth. The diver bore him to the surface, alive and well. The monk then said to his companions, "I suffered no more inconvenience under water, than if I had been on dry land." This miracle confirmed in that practice the brethren, who bore further reproaches with humility. There was another young monk, in St. Comgall's monastery; he was so distinguished for humility, mildness, and obedience, that he did whatever was required, and avoided whatever had been prohibited. Commands were executed in so prompt a manner, by this monk, that his brethren gave him the title of "The obedient." One day, while Comgall was on a journey, accompanied by this young man, and with other companions; all these came to a spot, where a great inundation had taken place. Having received a reproof from one of his brethren, that young monk immediately fell upon his face, near the sea-shore; and, as he remained among the last arrivals, his action was not observed by the company. The brother, who was much attached to the Abbot, bore his shoes; and, when our saint came to a dry part of the shore, he asked for "The obedient." Not being seen among the other monks, his Abbot enquired, if any of the brethren had reproved him. One of them confessed that he had. Comgall ordered the monks to return, and to seek him. While doing so, the rising sea-tide had covered the whole shore, the brother yet remaining prostrate, although within a very short distance from the elevated banks. On raising that obedient religious, his brethren brought him to St. Comgall. Then, the whole company returned thanks to God.

One day, being on a journey, St. Comgall repaired to his monastery. He there found, that a certain boy had died suddenly, during his absence. He then said, "It is my fault, that this boy departed so suddenly, in my monastery, and before his allotted time." Approaching the corpse, the Abbot prayed fervently, and the boy was restored again to life. Comgall then said, "Do you desire, my son, to remain in this life?" The boy instantly declared, he had rather die. Comgall imparting his blessing, this boy tranquilly yielded up his spirit. A certain man earnestly entreated the Abbot, to receive some possession as an offering, but he refused. Being further urged, our saint said, "Why do you wish to cast your leprosy on me?" Upon which, the man left him, with some signs of indignation. A certain prince came to St. Comgall. He bore a coffer, filled with gold and silver, as a gift. This prince, who was a wicked sinner, stood before the gate, and sent a messenger to our Abbot. But, the saint refused his gift, saying, "Why doth the sinner wish to discharge his iniquities upon us? Let him bear his own crimes and their fruits." Filled with confusion, this prince also returned with his coffer,<sup>43</sup> St. Finbarr,<sup>44</sup> of Maghbile,<sup>45</sup> came to visit St. Comgall. The latter, with his

<sup>43</sup> See "Acta Sanctorum," tomus ii., x.  
Maii. Vita S. Comgalli, ex MS. antiquo et  
editione Sirini, cap. ii., num. 22, 23, 24, 25,  
p. 585.

<sup>44</sup> He is also named, Finan, Finnian,  
Fennia, and Findia. The Festivals of this  
holy Abbot were kept, on the 11th of Feb-  
ruary, and on the 10th of September. On

whole company of monks, felt rejoiced on the arrival of such a guest. Whilst all were at supper, some one told the Abbot, that St. Finbar, owing to his infirmity, desired to drink a little milk. Nothing was eaten at table, but bread and herbs, as other refreshments were forbidden, by the strict rule of this house. Although milk was not kept within the monastery, still St. Comgall sent a messenger to the cellar, where a vessel full of that liquid was found. The measure was even sufficient for the entertainment of all. This being placed before the Bishop, he ordered it to be divided, with the other monks. The vessel containing it, although afterwards returned to the cellar, was no more seen. Owing to the Bishop's persuasion, and to that of other holy men, St. Comgall was then induced to allow milk to be used, by old and infirm monks residing in his monastery.<sup>46</sup> A certain boy, learning to write, made no progress in this art, for several days; when, coming to St. Comgall, he received a blessing on his eyes and hands. This tended to perfect him in penmanship, so that in a short time, he excelled all others, and became a celebrated professor of writing himself.<sup>47</sup> One night, when his brethren assembled at the church, Comgall said, "Let us pray, dearly beloved, for the soul of our Father, the Bishop Findbarr. He is now borne to Heaven, by the Angels." On the following day, word was brought, regarding St. Finbar's death.<sup>48</sup>

On a certain occasion, when St. Columba had sailed in a vessel from Iona Island, to the monastery of Bangor; it happened, that one of his brethren died on board. When landed at the mouth of a river, and at a port, named Iniver Beg, the whole company hastened towards Bangor monastery, where they were received with much joy. Meantime, their deceased companion was laid with the baggage, in a secret part of the vessel. When the voyagers had received a kiss of peace, Comgall washed their feet, and asked, if they had any person, besides the assembled number, during the voyage. St. Columba replied, that one remained on board; Comgall requested, he might be sent for, that he might have an opportunity of enjoying their community's conversation and society. "For," said he, "after the labours of this voyage, the hands and feet of all must find rest, and the vessel with its effects must be taken under our care." St. Columba replied, "That brother will not come, unless you go to him." Without delay, Comgall went to the vessel; but, not immediately finding the brother, he searched among the luggage, where he thought the monk might be sleeping. There, however, he was found dead. The servant of God was astonished, but betaking himself to prayer, Comgall said,

the former day, there are some allusions to him, in vol. ii. of this work, at Art. xvi. However, the Acts of this saint are reserved for the 10th of September, which seems to have been his chief feast. The name, Finbar, or Findbarr, applied to him, means "white-head," in English; and, probably, it arose from the circumstance of his locks having been white originally, or because they had become venerably hoary, in his advanced years.

<sup>45</sup> Now Movilla, or Moville, in the parish of Newtown Ards, barony of Lower Ards, in the county of Down. An abbey was founded here, so early as 540, by St. Finbar, and consequently, it had been erected before St. Comgall's, at Bangor. A very interesting account of St. Finnian, or Findbarr, and of his monastery, at Moville, will be found in Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. ii., pp. 10 to 28.

and Modern," vol. ii., pp. 10 to 28.  
<sup>46</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 26, p. 585.

<sup>47</sup> This anecdote shows, how the profession of a scribe was one anciently cultivated in the Irish schools. "Though prayer was the principal, it was by no means the only, duty of a monk. Labour was scarcely secondary—much of his time was devoted to the Scriptorium, where there were written and illuminated those manuscripts that are the glory of that age and the wonder of this." —Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. ii., p. 129.

<sup>48</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 27, 28, p. 585.

<sup>49</sup> See "Acta Sanctorum," tomus ii., x,

"In the name of our Lord Jesus Christ arise, and hasten with me to thy brothers." As if awaking from sleep, the dead man arose, and coming with our Abbot to his monastery, the latter observed, that his companion was deprived of one eye. The saint declared, that as he had prayed to God for a perfect restoration, in all his limbs and body, the monk should not labour under such a defect. At the same time, a fountain of water sprung from the earth, whereon they stood. In its water, the Abbot ordered that monk to bathe his face, when he recovered the eye, which he before wanted. Its lustre continued undiminished, even in his old age. While St. Columba remained with our saint, they entered a church together, to recite Hours. Afterwards, returning to the monastery for supper, St. Comgall ordered a brother to bring some food, which it was thought the house did not contain. But, on going to the cellar, that brother brought the required viands, which were placed before both great saints. These partook thereof, giving thanks. Knowing this to be the gift of God, St. Columba said to St. Comgall, "O holy father, this food is not to be taken with indifference, for it has not been provided by men, but by God's Angels." Those, who were present, immediately said, "Blessed be God for his gifts."<sup>49</sup> It is recorded, that on another day, while these two great saints were at table, they saw the devil placed in a seat reserved for the cook of the monastery.<sup>50</sup> Surprised at this sight, the saints entertained suspicions, regarding the virtue of this cook. On being sent for, seeing his place occupied by a demon, the cook cried out with a stern voice, "Wretched demon, what brings you here? or what folly induces you to occupy this seat? Certainly, from my youth I have never served thee, and if otherwise, declare it: fly therefore to the sea-depths, or to the desert solitudes, where thou canst hurt no person."<sup>51</sup> The demon then fled in silence. St. Columba and St. Comgall did penance for harbouring unjust suspicions, concerning that brother.

Being in some necessity, the Abbot one day required a monk to cross over the strait of the sea, in a direct course. This brother, we are told, passed over with dry feet, and returned safely to the saint. At another time, he required one of the monks, to go into the workshop of a smith, who was absent, and to make a frame, on which fishes might be boiled. At the same time, Comgall blessed his hands. That brother, hitherto unskilled in the smith's art, made the article as required, together with many other useful things, on the same day. St. Comgall had three nephews, who were saints, and his sister's children. These lived in a monastery, apart from his own. They sent to Comgall, requesting a cymbal, which they are said to have received, through the hands of an Angel. Then, they gave thanks to God, for this present. Again, our saint is said to have procured alms for a poor man, in a miraculous manner. When, too, in a spirit of obedience, one of his monks bore a hot stone from the fire to St. Comgall, his hands were preserved from being burned, for which singular favour he returned thanks to God.<sup>52</sup> Although in the course of time, Comgall's rule might have been observed far and wide throughout Ireland; yet, it is to be supposed, that during his lifetime, it did not extend very much beyond such

Maii. Vita S. Comgalli, ex tribus codicibus MSS., num. 7, pp. 581, 582. Also, Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 29, 31, p. 586.

<sup>50</sup> From this quaint legend, we may glean, that special places were reserved for the monks, in the refectories of early monastic establishments.

<sup>51</sup> See Rev. S. Baring-Gould's "Lives of

the Saints," vol. v., May 10, p. 144.

<sup>52</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 32, 33, 34, 35, 36, 37, p. 586.

<sup>53</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 201, p. 67.

<sup>54</sup> See Rev. Dr. Reeves' Adamnan's "Life

places, as it could have been convenient for him to visit in person.<sup>53</sup> One of these subordinate monasteries seems to have been at Cambos,<sup>54</sup> now Camus,<sup>55</sup> on the River Bann, in the barony of Coleraine. Thither, after the royal convention at Drumceat,<sup>56</sup> St. Columba came, and he had an interesting interview, with St. Comgellus. There, too, he predicted a battle, which should take place<sup>57</sup> between the Hy-Neill and the Cruithni, at the celebrated fort of Dun Kehern.<sup>58</sup> This was called after Cethern, one of the Red Branch heroes, who flourished in Ulster, about the Christian era's commencement. That prophecy of St. Columba was afterwards fulfilled. A doubt has been expressed,<sup>59</sup> as to whether Comgall of Bangor was the same as St. Comgell of Cambos, or Cambas. We find, however, that Comgallus, or Coingellus,<sup>60</sup> is sometimes written Congellus. There can be no doubt, regarding our St. Comgall being the person spoken of, in Adamnan's Life of St. Columba, and in that passage, to which reference has been made.<sup>61</sup>

#### CHAPTER IV.

THE ABBOT VISITS LOUGH FOYLE—CORMAC, A PRINCE OF HY-KINSALLAGH BECOMES A DISCIPLE OF ST. COMGALL, AND BESTOWS VARIOUS POSSESSIONS ON BANGOR—SEVERAL MIRACLES RECORDED—ST. COMGALL IS SAID TO HAVE HAD A SHARE IN THE CONVERSION OF BRUDEUS, KING OF THE PICTS—THE HOLY ABBOT'S LAST ILLNESS AND DEATH—HIS RELICS—MONUMENTS AND COMMEMORATIONS OF ST. COMGALL—CONCLUSION.

ONE day, when with his disciples passing near the shore of Lough Feabhal,<sup>1</sup> the Abbot heard and saw some swans singing melodiously, while floating on the water. There, the brethren asked their holy senior, to bring the swans to them, that they might touch them with their hands. At this time, the monks should have partaken of the refection, which had not yet been prepared. The Abbot replied to their request, if it were the will of God, that they should be gratified; when, immediately, the swans flew towards the servants of Christ. One of them even alighted on the breast of their Abbot. Again, when on another occasion, this holy man had a revelation, regarding the approach of St. Columba and his disciples; while these were labouring at the oar, Comgall besought our Lord to send him food for his guests. Whereupon, an Angel collected a shoal of fish in the sea, and brought them towards the shore, quite near to the saint's dwelling. Knowing what had occurred, the Abbot ordered his monks to bear these captured fishes towards his monastery. There, the com-

of St. Columba," lib. i., cap. xl ix.

<sup>55</sup> See Archdall's "Monasticon Hibernicum," p. 106.

<sup>56</sup> The "Annals of Ulster" place it, at A.D. 574, which is supposed to be the true date. Other accounts have it so late as 590.

<sup>57</sup> This was fought A.D. 629. The "Annals of Ulster" have it A.D. 628.

<sup>58</sup> In Irish written *Dún Ceithirn*, and Latinized *Munitio Cethirni*. This fortification has been identified, by John O'Donovan, with the Scierce, about four miles west of Coleraine town, in the parish of Dunboe.

<sup>59</sup> See Ussher's "Britannicarum Ecclesiasticarum Antiquitates," cap. xiii., p. 237. In consequence of this doubt, Ussher mentions

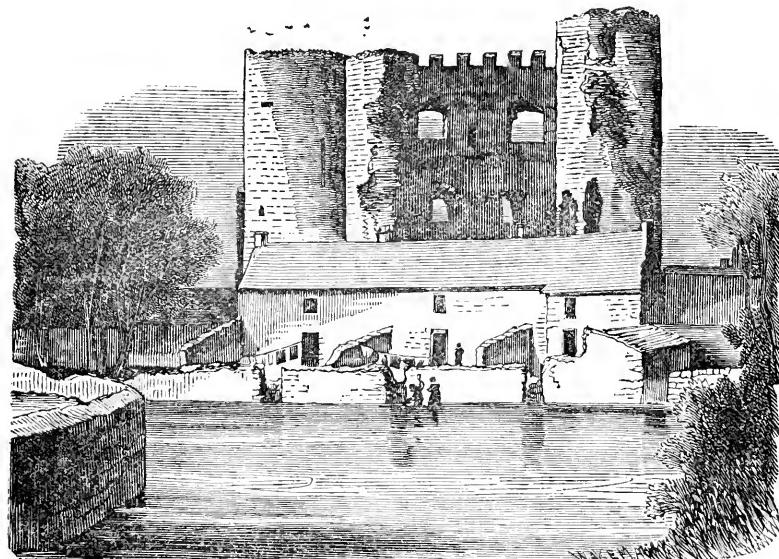
a St. Comgell of Cambos, as if distinct from the great St. Comgall of Bangor. See *ibid.* "Index Chronologicus," at A.D. DLXXX., p. 533.

<sup>60</sup> In Colgan's edition of Adamnan's Vita S. Columbae, we have not Congell but Comgell; and, in his notes on that chapter, he supposed, and indeed justly, that he was no other than Comgall of Bangor.

<sup>61</sup> There is no reason for admitting any distinction, as Rev. Dr. Lanigan shows, in his "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., n. 201, p. 67.

CHAPTER IV.—Now Lough Foyle, near Derry, and mentioned by Prince O'Donnell, as having been passed, when St. Columkille set out on his journey to Iona. See Colgan's

munity and guests, on their arrival, partook of them.<sup>2</sup> Diarmad, King of Leinster, had a son named Cormac, who was a native of that part of the country named Hy-Kinselleach.<sup>3</sup> He was kept as a prisoner for some time, by Colum, or Colman,<sup>4</sup> King of North Leinster, until released, at the intercession of St. Fintan, Abbot of Clonenagh. That prince received his blessing, and afterwards ruled over the principality of South Leinster.<sup>5</sup> It seems probable enough, that he and St. Comgall were fellow-students and intimate friends,



Castle of Carlow.

while both studied together at Clonenagh.<sup>6</sup> This Cormac is mentioned, in the Life of St. Fintan,<sup>7</sup> and the circumstance of his having become a monk of St. Comgall.<sup>8</sup> This prince relinquished the sceptre, in his more advanced

"Trias Thaumaturga," Sexta Vita S. Columbae, lib. iii., cap. xxi., p. 434.

<sup>2</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS., antiquo et editione Sirini, cap. iii., num. 38, 39, p. 586.

<sup>3</sup> It was so called, because its people were regarded as the descendants of Eamna Ceinnsealach, who was fourth in descent from Cathaer, monarch of Ireland, about the year 358.

<sup>4</sup> He died at Slieve Mairge, A.D. 576. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209, and n. (t).

<sup>5</sup> Comprising the present counties of Wexford and Carlow.

<sup>6</sup> From two different sources has the pedi-

gree of St. Comgall been obligingly transcribed, by Mr. J. J. MacSweeny, Librarian's Clerk to the Royal Irish Academy, Dublin. On the father's side, it shows his descent from Conall Cearnach, head of the Leinstermen. Thus it occurs in the Book of Leacan, at fol. 141, col. 3, line 27:—*Comgall beaonochair, mac Setna, mac Eachaire, mac b'roin, mac Rorco, mac Ermairc, mac Crimthaino hic .h. Crimthaino chulsi agur manrodam aerna, mac eachaire, mac lugdach, mac Rora uj conall Cernach hiper Gunnar, mac conall Cernach agur lonochuroi ingean echaic echbeoil.* According to the same authority, the name of St. Comgall's mother was Dealbai; thus, *Dealbati a matam*

years, in order to lead a religious life.<sup>9</sup> He presented, as an offering to God and to St. Comgall, himself and three castles. These forts were situated in his own district of Leinster. These three castles were denominated Catharlach,<sup>10</sup> now Carlow,<sup>11</sup> on the banks of the River Barrow, Foibran,<sup>12</sup> and Ardarema.<sup>13</sup> Coming to the province of Ulster, he became a monk, under the rule of St. Comgall, and he remained in the monastery of Bangor. Afterwards, he suffered from temptations suggested by the devil, and felt concerned about the welfare of his children, relations, patrimonial possessions, and country. In great agitation of mind, this prince had an interview with St. Comgall, and declared, that he could not remain at Bangor, without visiting his native country. Finding he would not be restrained from this desire, Comgall sent him on his way with some brethren, as companions. At their departure, the Abbot offered up his prayers. Cormac felt oppressed with sleep, on a high hill<sup>14</sup>—where the Asylum of Benchor<sup>15</sup> was established—and slept there from the first, to the ninth, hour of the day. Here, in a dream, he thought he had walked over the bounds of Leinster, and had beheld many cities and castles. This imagining had conducted him through many flourishing fields and pleasant meadows. He seemed, even to have possessed his favourite chariots and kingdom, while chiefs, magistrates, and magnates, belonging to his kingdom, appeared to sit around him, with all the insignia of royalty. When satisfied with this vision, he awoke. Through the grace of God, he felt a tedium and dislike, for all he had seen in that dream.<sup>16</sup> He then returned to the Abbot Comgall, with a relation of what he imagined, and he remained under religious rule, to the very day of his death.<sup>17</sup>

While walking, St. Comgall and his disciples, entered a deserted house on their way. The monks, who were suffering from cold, brought some faggots, which they found, to their superior, and asked him to kindle a fire. He blew them

Meiccolrm do we find the entry. Again, on the father's side, we have the following pedigree from the copy, contained in the Royal Irish Academy, of Dugald Mac Fir-bisigh's valuable "Book of Genealogies," in the *naomhreançur*, at p. 736:—Comgall benéalp ularo maoi 10, mac Sevona, mac Easchac, mac bhuinn, mac popga, mac Epraine (no Eprnairg), mac Cremthano, mac Easchac, mac Luigdæc, mac Rora, mac iomðao, mac Feolimite, mac Caif, mac Fiachac Æparoe (etc).

<sup>7</sup> At the 17th of February, in vol. ii. of this work.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniae," xvii. Februarii. Vita S. Fintani de Cluain Edneach, cap. xviii., p. 352, and nn. 17, 18, 19, p. 354.

<sup>9</sup> See De Burgo's "Officia Propria Sanctorum Hiberniae," Die x. Maii. In Festo S. Congalli, ii. Nocturno, Lect. vi., p. 53.

<sup>10</sup> This is probably one of the earliest notices on record, of a castle having existed there at a remote period. Mr. D'Alton tells us, that in A.D. 634, an abbey had been here founded. See "Irish Penny Magazine," vol. i., No. 40, p. 313.

<sup>11</sup> The accompanying illustration of the existing remains of Carlow Castle has been taken from a hitherto original point of view, and from a Photograph; the drawing has

been made on the wood, by William F. Wakeman, and the engraving is by Mrs. Millard.

<sup>12</sup> This place has not been identified. There was a Faebhran or Foibhren monastery, in the territory of Graighrighe, comprising the present barony of Coolavin, in the county of Sligo and a great portion of northern Roscommon. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (t), p. 357, and pp. 424, 425, nn. (y, z).

<sup>13</sup> Its location does not seem to be known, under this ancient name; but, probably, it must be sought for, within the bounds of ancient Hy-Kinsellagh.

<sup>14</sup> The second Life of St. Comgall has it "in collo imminentि Astilo Beunchor," num. 40.

<sup>15</sup> The text of the Life is thus corrected at note (d), by Father Godefrid Henschenn, "Idem asylo Benchor."

<sup>16</sup> See "Acta Sanctorum, tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 40, and pp. 586 to 588.

<sup>17</sup> Father John Colgan supposes, that he was the St. Cormac, who was venerated at Achadh-Finnich, in Leinster, at the 7th—recte 11th—of May. See "Acta Sanctorum Hiberniae," xvii. Februarii. Vita S. Fintani, Abbatis de Cluain-Ednech, cap. xviii., n. 19, p. 354.

into a flame, and thus the brothers warmed themselves. On another day, in company with his monks, a dark and cold night fell upon them, in a desert valley. The brethren, in like manner, benumbed with cold, asked our saint, in God's name, to afford them the solace of a fire. With his breath, Comgall again kindled some dry wood, before their eyes, whereby the darkness around them was dispelled, and they became warmed. On the following day, no trace of fire was seen, where the pile of wood had been kindled, but the place seemed full of leaves and branches. This was a subject for admiration to the brethren, who returned thanks to God. At another time, our holy Abbot fasted<sup>18</sup> during the night, against a certain merciless chieftain, who lived in a castle, named Trachim.<sup>19</sup> In the middle of the night, this castle shook to its very foundations. Weapons and other matters fell from its walls. Terrified by such wonderful portents, the tyrant did penance, to the great joy of our saint.<sup>20</sup> Again, Comgall fasted against a prince, who dwelt in Mae-mad Castle;<sup>21</sup> but, this inexorable king refused to hear God's servant. Then, in presence of this king, of his children, and of his friends, a large stone appeared rent before them, through the merits of our saint. This warning so much alarmed the chief, that he humbly subjected himself to penance, granting, at the same time, the particular request of Abbot Comgall.

A certain young monk, named Conuath,<sup>22</sup> came to the Abbot, that he might learn what manner of life Comgall led. That young man supposed himself to have followed a more austere life than others, and he requested our saint, not to conceal any of his accustomed practices. The latter, in the middle of the night, conducted him towards a neighbouring river. The young monk felt himself unable to bear certain alternations of heat and cold, in the water, when he entered it with St. Comgall. Admiring thenceforth those austerities and graces enjoyed by our saint, his former presumption immediately vanished, and he became a monk, under Comgall's rule. Another day, while the Abbot sailed over an arm of the sea, he reproved a young monk, named Crimac-than.<sup>23</sup> This devout servant immediately left the vessel. Prostrating himself on the sea, it was able to support him, as if he had stood upon dry land. There he remained, until the Abbot called him into the bark. This he entered, with garments not even moist. The vessel continued motionless, meanwhile, in the same place, although the winds blew, and sails were set.

Ronan,<sup>24</sup> son to Aeda, had a wife, named Brava. She was exceedingly beautiful, and much loved by him, until she gave birth to a son, whose face appeared blackened. This inclined the chief to dismiss his wife, with her offspring; nor would he even acknowledge the child to be his own. Brava then went to St. Comgall, declaring the cause for her expulsion. Thereupon, our saint bestowed a blessing, on the boy's face and eyes. At the instant, this child became exceedingly beautiful. Such a miracle induced Ronan, to receive again both mother and son, with due regard.<sup>25</sup> On the occasion of his visit to Scotland—which is assumed—St. Comgall is said to have con-

<sup>18</sup> This was done, to mollify the wrath or move to clemency men in power, and the practice is often noticed in the Lives of our Irish Saints.

<sup>19</sup> This place appears to have escaped identification.

<sup>20</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 41, 42, p. 587.

<sup>21</sup> The situation of this fort is not further indicated.

<sup>22</sup> Nothing transpires to identify this religious.

<sup>23</sup> Who he was does not seem to be known.

<sup>24</sup> Elsewhere, his name does not appear in history, although he appears to have been a person of distinction.

<sup>25</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. ii., num. 43, 44, 45, 46, p. 587.

<sup>26</sup> See Bishop De Burgo's "Officia Pro-

tributed<sup>26</sup> to the conversion of Brideus—otherwise Brudeus<sup>27</sup>—King of the Northern Picts, and son of Meilochon.<sup>28</sup> He lived in a great fort,<sup>29</sup> where the modern town of Inverness, in Scotland, is situated. His reign commenced in 557, and terminated A.D. 584.<sup>30</sup> Other accounts have it, that he reigned thirty years,<sup>31</sup> and possessed great influence, in the northern parts of Scotland.<sup>32</sup> At one time, as we are informed, St. Comgall, St. Columba, and St. Canice,<sup>33</sup> visited that pagan king, named Brudeus. In most of St. Columba's Acts, however, no mention is made about his being accompanied, on the occasion of his missionary excursion to Pictland, by either St. Comgall, or St. Canice; although, it is stated, in a general manner, that he had a few brethren<sup>34</sup> with him. That Pictish king ordered the gates of his castle to be closed against them. But, St. Comgall signed them with a sign of the cross, and they fell in pieces to the ground. After a like action, on the part of St. Columba,<sup>35</sup> the doors of Brudeus' regal residence were broken. By a similar sign, St. Canice caused the hand of this king to wither, even while it brandished a sword to slay them. However, on his consenting to embrace the Christian faith, its power was again restored to him.<sup>36</sup>

There was a certain queen, as we are informed, who was named Cantigera, the pious and virtuous spouse of Fiachna,<sup>37</sup> a King of Ulidia.<sup>38</sup> He dwelt in a celebrated fort,<sup>39</sup> or castle, called Rathmore,<sup>40</sup> situated

pria Sanctorum Hiberniae," Die x. Maii. In Festo S. Congalli, ii. Nocturno, Lect. vi., p. 53.

<sup>27</sup> According to the "Scotichronicon," he is reckoned to have been the thirty-fourth Pictish king in succession, from the first Cruthnean monarch. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 372.

<sup>28</sup> According to Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 272, 273. See Rev. J. A. Giles' "Complete Works of Venerable Bede," &c., vol. ii.

<sup>29</sup> Supposed to be the present Craig Phadrück, a vitrified structure, near the River Ness. There is a sketch and section, with an interesting description of it, in John Williams' "Account of some remarkable ancient Ruins in the Highlands," p. 31. Edinburgh, 1777.

<sup>30</sup> According to Tigernach's Annals, MS. Bodl. Rawlinson. B. 488. See "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," edited by William F. Skene, LL.D., p. 67.

<sup>31</sup> See "Cronica Brevis," MS. Bib. Fac. Jurid. Edin., 34, 7-3.—*Ibid.*, p. 150.

<sup>32</sup> See James Taylor's "Pictorial History of Scotland," vol. i., chap. iii., p. 26.

<sup>33</sup> The patron saint of Kilkenny, whose feast occurs on the 11th of October.

<sup>34</sup> As we are told, "Sanctus cum pannis fratribus extra regis munitionem"—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 37, p. 75, and lib. ii., cap. 35, p. 151.

<sup>35</sup> The incident is related in the Acts of this great Apostle of the Picts, when Brude "shut himself up within the walls of the royal residence at Inverness, hoping there to remain undisturbed from the intrusion

of the man of God."—"Life of St. Patrick, Apostle of Ireland, with those of St. Bridget, virgin and abbess, and of St. Columba, Abbot and Apostle of the Northern Picts. A Triple Leaf just collected from the purest sources," chap. iii., p. 125.

<sup>36</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., n. 48, p. 587.

<sup>37</sup> He was most probably Fiachna, the son of Baedan, the King of Ulidia, who died A.D. 585. Fiachna's achievements are recorded in Dr. O'Donovan's "Annals of the Four Masters." Thus, in A.D. 590, he gained a victory, at Eadan-mor, "the great Brow," or "Face of a Hill"—supposed by Dr. O'Donovan to have been in East Meath—possibly the ancient name of Edenrath, near Navan. There, he defeated Gerthidle, son of Ronan, chief of Cianacha-Breagh, in the east of Meath. In 592, Fiachna slew Aedh Dubh, son to Suibhne, King of Ulidia. Again, Fiachna gained a victory over the Munstermen, in 593, at the battle of Sliebh-eua, in the north-west of the county of Waterford. In 597, he gained the battle of Cuil-Cael, "the narrow Angle" or "Corner," over Fiachna, son of Deman. This place was situated, either in the county of Down or of Antrim. At last, in 604, this same Fiachna, designated Caech, or "the blind," was slain by the Cruithni. See vol. i., pp. 212, 213, and n. (i), pp. 214, 215, and nn. (t, u), pp. 216, 217, and n. (c), pp. 222, 223, and n. (t), pp. 230, 231, and n. (u).

<sup>38</sup> In 592, he succeeded to this position, after slaying Aedh-Dubh.

<sup>39</sup> The site is yet marked, by a large irregular oval-shaped Rath, 138 on the long diameter, inside, and 108 feet, in the short diameter. It was formerly surrounded, by a deep and wide fosse, now partially filled

in the plain of Linia.<sup>41</sup> She belonged to the region of Dailnaraide. Having been poisoned, in consequence, she suffered most grievous torments. Ignorant concerning the author of those sufferings, her friends called for the services of some physicians, who felt unable to afford her relief. In fine, being invited to see her, St. Comgall declared, while giving her his blessing, that she should soon be restored to health, and that she should also discover the author of her tortures. The queen recovered, and after a short time, the devil possessed one of her handmaids. Being deprived of the use of her reason, this woman declared, that she had administered poison to her mistress. All who heard this statement insisted, that handmaid should suffer condign punishment for her crime. Yet, the queen desired, that Comgall might be assigned, as her judge. Whereupon, sending word by a messenger, our Abbot released the accused, not only from death, but even from servitude. That treacherous woman afterwards did penance, to atone for her evil purpose and attempted crime.<sup>42</sup> Once, when St. Comgall came to the cell of a pious virgin—who appears to have ruled over a religious community—he heard great lamentation, for the loss of some beasts of burden. These had been carried away, by a wicked tyrant and robber, who was named Fergus.<sup>43</sup> Our saint went to him and said, “Give me those cattle, which you have taken from Christ’s servant.” However, that tyrant not only refused to release his unjustly acquired booty; but, he even loaded the man of God with reproaches. On the following night, having entered his bed, the unhappy freebooter was found dead, lying beside his wife. This visitation was conceived to be a punishment, justly due for his crimes. A certain young man, Aedian by name—the grandson of Dunlainge—while reading the twelve minor prophets, with St. Finell,<sup>44</sup> saw in a vision his garments wrapped around an afflicted leper, belonging to his race. After arising from sleep, he found his own body struck with leprosy. By St. Finell’s advice, the young man hastened to St. Comgall, to be restored to his former state. At this time, the holy Abbot was old and infirm, so that he was obliged to use a bath, to alleviate his pains. Comgall ordered the young man to wash himself in this bath, from which he had then issued. Then, Aedian plunged his whole body under water, and recovered immediately his former health. He returned home, with great joy and thanksgiving. Although demons were frequently seen by our saint, in great numbers; yet, they were unable to change his mind, from a constant internal fruition of the presence of our Lord Jesus Christ.<sup>45</sup>

with earth.

<sup>40</sup> The Second Life of St. Comgall has Rathmore—but this is evidently an error, as it is Latinized *Atrium-magnum*. In English, it is rendered, “the large fort.” It was in the townland of Rathmore, partly in the parish of Dunegore, and partly in the Grange of Nilteen, barony of Upper Antrim. It is shown, on the “Ordnance Survey Townland Maps for the County of Antrim,” sheet 50.

<sup>41</sup> In Latin designated “Campus Liniae.” By the Irish, it was called Magh Line, and also known as Moylinny, a tract represented by the modern Barony of Upper Antrim, in the county of Antrim. See Rev. Dr. Reeves’ “Ecclesiastical Antiquities of Down, Connor and Dromore,” pp. 62, 63, and n. (a). Also, pp. 69, 70, and n. (s).

<sup>42</sup> It is added: “Supra dictus rex Fiachna regnum in Hibernia fortissimum

tenuit, apud quem reliquiae multorum Hibernie Sanctorum elevate sunt, et honorifice reconditae.”—“Acta Sanctorum,” tomus ii., x. Maii. Vita S. Comgalii, ex MS. antiquo et editione Sirini, cap. iii., num. 49, p. 587.

<sup>43</sup> We do not find his name or place in history.

<sup>44</sup> Elsewhere, we do not find an account of St. Finell or Finellus. Perhaps, we should rather read Sinell or Sinellus. There are various saints thus called in our calendars. About this time, also, a celebrated school was under the direction of St. Sinell, son of Mianach, at Cluan-Inish, in Lough Erne. His feast occurs, at the 12th of November.

<sup>45</sup> See “Acta Sanctorum,” tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 50, 51, pp. 587, 588.

<sup>46</sup> It has been thought, by Colgan, that he was the St. Meldan or Medan, buried in

As the time of our saint's death approached, he was afflicted with much suffering. He especially laboured under a total deafness. He also endured much pain, from retention of urine. In such a state of suffering he continued, from the commencement of winter to the time of Pentecost, in the year following. Some were of opinion, that God thus afflicted him, on account of the intolerable and austere rule, he had imposed on his monks. Others said, that these pains were unwillingly endured by him now, owing to the excessive and insensate rigour he had formerly imposed on himself, by choice; and again, other conjectures of a different kind were hazarded. In the meantime, St. Meldan,<sup>46</sup> an Abbot, who was descended from the Scots' nation, was sent from Heaven, to a certain holy monk, named Colman.<sup>47</sup> Meldan spoke to him as follows, and while he was asleep: "Not for the reasons men assign are so many pains inflicted on St. Comgall, however real their causes, but for his love of Christ has he suffered, that he may receive an increase of merit. For, as he innocently suffers pain with men, so in the sight of Angels shall he rejoice, being crowned with many unfading joys and rewards."<sup>48</sup> As the last days of our saint were evidently fast approaching, the monks frequently requested him, to receive Holy Eucharist, and other necessary sacraments. Comgall replied to these requests; "I shall receive the Holy Sacrament from the hands of no person, until St. Fiachra's arrival."<sup>49</sup> He is an Abbot of the Leinster province, who is sent to me, by God." At this time, the Angel of the Lord visited St. Fiachra,<sup>50</sup> whose monastery, Airard,<sup>51</sup> in Idrone territory, was situated on the banks of the River Barrow,<sup>52</sup> and this holy Abbot was sent to our saint, then suffering great pain, to administer to him the Body and Blood of Christ.<sup>53</sup> According to other accounts, our saint received the Holy Viaticum from St. Fiachra,<sup>54</sup> Abbot of Congbail,<sup>55</sup> and afterwards of Clonard.<sup>56</sup> Whether Fiachra was only abbot of Congbail, or had already removed to Clonard, when he attended St. Comgall in his last illness, cannot well be determined. Having arrived at Bangor, he immediately administered Holy Communion to the venerable Abbot, who had now attained the eightieth—or according to some accounts the ninetieth<sup>57</sup>—year of his age. According to other accounts, he was then in the eighty-fifth year.<sup>58</sup> Then, Fiachra asked St. Comgall for some

Perrone. See "Acta Sanctorum Hiberniae," xvi. Januarii, Vita S. Fursai, Confessoris, n. 19, p. 90. If so, his feast was kept on the 7th of February. But, there are several other Irish saints, bearing that name.

<sup>47</sup> A Colman, son of Coimgallan, died A.D. 620. See Dr. O Donovan's "Annals of the Four Masters," vol. i., pp. 242, 243. He lived in Dal-Riada, where St. Columba visited his father's house. See Colgan's "Trias Thaumaturga." Prince O'Donnell's Vita S. Columbae, lib. ii., cap. x., p. 411.

<sup>48</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 52. p. 588.

<sup>49</sup> Many holy men, bearing this name, occur in our Irish Calendars.

<sup>50</sup> His feast is at the 2nd of May, and from this showing, it should appear, that he lived in the sixth century. See Art. iii. of the present Volume, at that date.

<sup>51</sup> Now the old church of Ullard, a parish in the barony of Gowran, and county of Kilkenny. It was formerly called Erard, or

Urard—not much differing from the Airard, as found in the text of St. Comgall's Second Life.

<sup>52</sup> According to the Second Life of St. Comgall.

<sup>53</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., p. 63, and n. 208, p. 69. *Ibid.*

<sup>54</sup> His feast is at the 8th of February. See at that date, vol. ii. of this work, Art. vii., for an account of him.

<sup>55</sup> Congbail is now called Conwa'l, and it is in the county of Donegal. See Archdall's "Monasticon Hibernicum," p. 96.

<sup>56</sup> According to Father John Colgan: "S. Fiacrius abbas de Congbail in Gleann-Sulige in Tircronallia, et abbas etiam de Cluameraird." He places that St. Fiacrius, between the years 587 and 652. See "Acta Sanctorum Hiberniae," xxiii. Februario, Appendix ad Acta S. Finiani, cap. v., p. 406.

<sup>57</sup> See Rev. Drs. Todd and Reeves' "Martyrology of Donegal," pp. 122, 123.

<sup>58</sup> See Sir James Ware, "De Scriptoribus Hiberniae," lib. i., cap. ii., p. 14.

relics. This request the holy Abbot's disciples promised should be complied with; when, in the presence of many venerable men, St. Comgall yielded up his spirit to the great Creator.<sup>59</sup> His demise occurred, on the sixth of the May Ides, about the year 600,<sup>60</sup> or 601.<sup>61</sup> The Rev. Dr. Reeves places his death, at A.D. 602.<sup>62</sup> If we are to believe Dempster, some writers have stated that he lived, in the year 681, and he had the surname of Faustus.<sup>63</sup> He had been thirty years, three months, and ten days, in the abbacy of Bangor.<sup>64</sup> Yet, do we find a different account in the "Chronicum Scotorum,"<sup>65</sup> under A.D. 602; in which year, it is stated, that he rested on the 6th of the Ides of May, in the fiftieth year, third month, and tenth day, of his government, as also, in the ninety-first year of his age. In the first of St. Comgall's Lives, as published by the Bollandists, he is said to have died, in the eightieth year of his age. Those, who place his birth in 516, tell us, that he departed at the age of eighty-five.<sup>66</sup> After placing his birth in 516, and death in 601, Archdall makes him die, in the ninetieth year of his age,<sup>67</sup> without apparent notice of his own inconsistency in calculation.

In conjunction with St. Columkille,<sup>68</sup> St. Mochuda,<sup>69</sup> and St. Ailbe,<sup>70</sup> St. Comgall has been regarded, as one of the four chief founders of monasticism, and propagators of religious rules, in Ireland.<sup>71</sup> To him, Dempster ascribes some works;<sup>72</sup> but, it seems likely, that these are altogether the vagaries of his own inventive imagination. With much honour, he was interred in his own renowned monastery at Bangor. Afterwards, this place was rendered celebrated, owing to the many favours obtained from God, through the intercession of its illustrious patron saint.<sup>73</sup> From it, the remarkable colony of St. Columbanus went forth to Gaul and Italy, and bearing with them the liturgy, called the "Cursus Scotorum," and the "Antiphonarium Banchorense."<sup>74</sup> In this latter, there is an alphabetical Hymn, in

<sup>59</sup> In the Appendix to the Introduction of "The Calendar of the Saints of Ireland," as edited by Drs. Todd and Reeves, we read at p. xxvi. "S. Comgallus obiit an. 600, etatis 90. Fuit abbas Benchoensis 20 diebus, tribus mensibus, 50 annis; ergo natus 10 Maii an. 510; factus abbas 510, Martii, vel 12 vel 10 quod videtur. . . . ."

<sup>60</sup> In the age of Christ, 600, St. Comhgall, of Beannchair-Uladh died, on the tenth day of the month of May, according to the account in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 224, 225. With this date for our saint's death, the Annals of Clonmacnoise agree.

<sup>61</sup> The Annals of Ulster record his death, at the year 601. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 34. The Bodleian copy of the Annals of Inisfallen have at A.D. 597, "Quies Comgaill Benchoir." See *ibid.*, tomus ii., p. 10; while, in the Dublin copy, at A.D. 601, a similar entry, in Irish, "Bas Comhgoill Beannachair," at *ibid.*, p. 18. Rev. Dr. Lanigan also agrees with this computation. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xii., p. 63, and n. 207, p. 69.

<sup>62</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 49, n. (e), p. 93.

<sup>63</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 254, p. 152.

<sup>64</sup> According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 224, 225.

<sup>65</sup> See William M. Hennessy's edition, pp. 66, 67.

<sup>66</sup> Archbishop Ussher places his death at the year 601, and says, that he lived only to the eighty-fifth year. See Index Chronologicus, "Britannicarum Ecclesiarum Antiquitates," p. 535.

<sup>67</sup> See "Monasticon Hibernicum," p. 106.

<sup>68</sup> Venerated, at the 9th of June.

<sup>69</sup> His feast occurs, on the 14th of May.

<sup>70</sup> He is commemorated, at the 12th of September.

<sup>71</sup> See "The Whole Works of the Most Rev. James Ussher, D.D., Lord Archbishop of Armagh, and Primate of All Ireland," by Dr. Erlington, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 483.

<sup>72</sup> These are noted, as "Regularis Vitæ Methodus," lib. i., "Ad Coenobiorum Patres," lib. i., and "Epistole Plures," lib. i. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 254, p. 152.

<sup>73</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii., num. 53, p. 588.

<sup>74</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 309.

<sup>75</sup> This will be found, in Rev. James

praise of St. Comgall.<sup>75</sup> Sometime having elapsed, after St. Comgall's death, the St. Fiachra, already named, came to the monastery of Bangor. The remains of Comgall having been disentombed with much reverence, Fiachra removed an arm of our saint, which he brought with him, proceeding on towards the province of Leinster. While pursuing his journey through this province, he stopped at the castle of a chief, who was named Aëdus.<sup>76</sup> He requested the saint, to baptize one of his children. Fiachra opened his wallet, to remove a book containing the Baptismal rite. Immediately, the arm of St. Comgall was raised towards Heaven. After Fiachra's fasting and prayer, offered on bended knees, it then descended, and disappeared beneath the earth. For three days, the soil was searched, by digging over this spot; but, the relic could not be discovered. On seeing this, the chieftain Aedus gave in perpetuity a donation of his castle and lands; and here, St. Fiachra built a large monastery, in honour of St. Comgall, and of the Most Holy Trinity.<sup>77</sup>

On the plundering of Bangor, by the Danes, in the year of our Lord 822, the oratory there was broken, and the relics of St. Comgall were shaken from the shrine, in which they had been preserved. They were afterwards removed to Antrim.<sup>78</sup> It was only in 1846, that a lease of the plot of ground, on Kennedies Hill, near Bangor, had been procured; this was transferred to the Catholic Bishop, and on it the chapel of Bangor, dedicated to St. Comgall, was built. It was opened in a solemn manner, on the 14th of September, 1851, by the Most Rev. Dr. Denvir.<sup>79</sup> A beautiful Catholic Church has been erected, of late years, in the town of Antrim, and it has been specially dedicated to St. Comgall. It is not at all improbable, that his blessed relics still sanctify that parish. A place, belonging to the Archiepiscopal See of Dublin, was formerly called Cell. Comgail,<sup>80</sup> after this saint.<sup>81</sup> It was known as Saynkill,<sup>82</sup> now Shankill, in the barony of Rathdown, and county of Dublin.<sup>83</sup> It is known, also, as Rathmichael, and there are the ruins of an ancient church, with the stump of a round tower remaining.<sup>84</sup> Near it is a fine rath, extending over an area of twenty-eight yards, in diameter, the circumference of which was marked by

O'Laverty's "Historical Account of the Diocese of Down and Connor," vol. ii., Appendix, pp. xxii. to xxv.

<sup>76</sup> He seems to have been a subordinate chief of Leinster; although, about or soon after the time of St. Comgall's death, Aedh, whose son Crimhenn was killed at Ath-Gian, in Iarthar-Liffe, or the west side of the River Liffey, appears to have been King of Leinster. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 250, 251, and nn. (y, z).

<sup>77</sup> See "Acta Sanctorum," tomus ii., x. Maii. Vita S. Comgalli, ex MS. antiquo et editione Sirini, cap. iii. n. 54. p. 588.

<sup>78</sup> In Dr. O'Donovan's "Annals of the Four Masters," there is preserved a quatrain, attributed to the saint himself, in prophetic anticipation of the desecration of his shrine and the removal of his body:—

biō fíp, fíp, do ñeom áiporūg na  
piš  
beyñor mo enáma gán epon, ó  
bheanoður baða do Eantrobh.

These lines are thus translated into English:—

"It will be true, true, by the will of the supreme King of Kings,

My bones shall be brought, without defect, from the beloved Béanchoir to Eantrobh."

See vol. i., pp. 434, 435.

<sup>79</sup> See Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. ii., pp. 153, 154.

<sup>80</sup> See Ussher's "Epistolarum Hiberniarum Veterum Sylloge," Epist. xlviii., p. 113.

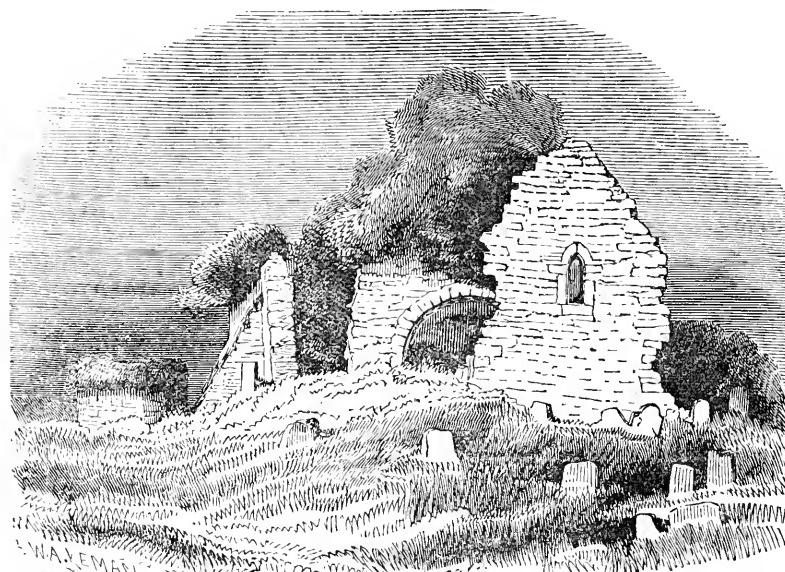
<sup>81</sup> See Bishop Nicholson's "Irish Historical Library," chap. iv., p. 34.

<sup>82</sup> Archbiishop Ussher writes: "Ab eo Cell-Comgail ad Dublinensem spectans archiepiscopum, nomen olim accepit, quam hodie Saynkill appellamus," &c.—"Britanicarum Ecclesiarum Antiquitates," cap. xvii., p. 494.

<sup>83</sup> The chapel of Senekil was appendant to the mother church of Rathmichael, a prebend of St. Patrick's Cathedral. See William Monek Mason's "History and Antiquities of the Collegiate and Cathedral Church of St.

a stone circle, now nearly sodded over; while, in a wider range below, the ambit of the hill was cut into a deep fosse, much of which is still discernible. A yet wider mound and wall enclosed this portion; while this fortified post was in a most commanding position.<sup>85</sup>

The ancient office for St. Comgall's feast was one of Nine Lessons, as we find entered, in the Antiphonary of the Culdees,<sup>86</sup> belonging to the Armagh Metropolitan Church, where the calendar list occurs, at the vi. of the May Ides. There is an office,<sup>87</sup> with Proper Lessons, and set down as a Duplex Majus, in Bishop De Burgo's "Officia Propria Sanctorum Hiberniae."<sup>88</sup>



Rathmichael Old Church, County of Dublin.

In all our ancient calendars, we find notices of St. Comgall set down for the 10th of May. The Feilire of St. Ængus,<sup>89</sup> has a eulogy and prayer for St. Comgall's patronage, at this date. The published Martyrology of Tallagh has some specific remarks,<sup>90</sup> regarding his age. This text is rendered differ-

Patrick, near Dublin," &c., Book i., chap. x., sect. xv., p. 65.

<sup>84</sup> The accompanying illustration was drawn on the wood, by William F. Wakeman, from a sketch taken by him on the spot, in August, 1844. It was engraved by Mrs. Millard.

<sup>85</sup> See John D'Alton's "History of the County of Dublin," from pp. 918 to 929. This writer appears to have overlooked Ussher's allusion to the place, and in connexion with our saint's name.

<sup>86</sup> It is classed, B 1, 1, among the Trinity College MSS., Dublin.

<sup>87</sup> It is, excepting the three Lessons of the Second Nocturn, taken from the Common to a Confessor, and not a Pontiff.

<sup>88</sup> At the 10th of May. See pp. 50 to 54.

<sup>89</sup> In the "Leabhar Breac" copy we read :—

hifrofleith mallaip  
imbi taigh c-ch tempul  
Ronraordea inrluagach  
Comgall buaoach benochuir.

Thus translated, by Dr. Whitley Stokes :—  
" Into the peace-kingdom of the other world, wherein is every temple's noise, may the hostful, victorious Comgall of Bangor convoy us."

<sup>90</sup> Thus, at the vi. Idus, or 10th of May, we read : "Comhgall Benchair xci. anno

ently, however, in the Franciscan copy.<sup>91</sup> Our saint's name and festival are likewise noted, in the anonymous list of saints' commemorations, as published by O'Sullivan Beare,<sup>92</sup> at a passage where the entry Congalus occurs. On this day, we read in the Martyrology of Donegal,<sup>93</sup> that a festival was held in honour of Comgall, Abbot of Bennchor or Bangor, Uladh. The festival of St. Comgall, Abbot of Bangor, is found in "A Memorial of Ancient British Piety,"<sup>94</sup> in the "Circle of the Seasons," at the 10th of May,<sup>95</sup> and in the Rev. Dr. Reeves' Calendar.<sup>96</sup> In Scotland, the Abbot St. Comgall was held in great veneration, on the 10th of May, as we find recorded, in the Martyrology of Aberdeen,<sup>97</sup> and his merits have been extolled with high eulogy.<sup>98</sup> This was the case, especially at the monastery of Drumcongal,<sup>99</sup> which doubtless derived its denomination from him. The churches of Dercongal, or Holywood, and of Durris, were dedicated to this saint. His feast is also entered in the Kalendars of Drummond,<sup>100</sup> de Nova Farina,<sup>101</sup> of Aberdeen,<sup>102</sup> and of Dempster.<sup>103</sup> The fair of St. Congal is still held at Durris; but, some of the Scottish writers are no doubt mistaken, respecting him, as when Camerarius asserts, that he was Abbot of Rathurefigi,<sup>104</sup> and where Fordun<sup>105</sup> states, that his body was preserved at Fulda.<sup>106</sup>

It has been incorrectly assumed, that in the earlier periods of our history, the civilization of Ireland, so far as it arose from monastic institutions, was strictly confined within the limits of our monasteries, and that it did not affect the general condition of the people.<sup>107</sup> It would be difficult to imagine the possibility of such a theoretic paradox being true, even if we had not the most abundant historic evidence to disprove its incorrectness. We need only refer to the single case of Bangor monastery, that diffused civilization and blessings among the people, far and near, at home and abroad; nor were the labours of its religious transitory or intermitting, since for a long succession of ages, its missionaries were actively employed, in spreading a knowledge of Gospel truths, and in leading regular lives, which impressed the people with reverence for their pious instructors, whose moral practices gave earnestness to the character of their teaching. Popular industries, agriculture, and the mechanic arts, received likewise a great stimulus, from our monastic institutes.

æstatis ejus : principatus anno 1 mo. anno et  
menibus tribus et decem diebus."—Rev.  
Dr. Kelly's "Calendar of Irish Saints,"  
p. xxiii.

<sup>91</sup> Thus, Comgaill Benchari xxi ann  
æstatip eis principatus autem L. anno  
et menye. m. agus decimo vte.

<sup>92</sup> See "Historiae Catholice Iberniæ  
Compendium," tomus i., lib. iv., cap. xi.,  
p. 50.

<sup>93</sup> Edited by Drs. Todd and Reeves, pp.  
122, 123.

<sup>94</sup> See pp. 74 to 76.

<sup>95</sup> See p. 131.

<sup>96</sup> See "Ecclesiastical Antiquities of  
Down, Connor and Dromore," Appendix  
LL, p. 378.

<sup>97</sup> This has been edited, by David Laing,  
Esq. F.S.A., Scotland, and it is published,  
in "Proceedings of the Society of Antiquaries  
of Scotland," vol. ii.

<sup>98</sup> In this form does the entry occur: "vij  
Idus Maji — In Scocia Sancti Congalli ab-  
batis apud monasterium de Drumcongal  
eius merita longe lateque diffusa miraculis  
non desunt clarere impolluta mente calcavit  
et immerito qui presentis vite infamiam et

paciencie posterum prebebat exemplum."—  
*Ibid.*, pp. 263, 264.

<sup>99</sup> It has been suspected, that this place is  
not different from Dereongal.

<sup>100</sup> Thus: vi. Idus. "Et apud Hiberniam  
Natale Sancti Abbatis Comgalli."—"Kalen-  
darium Drummondiense." See Bishop For-  
bes' "Kalendars of Scottish Saints," p. 13.

<sup>101</sup> Thus: vi. Id. "Congalli Abbatis."—  
*Ibid.*, p. 71.

<sup>102</sup> Thus: iii. Id. "Comgalli Abbatis."—  
*Ibid.*, p. 116.

<sup>103</sup> In "Menologium Scoticum," he  
writes, under the 10th of May: "Combas  
monasterio Congelli abbatis, quo Bencho-  
rensem in Hibernia familiam, amplius quam  
mill. monachis ibi collocatis, fundavit, ML."—  
*Ibid.*, p. 100.

<sup>104</sup> Identical with the Rathmelsigi of  
Venerable Bede.

<sup>105</sup> See Goodall's edition of his "Scoti-  
chronicon," vol. ii., lib. viii., cap. 28.

<sup>106</sup> See Bishop Forbes' "Kalendars of  
Scottish Saints," pp. 308 to 310.

<sup>107</sup> See A. G. Richey's "Lectures on the  
History of Ireland," Lect. ii., p. 44.

ARTICLE II.—ST. CATALDUS, OR ST. CATHALDUS, BISHOP OF TARENTUM. ITALY.

SEVENTH CENTURY.

C H A P T E R I.

INTRODUCTION—AUTHORITIES—ST. CATALDUS, OR CATHALDUS, AN IRISHMAN, BY BIRTH—PERIOD WHEN HE FLOURISHED—HIS PARENTAGE—PRODIGIES ATTENDING HIS BIRTH—EDUCATION AND ORDINATION OF ST. CATALDUS—MIRACLES.

**A**LTHOUGH the fame of St. Cataldus or Cathaldus has been extended beyond the land of his birth, and even beyond the country of his adoption, some grave discrepancies, as to the date, when his missionary career commenced, and when that for his death took place, occur among writers. Yet, the main facts of his history preserve a great degree of accuracy and consistency, when we take into account the want of any very ancient domestic biography, and the remote period, at which he lived.

Already some allusions have been made to this holy man, who has been honoured with different feast-days.<sup>1</sup> As we deem the 10th of May—if not the day for his departure—at least that for his chief festival, we have reserved for it, an account of his life, so far as it can be reproduced from the many writers, who have undertaken to record his Acts. From a remote time, various Manuscripts had been preserved at Tarentum, and relating to its chief Patron.<sup>2</sup> Materials for the life of our saint are chiefly derived from his office,<sup>3</sup> published in the year 1607,<sup>4</sup> and from some old Manuscript records of Tarentum church.<sup>5</sup> Our saint is commemorated by a lawyer, called John Juvenis,<sup>6</sup> who wrote a History of his native city, in the sixteenth century. Brother Bonaventure Moroni, a learned Franciscan, was an Italian writer and a poet, greatly esteemed in his order, for genius, piety and eloquence. He died in 1621. Among other elegant poems, he wrote “Cathalidiados, sive Vita Sancti Cataldi,” Libri vi.<sup>7</sup> It was published, at Rome, A.D. 1614.<sup>8</sup> He also wrote, “Mirandum Panegyricum Super Linguam S. Cataldi.”<sup>9</sup> This writer was well

ARTICLE II.—CHAPTER I.—<sup>1</sup> Thus, at the 18th of March, Art. viii., in vol. iii. of this work, there are some notices of him, as, also, in the present vol., at the 8th of May, Art. xii. See the “Anonymous Catalogue of Irish Saints,” published by O’Sullevan Beare, in “Historiae Iberniae Compendium,” tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> Among these, the Bollandists mention Acts of the Finding of this saint’s relics, under the title, “Tragoni Archiepiscopi viro religioso.”—However, Dragoni should be substituted for Tragoni. These Manuscripts were kept in a sacristy, at Capua, according to a monk, named Michael.

<sup>3</sup> By his chief biographer, Bartholomew Moroni.

<sup>4</sup> For Permission of this Office, Cardinal Guilhelmus Sirletus has subscribed “Nos Guiliemus, &c. Item Episcop. Arcin Imprimatur si placet R. P. Magistro S. Palati. B. Episcop. Arim Vicesq. Item Magister S. Palati Imprimatur F. Ioan. Maria Magister S. Palati.—Colgan’s “Acta Sanctorum Hi-

bernice,” viii., Martii, nn. 1, 2, p. 559.

<sup>5</sup> According to the “Vita S. Cataldi,” Prefacio.

<sup>6</sup> See “De Antiquitate et Varia Tarentinorum Fortuna.” This work was composed, in Eight Books, and it was published, at Naples, A.D. 1589. Afterwards, it was inserted, in “Italia Illustrata,” printed at Frankfort, A.D. 1600.

<sup>7</sup> See “Scriptores Ordinis Minorum quibus accessit syllabus Illorum qui ex eodem ordine pro Fide Christi fortiter occubuerunt. Priores atramento, Postiores sanguine Christianam Religionem assererunt.” Re-sensit Fr. Lucas Waddingus ejusdem Instituti Theologus, p. 57 Edition, Rome, A.D. 1806, fol.

<sup>8</sup> In quarto shape.

<sup>9</sup> See Didacus Lequile’s “Hierarchia Franciscana,” tomus ii., p. 278. This relic was then preserved entire, in the sacristy or treasury of the Metropolitan Church, at Tarentum.

versed, in the Latin, Greek and Hebrew languages.<sup>10</sup> His brother Bartholomew Moroni wrote the biography of St. Cathaldus, in Latin prose.<sup>11</sup> This latter Life is published by Colgan, at the 8th of March; while, the former is omitted, as being perhaps of less importance, in a historical point of view, or perhaps, because no perfect copy to print from had been procured.<sup>12</sup> Among the writers, who have recorded our saint's Acts, are Laurence Surius,<sup>13</sup> Petrus de Natalibus,<sup>14</sup> the Abbot Ferdinando Ughelli,<sup>15</sup> in the first<sup>16</sup> and second<sup>17</sup> editions of his great work, known as "Italia Sacra."<sup>18</sup> Philip Ferrarius,<sup>19</sup> likewise, and Berlengerius of Tarentum, who was a nobleman, and an eloquent lawyer, wrote the History of the Finding and Translation of the Relics of St. Cataldus.<sup>20</sup> Sir James Ware,<sup>21</sup> and Archbishop Ussher treat of this saint, likewise, and at some length.<sup>22</sup> The Life and Miracles of St. Cataldus, Bishop and Confessor, Patron of Tarentum city, have been issued, by Colgan, at the 8th of March, and drawn from various sources.<sup>23</sup> To that published Life of Bartholomew Moroni, Colgan has prefixed short Acts of our saint, taken from Petrus de Natalibus. He has, likewise, appended the Office of St. Cataldus, printed at Rome, A.D. 1607; together with four chapters in an Appendix, treating on different festivals instituted to his honour; on the time in which our saint flourished; on his country; and on his writings. At the 10th of May, the Bollandists have published notices of St. Cataldus.<sup>24</sup> These are edited, by Father Godefroid Henschenn.<sup>25</sup> We have also accounts of this holy bishop, in Bishop De Burgo,<sup>26</sup> in a "A Memorial of Ancient British Piety,"<sup>27</sup> in "Britannia Sancta,"<sup>28</sup> in Rev. Alban Butler,<sup>29</sup> and in "Les Petits Bolland-

<sup>10</sup> See "Supplementum et Castigatio ad Scriptores Trium Ordinum S. Francisci a Waddingo, aliis descriptos; cum annotationibus ad Syllabum Martyrum eorumdem ordinem." Opus Post-humum Fr. Jo: Hyacinthis Baralee, Minor, Conventual. Sac. Theolog. Magistri, p. 178. Roma, fol. 1806.

<sup>11</sup> This work was intituled, "Miracula S. Cataldi, ex vetustissimis Exemplaribus fidelissime desumpta, stylo modice immutato." This work was published, at Rome, A.D. 1614.

<sup>12</sup> Among the Colgan MSS., in the Franciscan Library, Dublin, I find a transcript, in Colgan's handwriting, in 12 folio pages—only a part of the First Book, written in Latin Hexameter verse.

<sup>13</sup> See "De Probatis Sanctorum Vitis," tomus iii.

<sup>14</sup> In "Catalogus Sanctorum et Gestorum eorum ex diversis Voluminibus Collectus," lib. iv., cap. 142.

<sup>15</sup> He was born at Florence, March 21st, 1595, and he died at Rome, May 19th, 1670. He belonged to the Cistercian Order, and he was called to several high positions in the Church.

<sup>16</sup> The first edition of "Italia Sacra," appeared at Rome, in fol., A.D. 1643 to 1662, in nine volumes.

<sup>17</sup> The second edition was enlarged and emended by Nicolas Coleti, and it appeared at Venice, in ten folio volumes, from A.D. 1717 to 1722.

<sup>18</sup> See Tarentina Metropolis, cols. 117 to 125. References are here made to the second

edition.

<sup>19</sup> In "Catalogus Sanctorum Italiæ."

<sup>20</sup> This account has been published by the Bollandists, who state, however, that as taken from Manuscripts, differing in the order of narrative, it was not easy to decide, what had been written, by Berlengerius, and what had been inserted, by other writers. These Acts the Bollandists received from Father Nicolas Beatiello, of Naples.

<sup>21</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. i., pp. 6 to 8.

<sup>22</sup> See "Britannicarum Ecclesiarum Antiquitatum," cap. xvi., pp. 392 to 397.

<sup>23</sup> See "Acta Sanctorum Hiberniæ," Martii viii. Vita S. Cataldi, Episcopi et Confessoris, pp. 540 to 562.

<sup>24</sup> See "Acta Sanctorum," tomus ii., Maii x., pp. 569 to 578.

<sup>25</sup> He gives a prefatory commentary of two paragraphs, and next introduces Historia Inventionis et Translationis, auctore Berlengerio Tarentino, et forsitan aliis, ex Codicibus MSS., in three chapters, and thirty-six paragraphs, with notes. Then follows an Appendix, De Inventione Lingue S. Cataldi et Libri ab eo scripti, two additional paragraphs, with notes. Afterwards, we find, Inquisitio de ætate et gestis S. Cataldi in Vita, in eleven paragraphs.

<sup>26</sup> See "Officia Propria Sanctorum Hibernie," at March viii. Officium in Festo S. Cataldi, pp. 18 to 27.

<sup>27</sup> At p. 76.

<sup>28</sup> See part i., pp. 285, 286.

<sup>29</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May x.

distes,"<sup>30</sup> as also, in the Dictionary of Christian Biography ;<sup>31</sup> besides a great number of other writers record various particulars, relative to this holy bishop.

It is almost universally admitted, that Cathaldus was born in Ireland ; for, not alone are there early authorities to quote, in support of this claim, but his name seems resolvable into Cathal, which was one common among the prelates and princes of our Island.<sup>32</sup> Wherefore, Colgan thinks, that Cathaldus should be the proper Latinized form of his name. Contrary to the most clear and convincing testimony, and with contradictions in his statement, sufficiently notorious to destroy nearly all of his assertions,<sup>33</sup> Dempster has falsely pretended, that Cataldus was a native of Scotland. After quoting the words of Dempster, who says he was born there, that he had been educated in St. Fillan's Monastery in Knapdalia, and that having his birth among the mountains of Scotland, which retained the name of Ireland, gave rise to an opinion, that Cathaldus was a native of our Island, although born in Iona, &c.<sup>34</sup> Ussher remarks, not to mention the absurdity of mountains in Iona, which have no existence, this Island never obtained the name of Ireland ; and moreover, as St. Philan, or Fillan, lived some ages after our saint's time, this latter could not have been educated by the former, and who, perhaps, never had a monastery, in that place, called Knapdalia.<sup>35</sup> In like manner, Colgan repeats these reasons, urged by Ussher, to disprove Dempster's contradictions. In addition, the Scottish "Saint Stealer" allows, that Cathaldus passed over to Ireland, where he remained for some time ; thence, it is asserted, and from the Islands, and from Anglia, he took twelve companions with him, to enter upon his Apostolic career, which continued until at least A.D. 361, supposed to be the year for his departure. In another part of his History, Dempster likewise admits, that Fillan flourished in the year 703.<sup>36</sup> A much greater difference of opinion exists, among writers of our saint's Acts, regarding the period at which he flourished. According to some writers,<sup>37</sup> during the reign of Con, in the second century, Ireland sent forth the famous St. Cathaldus, to preach the Gospel of Christ, before he became bishop and

<sup>30</sup> See "Vies des Saints," &c., tome v., x<sup>e</sup> Jour de Mai, p. 425.

<sup>31</sup> Edited by Dr. William Smith and Henry Wace, M.A., vol. i., pp. 421, 422.

<sup>32</sup> See Colgan's "Acta Sanctorum Hiberniae," viii. Martii, n. i., p. 544. Colgan cites many instances, from the Annals of the Four Masters, for proof of his assertion.

<sup>33</sup> See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 278.

<sup>34</sup> For these assertions, Dempster cites the authority of a MS. in the Ambrosian Library, depending on the statement of Father George Lesley, a Capuchin. Besides this account, Alexander Mill, in a Preface to the succession to the church of Dunkeld, states, that Cathaldus discharged the duties of Bishop for a long time, in the country around Dunkeld and Dumblaine, according to Dempster ; and this statement is said to be proved, from local Manuscript Acts, and from the testimony of Veremund, a Priest. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 278, pp. 163, 164.

<sup>35</sup> See "Britannicarum Ecclesiarum Antiquitatem," cap. xvi., p. 393.

<sup>36</sup> These contradictions and mistakements

are sufficient to discredit his account, without any additional remarks from Colgan. These scarcely increase the weight of his other reasons. For, in labouring to prove, that neither in Ireland nor in Scotland, before A.D. 361, could twelve Bishops be found, he omits the possibility of England in addition being able to furnish this number, and the fact, after all, that Dempster does not make Bishops of our saint's companions. Of a far different character is the positive testimony, adduced by Colgan, to prove our saint an Irishman, if such proof were at all required. It will be unnecessary, in this place, to do more than merely refer the reader to Colgan's dissertation, on the country of Cathaldus, to be found in the Third chapter of his Appendix. There, it is shown, that not only the authors of this saint's Lives, as published by him, but a great number of other writers, concur in the statement, that Cathaldus was a native of Hibernia. See Colgan's "Acta Sanctorum Hiberniae," viii. Martii, Appendix ad Acta S. Cataldi, cap. iii., pp. 561, 562.

<sup>37</sup> The Vita S. Cataldi, and Bruodin, p. 879, are quoted.

<sup>38</sup> See Ferrar's "History of Limerick,"

patron of Tarentum in Italy.<sup>38</sup> Some writers will have it, that St. Cathaldus arrived from Ireland, in Tarentum, A.D. 160,<sup>39</sup> or 166;<sup>40</sup> Ughelli<sup>41</sup> has the latter date; others have A.D. 170—such as Bartholomew<sup>42</sup> and Bonaventure<sup>43</sup> Moroni. But, as authors, who place Cathaldus in the second century, remark of him, in their accounts, that he visited the sepulchre of Christ, at Jerusalem, before he came to Tarentum; and, as we do not find, that the Holy Land had been much frequented by pilgrims, before the Empress Helena discovered Christ's tomb, A.D. 326; our saint's arrival at Tarentum must have been subsequent to that period.<sup>44</sup> Whilst advancing this position, Caraccioli<sup>45</sup> hazards also an opinion, that Cathaldus lived subsequent to the arrival of the Goths, in Italy, viz., after A.D. 500. This is also an opinion of Alexander ab Alexandro.<sup>46</sup> If we are to credit the accounts, in the Life of St. Cathaldus, that before leaving Ireland, when departing for Italy, the year 500 or 520 might have elapsed; about these periods, Ireland must have had, at least, one hundred contemporaneous bishops.<sup>47</sup> At or about A.D. 630,<sup>48</sup> after his expulsion from Rathen, St. Mochuda,<sup>49</sup> or Carthage, founded Lismore, according to the Annals of Tigernach,<sup>50</sup> of Clonmacnoise,<sup>51</sup> of Ulster,<sup>52</sup> and of the Four Masters.<sup>53</sup> As it is stated, in the same Life, that our saint studied at Lismore,<sup>54</sup> and taught in its schools,<sup>55</sup> he must have lived even later. Colgan thinks, that our saint could not have been a teacher of English, Scotch, Gauls, and Germans,<sup>56</sup> before A.D. 636, at which time, it is probable, St. Carthage died; and before which period, English and German converts were not found in sufficient numbers, to have left their own country for Ireland, to receive education at her schools.<sup>57</sup> The period of Cataldus has been referred even to the eighth century.<sup>58</sup> Again, the Melridis, mentioned in the Life and

part iii., chap. iii., p. 184.

<sup>39</sup> In the Preface to his History of Tarentum, John Juvenis states, that Cataldus from Ireland effected the conversion of Pagans in Tarentum, about 160 years after our Lord's Ascension, Anicetus being Sovereign Pontiff, at the time.

<sup>40</sup> In another part of this work, the author tells us, that during the same pontificate, in the year of our Lord 166, Cathaldus entered Tarentum. See Joannes Juvenis "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii.

<sup>41</sup> See "Italia Sacra," tomus ix. Tarentina Metropolis, col. 121.

<sup>42</sup> Bartholomew Moroni says, that Cathaldus entered Tarentum, about the year of the Incarnation 170, when Pope Anicetus ruled the Church, and Antoninus the Philosopher governed the Empire. See Bartholomew Moroni's Vita S. Cathaldi, cap. xiv., in Colgan's "Acta Sanctorum Hibernie," viii. Martii, p. 548.

<sup>43</sup> "Syrus Anicetus sacrarum pondera rem  
Sustinet, et Princeps Aurelius enimet  
orbis;" —"Cataldiados," lib. ii.

<sup>44</sup> The Bollandists remark, that they found a marginal note, referring his arrival there to "anno D. XVI," instead of to "anno CLXVI," which connected it with the time of Pope Anicetus.

<sup>45</sup> In his Neapolitan Annals, published, A.D. 1626.

<sup>46</sup> See "Genialium Dierum," lib. iii., cap. 15.

<sup>47</sup> See Colgan's "Acta Sanctorum Hibernie," viii. Martii. Appendix ad Acta S. Cathaldi, cap. ii., p. 560.

<sup>48</sup> See Ussher's Index Chronologicus, at A.D. DCXXX., "Britannicarum Ecclesiarum Antiquitates," p. 537.

<sup>49</sup> See his Life, at the 14th of May.

<sup>50</sup> These have the date 636.

<sup>51</sup> At A.D. 632.

<sup>52</sup> See at A.D. 631.

<sup>53</sup> See at A.D. 631, the expulsion from Rathen recorded, in Dr. O'Donovan's edition, vol. i., pp. 252, 253.

<sup>54</sup> St. Cartage founded it, when driven from Rathen.

<sup>55</sup> According to Dr. Charles Smith, this happened after the death of St. Carthage. See "Ancient and Present State of the County and City of Waterford," chap. iii., p. 28.

<sup>56</sup> See "Officium S. Cathaldi," Noct. ii., Lect. iv.

<sup>57</sup> See Colgan's "Acta Sanctorum Hibernie," viii. Martii, p. 557. Also, Appendix, cap. ii., p. 561.

<sup>58</sup> See Thomas D'Arcy McGee's "Popular History of Ireland," Book i., chap. viii., p. 51.

<sup>59</sup> See Colgan's "Acta Sanctorum Hibernie," viii. Martii, Appendix, cap. ii., p. 561.

Office of our saint,<sup>59</sup> appears to have been identical with Moelochtrige, chief-tain of Nan-Desii, who bestowed Lismore upon St. Carthage, and who, in all probability, survived this saint.<sup>60</sup> It is said, that on the death of this Meltridis, Cathaldus received the lands of his chieftancy,<sup>61</sup> as a grant from the king, and that these were divided into twelve Bishoprics, presided over by an Archbishop.<sup>62</sup> Hence, it might be probable, that Cathaldus did not leave Ireland, before the year 640.<sup>63</sup>

The father of Cathaldus was named Eucho or Euchu,<sup>64</sup> and his mother's name was Athena<sup>65</sup> or Achlena,<sup>66</sup> according to the saint's Acts.<sup>67</sup> According to Peter de Natalibus, the town in which he was born was called Cataldus.<sup>68</sup> In his Life of our saint, Moroni says, that the name of the town in which he was born, was called Rachau, by some writers, and that it was a place of some note, in the province of Munster; while, by others, it was designated as Cathandum. With these latter, he seem to coincide. The name Cathaldus Rachau, he supposes, will apply to our saint's episcopal See, and not to the place of his birth. It must also be confessed, that to me his wordings and deductions, regarding this passage, in our saint's Life, are by no means luminous.<sup>69</sup> In the office of Cathaldus, his place of birth is called Catandum, which is said to have been a town of Numenia<sup>70</sup>—a mistake<sup>71</sup> for Mumenia,<sup>72</sup> Momonia, Mumonia, Mononia or Munster.<sup>73</sup> A place, called Bally Cathal, or Cathalstown, which exists in the Diocese of Killaloe, Barony of Ormond, and County of Tipperary, is mentioned by Colgan, without stating, however, this to have been the locality for our saint's birth.<sup>74</sup> There is another place called Ballycahill, in the same county, at the borders of Kilnemanagh and Kinelegourty Baronies.<sup>75</sup> A place, called Kill Cathuil, that is, the "cell of

<sup>59</sup> However, Bonaventure Morini insinuates, that Meltridis was a King in Ulster:—

"Postera fulgebat roseis Aurora quadrigis,  
Cùm videt Oltonios consurgere navita portus  
Fluctibus è mediis; unde improbus  
ante Tyrannus,  
Illusus Furiis, geminas emiserat  
alnos."

—“Cathaldiados,” lib. i.

<sup>60</sup> See Officium S. Cathaldi, Lect. v.

<sup>61</sup> See Moroni's Vita S. Cathaldi, lib. i., cap. viii.

<sup>62</sup> See Colgan's “Acta Sanctorum Hiberniae,” viii. Martii. Also, Appendix cap. ii., pp. 547, 557, 561.

<sup>63</sup> Among the Irish, the names Euchu, Eucho, Echa, and Eochaidd, frequently occur. Thus, in Jocelyn's Life of St. Patrick, we find Echu and Euchus. Other hagiographers have Euchodius and Euchadius, as also Euchus. In the Irish language *dh* is aspirated and not pronounced, and therefore in Colgan's opinion, the Latin writers passed them over, as having no force.

<sup>64</sup> If instead of Athena, we read Ethna or Ethenea, either of these names were familiar to the Irish. Thus, also Ethne was mother of St. Columba, of St. Maidoc, of St. Aid, of St. Cieran, according to St. Ængus, in his tract, on the Mothers of the Irish Saints, lib. iv., cap. 13, 21, 58, 84.

<sup>65</sup> Achlenna is a name given to the mothers of St. Fintan, of St. Columbus and of St. Lugdus. See Colgan's “Acta Sanctorum Hiberniae,” viii. Martii, nn. 3, 4, p. 544.

<sup>66</sup> Moroni derives the names of both his parents from Greek works, ἐυχὴ and Αθηνᾶ, which means “piety” and “wisdom.”—Vita S. Cataldi, lib. i., cap. i.

<sup>67</sup> See Colgan's “Acta Sanctorum Hiberniae,” Martii viii. Vita S. Cataldi Episcopi, lib. i., cap. 143, p. 544.

<sup>68</sup> In “Vita S. Cataldi,” lib. i., cap. i.

<sup>69</sup> “Officium S. Cataldi,” Lect. iv.

<sup>70</sup> Colgan, who has apparently corrected this mistake in the Life, by Moroni, adds in a note, that here an error crept in, which the author placed among his *errata*, thus endeavouring to amend it, and for *Numenia*, he gives *Mononia*, but even so, it is faulty. For the letter *n* beginning the former is substituted for *m*, in the beginning, and it comes into the middle afterwards.

<sup>71</sup> That southern province of Ireland, in which St. Cathaldus was born, and in which Lismore, where he was educated, is placed, was called by ancient writers Mumenia.

<sup>72</sup> These latter are the more modern names, by which the Province is designated. See “Acta Sanctorum Hiberniae,” viii. Martii, n. 1, p. 555.

<sup>73</sup> See “Acta Sanctorum Hiberniae,” viii. Martii, n. 2, p. 544.

<sup>74</sup> See Rev. Dr. Lanigan's Ecclesiastical History of Ireland,” vol. iii., cap. xviii., sect. xi., n. 131, p. 125. The Doctor adds: “But,

Cathald," existed in Munster, besides a castle named Dun-Callaind, near Waterford, and a town called Callaind, on the confines of Leinster and Munster. But, Colgan does not undertake to decide, which—if any—of these places had been identical with Cathandum,<sup>76</sup> nor even to define the spot or particular territory, in which the saint was born.<sup>77</sup>

We are informed, by Moroni, that in the time of the Emperor Adrian, or a little after Tarjan's death,<sup>78</sup> a certain wise man, named Dichus, gifted with a spirit of prophecy, had visions regarding the future greatness of Cathaldus.<sup>79</sup> However, this was a period much too early for any prophet to have lived in Ireland, and who was also said to have been a cotemporary of our saint.<sup>80</sup> Hence, if we admit this account of such miraculous events, preceding and accompanying the birth of Cathaldus, Dichus must have lived at a much more recent period. This prophetic seer, Moroni tells us, observed a bright light over the house, in which our saint's mother resided, and at that time, she was about to give birth to her son. Having a Divine premonition, regarding the sanctity and actions of the future saint, and his mother's sufferings, Dichus hastened to Achlena's house to offer consolation. But, he was refused admission, at the time, as Achlena was alone, and her husband absent. However, from without, Dichus is said to have addressed Achlena, in these words : "Be of good courage, most happy mother, nor reprove the Almighty for his disregard of you, during the pains of childbirth, nor fear approaching death, nor the want of all necessaries; for, you shall bring forth a son, the propagator of true religion, and not alone an honour to his parents and country, but even an ornament to all Ireland, and, likewise, he will become the continual patron of a foreign people."<sup>81</sup> Achlena shortly afterwards gave birth to our saint, and she died from the pains of childbirth. It is said, her infant, falling on a stone within the chamber, impressed the form of his tender head, even on the rock,<sup>82</sup> which yielded for a time like softened wax,<sup>83</sup> and afterwards retained its former rigidity. Not appearing to have suffered from the effect of his fall, the infant arose, and embraced his parent's lifeless body. Again, it recovered animation. With his finger, likewise, he pointed to the impression made in the stone.<sup>84</sup>

An infancy, thus miraculously commenced, led to a youth of virtue

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besides its being far distant from Lismore, the name of the saint's native spot is usually written Catandum."

<sup>76</sup> See "Acta Sanctorum Hibernie," viii. Martii, n. 2, p. 544.

<sup>77</sup> Owing to a similarity of name with Cathandum, and because they are in the Munster province, where the writers of St. Cataldus' Acts state he was born, are they introduced, and to gratify those inclined to offer conjectures.

<sup>78</sup> It must be remarked, however, that Tarjan's death, occurring A.D. 119, he was succeeded by Adrian.

<sup>79</sup> See, also, Joannes Juvenis, "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>80</sup> Colgan was unable to discover any prophet named Dichus, or any trace of a Christian people living at Catandum, Lismore, or other places in Ireland, at this early period; nor could he find any prophet named Diclu or Dichus, except one, who was a disciple of St. Patrick. He was the Dichus who first of all believed in the Christian religion, on the preaching of our Irish Apostle in 432, and

who afterwards embraced a monastic life, at Saul, in Ulster. Colgan promised to treat of him at the 29th of April—his Natalis. The same writer is of opinion, that this Diclu must be the prophet here alluded to, as he flourished in the middle or towards the end of the fifth century. The Acts of St. Cathaldus, he supposes, furnish concurring evidence for this opinion; namely, that Cathaldus taught school at Lismore, that he appointed bishops within a certain district, and that in his time, the Catholic religion prevailed throughout the whole of Ireland. See "Acta Sanctorum Hibernie," viii. Martii, nn. 3, 4, p. 555, and *ibid.*, Appendix, cap. ii., pp. 560, 561.

<sup>81</sup> See Moroni's "Vita S. Cataldi," cap. ii., p. 546. *Ibid.*

<sup>82</sup> See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 278, p. 164.

<sup>83</sup> See Petrus de Natalibus, "Vita S. Cataldi," lib. iv., cap. 143.

<sup>84</sup> See Moroni's "Vita S. Cataldi," cap. iii.

<sup>85</sup> "Not few years must have elapsed from

and of good dispositions. Cathaldus appears to have received his education, at the famous school of Lismore, subsequent to the year 630, when it was first established. He afterwards taught, in the same school;<sup>85</sup> and, as we are informed in his Office, such was the reputation it enjoyed for learning, that Gauls, English, Scotch, Germans, and people from adjoining nations, flocked thither for instruction.<sup>86</sup> Having been promoted to the priestly office,<sup>87</sup> Cathaldus resolved upon the erection of a church, in the name of the Blessed Virgin, Mother of God,<sup>88</sup> that in it he might practise frequent devotions, towards her, and by his example induce others to act in like manner.<sup>89</sup> From his own experience, he recognised the great advantages to be derived, from her powerful advocacy. Scarcely, however, had he marked out the foundations, and commenced this work, when the only son of a certain man died a natural death,<sup>90</sup> or from the effects of a fracture, received at the building.<sup>91</sup> At this time, that stone, impressed in a miraculous manner, at the period of our saint's birth, had been placed, either at Lismore, or at Catandum,<sup>92</sup> in the open air. It was held in great veneration, by the people, not only on account of its relation to the time of our saint's birth; but, because, often as the cavity in it had been filled with rain water, numbers of infirm persons, who washed themselves therein, were cured of various diseases.<sup>93</sup> A father once brought his son's corpse to this stone, hoping he should be restored to life, if washed by the water it contained. However, when he came there, he found the water exhausted, either through want of late rains, or on account of the numbers, who were accustomed to wash in it. The hope of the father was not abandoned, notwithstanding, for he trusted in the power of Cathaldus, to restore his son to life; since, it was though his merits, a miraculous gift had been transmitted to the water, contained in that stone. He went to our saint, bearing the corpse of his son.<sup>94</sup> When he had deplored this calamity with tears, the father asked Cathaldus, to interpose on his behalf. Our saint replied: "The son of these tears ought not long endure bitter death, or afford cause for continual grief to a parent, endowed with such faith. Wherefore, being restored to life, let him support his father's old age. When dead, he hath burthened paternal shoulders, with a pious weight."<sup>95</sup> Soon as these words fell from the lips of Cathaldus, the young man was restored to life. This caused great wonderment to the spectators, assembled on the spot, and many souls were gained to Christ.<sup>96</sup> The report of this miracle increased the fame of Cataldus, throughout all that district of country,<sup>97</sup> and he was soon recognised as a subject for veneration, among Christ's most favoured servants.

the foundation of Lismore until Cataldus began to teach there. He had studied himself in that school and spent some years at it, before he became qualified to be a professor. In his time Lismore was well known in foreign countries, which its reputation could not have reached all of a sudden."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., cap. xviii., sect. xi., n. 134, p. 126.

<sup>86</sup> See "Officium S. Cataldi," Lect. iv.  
<sup>87</sup> See Petrus de Natalibus, "Vita S. Cataldi," lib. iv., cap. 143.

<sup>88</sup> Officium S. Cataldi, Lect. iv.

<sup>89</sup> Colgan remarks, that in his time, a church dedicated to the memory of the Blessed Virgin was extant in Lismore; as appeared from the Catalogue of the Churches of Lismore diocese. After the cathedral church and another dedicated to our Saviour, the church of the Blessed Virgin occupied a

third place, among eight churches then to be found, in Lismore city. See "Acta Sanctorum Hibernie," viii. Martii, n. 6, p. 555.

<sup>90</sup> According to some old record, seen by Moroni.

<sup>91</sup> According to Moroni's "Vita S. Cataldi," cap. v.

<sup>92</sup> "Brevissimum enim est inter utramque urbem spatium interjectum."—Moroni's "Vita S. Cataldi," cap. v.

<sup>93</sup> See Joannes Juvenis, "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>94</sup> See "Officium S. Cataldi," Lect. iv.

<sup>95</sup> See Moroni's "Vita S. Cataldi," cap. v.

<sup>96</sup> Pettus de Natalibus, "Vita S. Cataldi," cap. ii.

<sup>97</sup> See Joannes Juvenis, "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

## CHAPTER II.

ST. CATALDUS RAISES A YOUNG MAN TO LIFE—HE INCURS THE ENMITY OF A CHIEF AND OF A KING—HE SUCCEEDS TO A CHIEFTANCY—HE IS APPOINTED BISHOP—HIS CHURCH—CATALDUS SETS OUT ON A PILGRIMAGE TO JERUSALEM—ADMONITION FOR ANOTHER DESTINATION—HE ARRIVES IN ITALY—THE MIRACLES HE WROUGHT THERE CAUSED HIM TO BE NOMINATED BISHOP OF TARENTUM.

A short time after the performance of that miracle, to which allusion has been already made, a soldier's son died, in the flower of youth. His father brought the body, without assistance, to the Blessed Virgin's Church, that he might ask the prayers of Cathaldus, for a restoration to life.<sup>1</sup> The saint had been engaged, at this time, in digging out foundations for the church, and with his own hands.<sup>2</sup> To end those passionate entreaties of the bereaved father, and those encomiums lavished on himself, he said : “Am I as God, that I can raise the dead from the grave?” But, with firm faith, the soldier laid the bier on which his son's body rested, near the foundation ; when, either to avoid the man's importunity, or to preserve his own humility, Cathaldus resumed his interrupted labour. While thus engaged, he threw a portion of clay, taken from the foundation, over the dead body. The young man was immediately restored to life ;<sup>3</sup> and, at once, he rushed forward to embrace his parent. Such was the joy manifested by both, that they remained for some time motionless, with wonder and delight, while tears of thanksgiving gushed from their eyes, and bedewed their cheeks.<sup>4</sup> By the performance of such miracles, Cathaldus is said to have effected the conversion of many ;<sup>5</sup> and, throughout the whole of Ireland none were left, who had not embraced the true religion, in consequence of God's grace working through him.<sup>6</sup> But, finding his reign likely to be extinguished in the hearts of men, the devil devised a means, whereby our saint should be prevented from spreading Gospel truths, and even be removed from the scenes of his labour and usefulness.

We are told, that a chief, who is named Meltridis,<sup>7</sup> had frequently excited against Cataldus the anger of the king, who ruled over that part of the country.<sup>8</sup> That soldier, whose son had been raised to life, unable to restrain his joy, brought the young man for inspection to the king,<sup>9</sup> in that part of the country, and explained particulars connected with the miracle wrought. At the same time, he told the king,<sup>10</sup> a great number of people had been present, at Lismore,

CHAPTER II.—<sup>1</sup> See Petrus de Natalibus, “Vita S. Cataldi,” lib. iv., cap. 143.

<sup>2</sup> See Joannes Juvenis, “De Antiquitate et Varia Tarentinorum Fortuna,” lib. viii., cap. 2.

<sup>3</sup> See “Officium S. Cataldi,” Lect. iv.

<sup>4</sup> See Moroni's “Vita S. Cataldi,” cap. iv.

<sup>5</sup> In the Officium S. Cataldi, it is said : “Cumque universam Rachan Provinciam prædicione ad Christi fidem perduxisset,” &c.—Lect. v.

<sup>6</sup> Colgan remarks, that although St. Cathaldus, by his learning and holy labours, powerfully contributed towards the extension of religion throughout Ireland, yet he was not its first or principal promoter. For, St. Patrick, and many other holy men, had strenuously laboured in this portion of Christ's vineyard, before our saint had been called to prosecute the work of God, in the same field. See “Acta Sanctorum Hibernie,” viii. Martii, n. 7, p. 555, and *ibid.*, Appendix

cap. ii., pp. 560, 561.

<sup>7</sup> John Juvenis says, “Erat dux ille Meltridis Dominus.”—“De Antiquitate et Varia Tarentinorum Fortuna,” lib. viii., cap. 2.

<sup>8</sup> Bonaventure Moroni, in the Second Book of the “Cataldias,” alludes to him, in these following verses :—

“Sacras partitur habendas  
Bis senis sociis, quos, e tota Meltriade  
lectos,  
Egregia virtute amini dialemata nec-  
tunt.”

<sup>9</sup> Petrus de Natalibus makes him King over all Ireland.

<sup>10</sup> The Rev. Dr. Lanigan states, “if there be any truth in the matter, he must have been rather a King of Munster. The same author as well as Moroni and others assign a very silly cause, not worth mentioning, for the king's displeasure.”—“ Ecclesiastical His-

to witness it. Ascribing the performance of that miracle to magic,<sup>11</sup> and fearing lest Cathaldus, taking advantage of his popularity, should aspire to possession of the kingdom, its ruler proceeded along the river, towards Lismore.<sup>12</sup> When he arrived there, he ordered our saint to be put in chains, and cast into a dark prison.<sup>13</sup> But, the Lord, who kept watch for the safety of His servant, sent two Angels to the king, by night, and to manifest the Divine will in his regard.<sup>14</sup> The queen learned this secret, from an avowal he made, when, starting with fright out of sleep, a deep groan ensued.<sup>15</sup> One of those Angels appeared, with a drawn sword, his eyes and countenance threatening death to the prince ; the other, in a mild manner, persuaded the king, that he should release Cathaldus from confinement, and make him the successor of the chieftain Meltridis.<sup>16</sup> In a vain endeavour, to find some similitude for the name Meltridis in Munster, Colgan tells us about the people, called Clann-Moelidhra, in Leinster, deriving their name from a dynast, named Maelidhra. But, in their territory, no church called Rachan, Rathán, or Rathén, occurs. Hence, he is of opinion, that this was a name pertaining to the chieftain, called in the Life of St. Carthage, Malochtrige Dux Nan Desii, and by a change in the spelling converted into Meltridis, by the Italians.<sup>17</sup> Calling together the chiefs and councillors, to whom he related what occurred, the king asked their advice, as to the manner in which he should act. Meantime, a messenger arrived with the news of Meltridis' death,<sup>18</sup> and with a request to the king, that he would name the person, who might be appointed as successor. Pondering awhile in silence, regarding his dream, the king said : "What need is there of counsel? why, my councillors, should that be referred to you, which is more manifest, than if it were confirmed by your decision? Now, I am not deceived by dreamy illusions, but I recognise counsels of the Divine will, to contradict which would be an excess of folly." On saying these words, he ordered Cathaldus to be brought before him, and then with tears, the king asked pardon for his former violence. He appointed Cathaldus as successor to the chieftain Meltridis, at the same time, although our saint felt extremely reluctant to assume this office. Contrary to the statement of the writer,<sup>19</sup> who tells us, that Cathaldus was a Priest, at the period he commenced building the Blessed Virgin's Church, Moroni says, our saint was only a Deacon, when he had been appointed successor to Meltridis.<sup>20</sup> Unwilling to exchange his sacred office, for the administration of any temporal affairs entrusted to him, Cataldus was appointed Bishop, to the great joy of the king, who conferred the territory of Meltridis on his church, by a perpetual grant. Cathaldus is said to have divided this territory, into twelve Bishoprics;<sup>21</sup> whilst, at the same time, his own seat had

tory of Ireland," vol. iii., chap. xviii., sect. xi., n. 136, p. 126.

<sup>11</sup> See Petrus de Natalibus, "Vita S. Cataldi," lib. iv., cap. 143.

<sup>12</sup> Colgan, who seems to credit this legend, says, that the king appears to have proceeded towards Lismore, along the opposite bank of the Abhan-mor or Blackwater, or along its course, or, at least, from the southern parts of Lagenia into Munster, and from the direction of Waterford. See "Acta Sanctorum Hiberniae," viii. Martii, n. 8, p. 555.

<sup>13</sup> See Moroni's "Vita S. Cataldi," cap. vii.

<sup>14</sup> See Officium S. Cataldi," Lect. v. Also, De Burgo's "Officia Propria Sanctorum Hiberniae," viii. Martii. In Festo S. Cathaldi,

Noct. ii., Lect. iv., p. 22.

<sup>15</sup> See Joannes Juvenis, "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>16</sup> A doubt exists, as to whether this was a proper name of the chieftain, or of the territory, subject to him.

<sup>17</sup> See "Acta Sanctorum Hiberniae," viii., Martii, nn. 9, 10, 11, pp. 555, 556.

<sup>18</sup> See Joannes Juvenis, "De Antiquitate, et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>19</sup> See Petrus de Natalibus, "Vita S. Cataldi," lib. iv., cap. 143.

<sup>20</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. viii.

<sup>21</sup> See "Officium S. Cataldi," Lect. v.

been erected into an Archiepiscopal See.<sup>22</sup> The church, over which our saint presided, was named Rachan, according to his office,<sup>23</sup> and to the Life by Moroni.<sup>24</sup>

Various conjectures have been offered, regarding the location of the place so called.<sup>25</sup> The exact locality cannot now be identified, but probably, it was not far from Lismore.<sup>26</sup> It is said, that when Cathald governed it for some time, he succeeded in bringing the people of the surrounding territory to a knowledge of the Christian faith, and to the practice of every virtue. Not being able to discover any city, town, or other place, bearing the name of Rachau, and existing at any time, in the province of Munster, or in the rest of Ireland, Colgan offers a conjecture, that owing to some mistake, Rachau<sup>27</sup> has been written for Rathán,<sup>28</sup> Ratha, or Rathach.<sup>29</sup> He tells us, that in the southern part of Meath province, and on the confines of Munster, a famous city and monastery existed at Rathán, or Rathen, from which St. Carthage and his monks had been driven, before the monastery of Lismore<sup>30</sup> was founded. But, there are three other places, bearing the name Rathain, or Rathen, in the Desii country, within which Lismore was situated. One of these had been named Sen-Rathen, or "Old Rathen." It is now known as Shanraghan, a parish, and a townland, in the Barony of Iffa and Offa West, in the county of Tipperary.<sup>31</sup> This parish contains some fine scenery, and among the objects of interest is Shanbally Castle, with a fair demesne, the residence of Viscount Lismore.<sup>32</sup> The old church—now in ruins, yet still surmounted by a square and comparatively modern belfry—presents some features, however, of considerable antiquity.<sup>33</sup> It is surrounded, likewise, with a cemetery. The church was divided into a nave and choir;<sup>34</sup> but, it is now, in

<sup>22</sup> The Rev. Dr. Lanigan remarks, how it is ridiculously stated, that having obtained this wonderful grant of a whole principality, he divided it into twelve bishoprics, and raised Rachan to the rank of an archiepiscopal See. Perceiving the absurdity of this fable, in his edition of St. Cataldus' office, Bishop De Burgo has changed the bishoprics into parishes, and the archiepiscopate into a simple bishopric. See "Ecclesiastical History of Ireland," vol. iii., cap. xviii., sect. xi., n. 138, p. 127.

<sup>23</sup> See "Officium S. Cataldi," Lect v.

<sup>24</sup> See Moroni's "Vita S. Cataldi," cap. ix.

<sup>25</sup> The Bollandists throw out a conjecture, that Rachan may have been the city of Ragusa, in the province of Illyricum, as Joannes Lucius, in his work on Dalmatia, calls it "Ragusium et Rausium," and it is added, "quasi Ragausium, ut inde Rachau potuisset formari." However, this seems to be abandoned as a rather improbable supposition, for reasons alleged in that passage. See "Acta Sanctorum," tomus ii., Maii x. De Sancto Cataldo, &c. Inquisitio de Æstate et Gestis S. Cataldi in Vita, num. 4, p. 57.

<sup>26</sup> See Dr. William Smith's and Henry Ware's "Dictionary of Christian Biography," vol. i., p. 422.

<sup>27</sup> When republishing the office of St. Cataldus, from the "Acta Sanctorum Hiberniae," De Burgo ought not to have thrust into the text Rathán, instead of Rachau, which Colgan has preserved. See "Officia Propria

Sanctorum Hiberniae," Martii viii. In Festo S. Cataldi, Noct. ii., Lect. v., p. 22. "This is not the only alteration he has made in said office, *motu proprio*," remarks Dr. Lanigan, "and without any sufficient authority."

<sup>28</sup> It is remarked, that if for Rachau we read Rachén—the n, and u, being often interchanged in MSS.—the probability of Colgan's conjecture will be rendered more apparent, by such similarity of names. See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. xi., n. 131, p. 125.

<sup>29</sup> According to the Irish sound of th, Rathán is the same as Raghan or Rahan.

<sup>30</sup> It would seem, the Anglicized form of this word, meant "the great fort." The *lios* or *lis* was a circular enclosure, which the ancient Irish founders of monasteries—as in this instance—threw up around their habitations. See Dr. Patrick W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. i., pp. 261, 262.

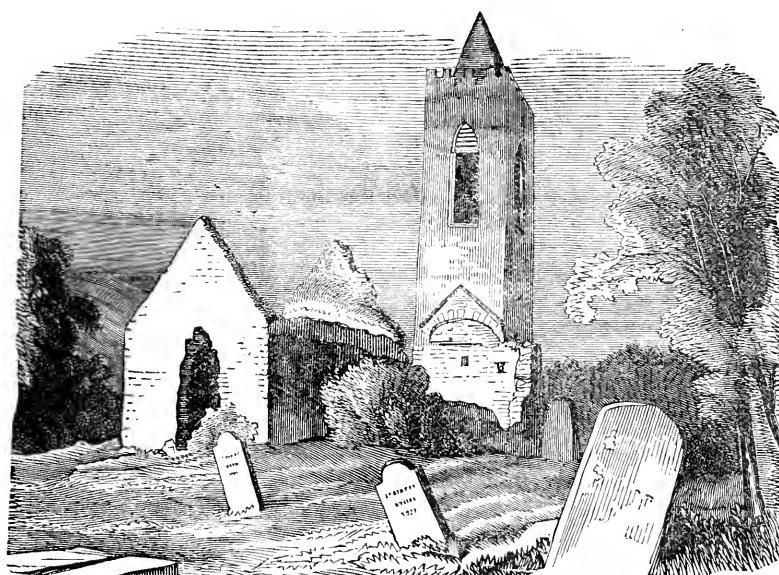
<sup>31</sup> See "Ecclesiastical History of Ireland," vol. iii., cap. xviii., sect. xi., n. 131, p. 125.

<sup>32</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 552.

<sup>33</sup> The accompanying illustration, from a sketch, by George V. Du Noyer, preserved among the Tipperary Sketches of Antiquities in the Royal Irish Academy, vol. iv., has been drawn on the wood, by William F. Wakeman, and this was engraved by Mrs. Millard.

<sup>34</sup> It is described, in "Letters containing

many places, greatly dilapidated. Another locality was known as Rathcormaic,<sup>35</sup> and the third was named Rath-Ronain.<sup>36</sup> It is not unlikely, that either of the two first-named places had been the See of Cathaldus, since Rathen of Meath might have been occupied, by our saint, after the expulsion of Mochudda, or Carthage ;<sup>37</sup> and, as many monks belonging to this place became Abbots and Bishops, in various parts of Ireland, those twelve bishops appointed by our saint might have been among the number.<sup>38</sup> It is still more probable, however, that Sen Rathen, or Shanraghan, had been the city of Cathaldus, for this reason, that it was situated near Lismore, in accordance with what is stated.<sup>39</sup> However, Colgan admits the claims of Rathcormaic



Shanraghan Old Church, County of Tipperary.

and Rath-Ronain, for the like reason. These three places are said, likewise, to have been comprised, within the territory of Meltridis, who was supposed to have been chief over the Desii, while Rathen of Meath could not have belonged to this chieftain.<sup>40</sup>

Information relative to the Antiquities of the County of Tipperary, collected during the progress of the Ordnance Survey in 1840," vol. i., Letter of John O'Donovan, dated September, 5th, 1840, pp. 44 to 46.

<sup>35</sup> This Colgan learned, through correspondence with Dr. Patrick Comerford, Bishop of Lismore.

<sup>36</sup> This is now a parish, in the Barony of Iffa and Offa West, and it is shown on the "Ordnance Survey Townland Maps for the County of Tipperary," sheets 76, 77, 82, 83. The townland proper is marked on sheet 77.

<sup>37</sup> His Life will be found, at the 14th of May, the day set apart for his feast. Nor can

he be confounded with St. Cataldus; since, not only are the parents of both distinct, the places for their death different, but all the circumstances related in their respective Acts show them to have been altogether distinguishable, so that he, who is called Carthagus by the Irish, cannot be confounded with the saint, named Cathaldus, by the Italians.

<sup>38</sup> Such is Colgan's conjecture. See "Acta Sanctorum Hiberniae," viii. Martii, n. 2, p. 555.

<sup>39</sup> In his Life, by Moroni, lib. i., cap. v, vii.

<sup>40</sup> See Colgan's "Acta Sanctorum Hiberniae," viii. Martii, n. 2, p. 555.

Having discharged the duties of his episcopate for some years, and with great fidelity to his trust, the saint resolved on undertaking a pilgrimage, to visit the Holy Sepulchre, at Jerusalem.<sup>41</sup> Having called together twelve bishops, he disclosed this design to them, while he committed his flock to their charge. He embarked on board a vessel, while habited in a pilgrim's garb, and without a single attendant; so that, as the author of his Life remarks, he could not be distinguished from any ordinary person, but for the majesty of his mein and a certain nobility of countenance, which are said to have characterized him. After many labours and dangers, he arrived at Jerusalem. There, he visited the Holy Sepulchre, and other places, which have been rendered illustrious, by the miracles and presence of Christ. He then came to a resolution, he would not return to his native country. Being desirous of leading a solitary life—one then much practised in the east—he besought the Almighty, with prayers and tears, that he might be permitted to spend his remaining days, in some lonely wood or hermitage of Palestine. He was anxious, also, to remove the burden of the pastoral office, and the care of souls, to other shoulders; that thus, he might die on the soil, consecrated by our Saviour's forty days' fast, and among a people, where souvenirs of Christ's visible presence on earth might be found.<sup>42</sup> But, the Lord had otherwise ordained; for, whilst engaged in a recital of Matins, before the morning sun arose, Cataldus had a vision.<sup>43</sup> In this, the Deity ordered him to direct his course towards Tarentum, where the Apostles, St. Peter and St. Mark, had first laid a foundation for the Christian Religion.

Ever obedient to the Divine will, Cathaldus embarked on board a vessel, without any delay. When wafted out into the open sea, and not far from a port, at which he disembarked, he foretold the approach of a tempest.<sup>44</sup> When this storm took place, contrary to general expectation, he appeased it by recurring to prayer.<sup>45</sup> A certain youth, who had ascended the mast to connect a broken cable, fell from his elevated position, and he was killed on the spot; but, Cataldus afterwards restored him to life.<sup>46</sup> The accounts which follow, as found in most of his biographies, do not appear to be well connected; however, it seems somewhat improbable, that on his way from Ireland to Italy, Cataldus may have filled some distinguished positions, at Geneva, near the Lake of Leman. It is stated,<sup>47</sup> that as prelate and professor of that city, he was there venerated.<sup>48</sup> Notwithstanding, this account wants further confirmation, as also the supposition, that he had even travelled to the Holy Land.<sup>49</sup> Some persons were of opinion,<sup>50</sup> that when Cataldus left Palestine for Italy, he had been accompanied by Euprepious<sup>51</sup>—afterwards called Leuctius<sup>52</sup>—Bishop of Brundusium, and by Barsanophrius,<sup>53</sup> the Eremite.<sup>54</sup> However, as may easily be seen, their respective periods do not harmonize. It will only be sufficient to remark, that besides our saint having left Ireland, in the seventh

<sup>41</sup> See "Officium S. Cataldi," Lect. v.

<sup>42</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. ix.

<sup>43</sup> Dempster says, "a Sancto Petro in somnis monitus," he set out for Italy. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 278, p. 164.

<sup>44</sup> See Joannes Juveni, "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>45</sup> See "Officium S. Cataldi," Lect. v.

<sup>46</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. x.

<sup>47</sup> By Raph. Volaterranus, in Commentar. Urban, lib. iii.

<sup>48</sup> See Sir James Ware, "De Scriptoribus

Hiberniarum," lib. i., cap. i., p. 6.

<sup>49</sup> This is stated, by Joannes Juveni, in "De Antiquitate, et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>50</sup> According to Bartholomew Moroni.

<sup>51</sup> His festival is kept, on the 11th of January. See "Martyrologium Romanum," at that date.

<sup>52</sup> He lived, in the time of Theodosius the Great, about A.D. 380.

<sup>53</sup> His feast is kept, on the 11th of April. See Les Petits Bollandistes, "Vies des Saints," tome iv., xi<sup>e</sup>. jour d'Avril, p. 327.

<sup>54</sup> He lived about the time of Justinian, A.D. 534.

<sup>55</sup> Thomas Dempster has published the

century, those already named as his companions<sup>55</sup> could not even have been contemporaries. Others say, that Donatus,<sup>56</sup> who was the brother of Cataldus, came with him to Japygia,<sup>57</sup> where he was made Bishop of Lupias;<sup>58</sup> while both lived eremitical lives together, at a little town, afterwards called by the name of our saint.<sup>59</sup> As having carefully examined them, Moroni remarks, that these accounts were not to be found, in the records of Tarentum church. However, this writer saw, near Lupias, an old citadel called Cataldus, with a church, and a small cave hollowed out, after the manner of a crypt. The Lupias people cherished a tradition, that our saint frequently prayed, and offered up the Holy Sacrifice of Mass in it.<sup>60</sup>

When Cataldus arrived in Italy, he is thought<sup>61</sup> to have landed at the mouth of a river, called by the inhabitants, St. Peter de Bibagna; owing to a tradition, that St. Peter the Apostle, on his way from Antioch to Rome, disembarked at this same place, where he celebrated Mass in a chapel, which remained there, even to the seventeenth century. At that period, also, the ruins of a town, named Fellini, might be seen on the summit of a hill, near Manduri; at which, when the saint approached on his way to Tarentum, he met a girl, tending a small flock by the wayside. She was deaf and dumb.<sup>62</sup> Of these facts the saint was apprized, when he saw her inattentive to an enquiry he made, about the direct course to Tarentum. Wherefore, he wrought a miracle in her favour, whereby she was restored to the use both of hearing and of speech.<sup>63</sup> As the evening was about to close, this woman manifested her gratitude, by requesting the saint to remain in her house, until the day following. The news of this miracle having reached the people of Fellini, their veneration towards the servant of God was wonderfully increased; and, it was manifested, in a manner most consoling to his heart, by their embracing truths of the Christian Religion. Cataldus

following Latin lines, on the Scottish Patron Saints of the Italian cities, and those verses are ascribed to Galeottus Picus, the excellent Prince of Mirandula. See his "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 278, pp. 164, 165:—

"Lux tenebras, aurum plumbum, sic  
Scotia Ieruen  
Vincit, doctrina, religione, viris.  
Clara etenim Innocuo pietas est Ro-  
mula primo,  
Tu, Bonifaci, isto clarus in orbe  
nites,  
Cyriacus decorat sedem, atque exor-  
nat eandem:  
Multi alii proceres, purpureique  
patres.  
Inde Tarentinis pergit radiare Catal-  
dus,  
Donatus Lupios frater et inde  
doctet;  
Inde Columbanus Bobii fundamina  
jecit,  
Casta Fluentina Brigida in urbe  
sonat,  
Faesulae ab Andrea et Donato lumina  
ducunt.  
Sancte Faventinos Aemiliane beas,  
Et Gunifortis Ticinum corpore gau-  
det,  
Clara domus Plinf te, Gunibalde,  
canit.

Dempster Veneti assurgunt, et bella  
loquuntur  
Parthenopes Scotos martia corda  
duces.  
Lanea sus, celebris dira olim clade  
Ravenna,  
Laudem horum Tarrus sanguino-  
lentus habet.  
Hos sanctos fortisque simul colit  
Ausonius ora."

<sup>56</sup> His feast occurs, at the 22nd of October, where some account of him will be found.

<sup>57</sup> The promontory of Japigia is at the south-eastern extremity of Italy, and shown on the ancient Map, in Rev. Fathers Catrou's and Rouillé's "Roman History: with Notes Historical, Geographical, and Critical," &c., vol. ii., Book xvii., p. 179.

<sup>58</sup> Lupia is not far from this point, but more northerly, and on the eastern shore of Calabria. See *ibid.*

<sup>59</sup> See Colgan's "Acta Sanctorum Hiber-  
niae," Martii viii., n. 13, p. 556.

<sup>60</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. xi.

<sup>61</sup> By Moroni, in *Vita S. Cataldi*, lib. i., cap. xii.

<sup>62</sup> See Joannes Juvenis, "De Antiquitate et Vicia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>63</sup> See "Officium S. Cataldi," Lect. v.

remained among them for some days, that he might perfect a work, so happily begun.<sup>64</sup>

In the year before Christ 700, an old Greek colony, founded by Lacedemonian Parthenii, had been planted in Lower Italy. Their city was called Tarentum, one of the most flourishing and opulent cities of Magna Græcia.<sup>65</sup> For a long time, the Tarentines were jealous of the growing power of the Romans, and they engaged Pyrrhus, King of Epirus, to land in Italy, where he carried on war with that warlike people, and with varied success.<sup>66</sup> The Brutii had Tarentum with other cities, in this part of Italy.<sup>67</sup> At last, this city was taken by the Romans, in the year of Rome, 481,<sup>68</sup> and B.C. 262. Afterwards, through treachery it was surrendered to Hannibal, during the Carthaginian war, and before Christ 199;<sup>69</sup> but, again, it was recovered by the Romans,<sup>70</sup> under Fabius.<sup>71</sup> The Tarentines were then reduced to the condition of Roman colonists, when they became remarkable for their idleness and effeminacy of manners.<sup>72</sup> In the sixth century of the Christian era, they were subdued by the Goths. However, Tarentum was recaptured from the Goths, by the Romans, A.D. 553.<sup>73</sup> In order to accomplish the object of his mission, Cathaldus set out for the city of Tarentum, at the time, as Dr. Lanigan supposes,<sup>74</sup> when Romoald, Duke of Beneventum, had expelled the Greeks from that city, and under his presidency, which lasted from 671 to 687.<sup>75</sup> The Norman invaders afterwards dominated, in southern Italy, and in turn gave way, before the rival pretensions of Spain and France.<sup>76</sup> When the Irish missionary reached the city of Tarentum, he was informed, that its citizens had already received the rudiments of faith, at an early period, from the Apostle St. Peter and his disciple St. Mark, and as is thought, about the year of our Lord 45. Having left St. Mark there, on going to Rhegium, St. Peter requested him to consecrate Amasianus, a convert to the Christian Religion, as first Bishop of Tarentum. He only ruled one year and a few months over that See, when as piously believed, he was called to the bliss of immortality.<sup>77</sup>

A doubt is expressed, however, as to whether the inhabitants of Tarentum were, for the most part, addicted to idolatry,<sup>78</sup> as Moroni's Life declares, referring our saint's entrance into this city, to the year of our Lord 170.<sup>79</sup> That is not at all improbable; for paganism lingered in many particular districts and remote localities of the Roman Empire, to a period even later than the

<sup>64</sup> See Moroni's "Vita S. Cataldi," lib. i. cap. xii.

<sup>65</sup> See "The Popular Encyclopedia; or Conversations Lexicon," &c., vol. vi. p. 525.

<sup>66</sup> See an account of this war, by the authors of "Ancient Universal History," &c., vol. x., cap. xxxix., sect. ii., pp. 334 to 344.

<sup>67</sup> See Pietro Giannone's "Civil History of the Kingdom of Naples," translated into English, by Captain James Ogilvie, vol. i., Book i., chap. iv., sect. iii., p. 18. London, 1729, 1731, fol.

<sup>68</sup> See Rev. Fathers Catrou's and Rouillé's "Roman History: with Notes Historical, Geographical, and Critical," vol. ii., Book xxii., sect. xv., p. 494. English translation.

<sup>69</sup> See "Ancient Universal History," vol. i., chap. xl., sect. i., p. 3.

<sup>70</sup> See *ibid.*, pp. 19 to 21.  
Before Christ 196.

<sup>72</sup> See "Italia Sacra," tomus ix. Tarentina Metropolis, col. 116.

<sup>73</sup> See Baronius' "Annales Ecclesiastici," tomus vii., num. xv., p. 367.

<sup>74</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. xi., n. 141, p. 129.

<sup>75</sup> See "Rerum Italicarum Scriptores," tomus i. De Gestis Langobardorum, Pauli Diaconi, lib. vi., cap. ii., p. 490.

<sup>76</sup> See Lady Morgan's "Italy," vol. ii., chap. xxiv., pp. 360, 361.

<sup>77</sup> See Ughelli's "Italia Sacra," tomus ix. Tarentina Metropolis, col. 120.

<sup>78</sup> This story might agree well enough, with the supposition of Moroni and others, that St. Cataldus arrived at Tarentum about the year 170. But, as the hypothesis is false, so are its concomitant parts.

<sup>79</sup> De Burgo has retained this tale, whereas he lays down, erroneously, indeed, that St. Cataldus died, about A.D. 492.

<sup>80</sup> See Rev. Dr. Lanigan's "Ecclesiastical

seventh century. It is stated, that when he entered the eastern gate of the city, Cathaldus met a blind man, from whom he made enquiries, regarding the introduction of religion there, and the state of its inhabitants, at that time. He was then given to understand, that the people had nearly altogether relapsed into the errors of paganism.<sup>80</sup> Understanding from the blind man, that although an unbeliever, he had nevertheless some yearnings after truth,<sup>81</sup> Cathaldus said to him : " If thou believest in the Holy Trinity, and if thou art baptized in its name, thou shalt immediately receive light of body as of mind."<sup>82</sup> The blind man replied : " I believe, sir, because it was not through hardness of heart, nor obstinacy of spirit, that I have been a worshipper of idols to this time ; but, owing to a want of priests and of Christian institutes, for it is now a long time since our city has had its Bishop and Pastor." On expressing these words, our saint baptized this blind man, who, at the same time, received the gift of sight.<sup>83</sup> Being blind from the time of his birth, that man felt transported with delight, when he gazed on new objects around him, and he ran immediately to announce what had occurred, to other citizens of Tarentum. He invited them all to come and see the stranger, from whose hands he had received the Sacrament of Baptism.<sup>84</sup> Full of astonishment, the citizens followed that man to the place where Cataldus remained. He appeared to be revolving in thought the course for future proceedings. The minds of the people, it would appear, had already received some tincture from the former lessons of Divine faith. Therefore, were they more easily impressed with truths of the Christian Religion, announced by their new Apostle. Soon was he appointed to rule over them as Bishop.<sup>85</sup> Great numbers among the inhabitants received Baptism, and all expressed sorrow for the commission of their former crimes.<sup>86</sup> The most general consent of writers refers the episcopate of Cataldus, at Tarentum, to the close of the seventh century,<sup>87</sup> and, such an inference seems more probable, than are those accounts derived from confused traditions, which place it, at an earlier period.

### CHAPTER III.

MISSIONARY LABOURS OF ST. CATALDUS IN ITALY—WRITINGS ATTRIBUTED TO HIM—LAST ADMONITIONS TO THE CLERGY AND CHIEF MEN OF TARENTUM—HIS DEATH AND INTERMENT—VARIOUS MIRACLES THEN AND AFTERWARDS WROUGHT THROUGH HIS INTERCESSION—FINDING AND TRANSLATION OF HIS RELICS—HONOURS PAID TO HIS MEMORY IN TARENTUM—HIS REPUTED PROPHECIES—VENERATION THROUGHOUT ITALY AND FRANCE—HIS COMMEMORATION IN OFFICES, CALENDARS AND MARTYROLOGIES—CONCLUSION.

THE first seeds of the Gospel, being this happily sown, produced abundant fruit ; for, not only in a short time were all the people of Tarentum withdrawn from a worship of idols, but, the inhabitants of that country around it heard .

History of Ireland," vol. iii., chap. xviii., sect. xi., p. 122, n. 140, p. 127.

<sup>80</sup> See "Officium S. Cataldi," Lect. v.

<sup>81</sup> See Joannes Juvenis, "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>82</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. xiii.

<sup>84</sup> See "Officium S. Cataldi," Lect. v.

<sup>85</sup> See Ughelli's "Italia Sacra," tomus ix. Tarentina Metropolis, col. 121.

<sup>86</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. xiv.

<sup>87</sup> See Dr. Richard R. Madden's "Shrines and Sepulchres of the Old and New World," vol. ii., chap. v., p. 154.

the preaching of Cataldus.<sup>1</sup> It hastened their conformity to practices of Christian faith. The whole appearance of Tarentum and of its neighbouring districts soon assumed a great change. Nobles and plebeians rivalled each other in the practice of virtue—the city which was heretofore a sink of abominations became the cradle of heroic acts—the inhabitants formerly addicted to the sins of luxury and debauchery were now distinguished for chastity and sobriety—where the temples had been frequented by idolatrous worshippers, and had been profaned by the practice of pagan rites, there people were now assembled to celebrate the Divine mysteries, and solemnities of the Christian Religion. Under God, Cataldus was the recognised instrument of this great social revolution. In his life and actions were mirrored forth those virtues, which were required to sanctify his people, and the mute eloquence of his example gave confirmation doubly strong to his public admonitions and exhortations.<sup>2</sup> In all these towns and cities of his bishopric, he ordained Priests, Deacons, and other inferior clergy. He remained constantly in the churches, where he was engaged in the exercises of prayer and of preaching; while the duties of his pastoral charge were performed with all solicitude and charity, for he gave aid and counsel to widows and orphans, as also to destitute and suffering numbers, belonging to his fold.<sup>3</sup>

It has been stated, that the holy bishop left some writings behind him. On the doubtful authority of Dempster,<sup>4</sup> Cataldus is made the author of a Book of Homilies, addressed to the people, and a Book of Visions;<sup>5</sup> but, there is no ground for attributing a work on either subject to him. What passes under the title of his Prophecies is of a sufficiently spurious character, and it rests on no very trustworthy foundation. At last, Cathaldus perceived his end approaching. Then, he called together the priests and chief men of Tarentum, addressing them in these following words,<sup>6</sup> calculated to confirm their faith:<sup>7</sup> “ You know, dearly beloved brethren, that I have not been driven of my own accord to this your city, from remote bounds of the Western Ocean; but, when I was at Jerusalem, the Lord Jesus Christ deigned to address me, and He commanded me to adopt a different course of life, from that which I had resolved on, and which seemed to me a better one, for securing my salvation. I was told, that I should go to Tarentum without delay, where Peter, Prince of the Apostles, with his disciple and interpreter, Mark, had laid the foundations of faith. I most willingly did as I had been commanded: and, I came to you, bidding farewell to my country, and to the church of Rachau, where I well knew, my children had been anxious for the return of their father, whilst bearing his absence with great inquietude. With Divine assistance, I have restored the faith of Christ, almost extinguished; nor have I ceased, with tears and prayers, to strengthen the pliant minds of the people in Tarentum, and to encourage them in the perfection of a Christian life, having abandoned illusions of vice. But, now I truly know, that hereafter, when I am dead, great and powerful enemies shall arise against you; who, endeavouring to divide members of the Catholic Church by heretical sophistries, shall attempt to lead into former errors my flock, collected together with so much labour. Wherefore, against

CHAPTER III.—<sup>1</sup> See “Officium S. Cataldi,” Lect. v.

<sup>2</sup> See Moroni’s “Vita S. Cataldi,” lib. i., cap. xv.

<sup>3</sup> See “Officium S. Cataldi,” Lect. vi.

<sup>4</sup> See “Historia Ecclesiastica Gentis Scotorum,” tomus i., lib. iii., num. 278, p. 164.

<sup>5</sup> Their titles, according to Dempster, are,

“Homilias ad Populum,” lib. i., and “De Visionibus Suis,” lib. i.

<sup>6</sup> See “Officium S. Cataldi,” Lect. vi.

<sup>7</sup> According to Joannes Juvenis, these accounts are drawn from an ancient Life of St. Cataldus. See “De Antiquitate et Varia Tarentinorum Fortuna,” lib. viii., cap. 2.

<sup>8</sup> See Moroni’s “Vita S. Cataldi,” lib. i., cap. xviii.

those enemies of your faith and of the Christian religion fortify the people's minds by your constancy, mindful of my labours and vigils. Restore this body to the common parent of all, and of which it is formed. Bury it in the large church, after a Christian manner, towards the east, within the chapel of St. John, in the Galilee; thus preserving it for a future resurrection.<sup>18</sup> Having spoken these words, he received the sacraments conferred on the dying with great devotion, when his spirit passed away to Heaven. His remains were deposited in the Cathedral of Tarentum, as he had so willed it.<sup>9</sup>

According to Dempster,<sup>10</sup> he flourished in the year 361, which that writer supposes to have been the year for his deposition; but, this account deserves not the slightest consideration. It is rather strange, that not only the year for the death of Cathaldus is unknown;<sup>11</sup> but, no successful attempt has been even made to determine it, by the many writers who have treated about him. Nor is it known, how long he ruled over the See of Tarentum,<sup>12</sup> of which he has become the chief patron. His body was brought to the church, where a great concourse of persons assembled, and amongst them were many, suffering from various diseases, from which they were healed, on touching our saint's body, that had been as it were a tabernacle of the Holy Ghost.<sup>13</sup> His funeral solemnities were celebrated with great pomp, and his body was honourably interred. A marble tomb covered the remains, in a sacristy belonging to the large church; and here, also, might be seen a chapel, constructed at the instance of Pope Clement VIII.<sup>14</sup> The Second Book of Moroni's biography, containing Thirty-six chapters, is composed altogether of accounts regarding various miracles, wrought through the merits and intercession of Cataldus; and, at various periods, after his death.<sup>15</sup> The reader is therefore referred to this portion of his work for particulars, not immediately connected with the lifetime and actions of our saint. What has more immediate reference, to the Finding and Translation of the Relics of St. Cataldus, will be found in that Tract,<sup>16</sup> attributed to Berlengerius of Tarentum. The following is the substance of this narrative, and probably the most circumstantial that can be discovered.<sup>17</sup>

Dragonus,<sup>18</sup> Archbishop of Tarentum,<sup>19</sup> had resolved on taking down his old cathedral church, which was in a ruinous state, in order to erect a

<sup>9</sup> "In questa Città giaceno l'ossa di S. Cathaldo già loro vescovo."—"Descrittione di Tutta Italia," di F. Leandro Albert Bolognese, &c. Magna Grecia Ottava Regione, fol. 190, dorso. Published at La Vinegia, 1551, 4to.

<sup>10</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 278, p. 160.

<sup>11</sup> Joannes Juvenis says: "Scriptura nulla extat, qua digno-cere possemus, quot annos cum Tarrentinis suis vitam duxerit Beatus Cataldus."—"De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 2.

<sup>12</sup> It is remarkable, that the cathedral there is the only parish church of a city, containing a population of several thousand inhabitants. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints, vol. v., May x.

<sup>13</sup> See "Officium S. Cataldi," Lect. v.

<sup>14</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. xix.

<sup>15</sup> See Colgan's "Acta Sanctorum Hiberniae," Martii xiii. Vita et Miracula S. Cataldi, Episcopi et Confessoris, Tarentina

Civitatis Patroni. Liber Secundus. Miracula S. Cataldi, ex vetustissimis Exemplaribus fidelissime desumpta, stylo modice immutato, pp. 550 to 555.

<sup>16</sup> The Historia Inventionis et Translationis, already alluded to, seems to us founded on a Sermon or Discourse, delivered on the occasion of such a Festival, with probable additions to the narrative, as met with in some ancient Manuscripts, preserved at Tarentum. The two first paragraphs of that Treatise, published by the Bollandists, have brief reference to the early introduction of Christianity into Tarentum, by St. Peter, Prince of the Apostles, and by St. Mark, as also to the Patron St. Cataldus, whose Acts are passed over, and the story of his relics being found is there abruptly introduced.

<sup>17</sup> Joannes Juvenis also wrote, De Inventione Corporis Beati Cataldi, in "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 3.

<sup>18</sup> He is called, likewise Dragonus and Drago, and he succeeded Stephen, killed in a battle fought between the Greeks and Normans, A.D. 1041.

new and more beautiful edifice. This resolution greatly pleased both clergy and people. The work being commenced, while sinking a foundation, one of the workmen came to a marble sepulchre, which emitted a most fragrant odour. When this circumstance had been reported to the Archbishop, Drogonus with his clergy and people hastened to the spot. Having taken a spade or mattock, this tomb was opened. Here were found the relics of our saint, in a state of excellent preservation, his name in Latin letters<sup>20</sup> having been inscribed on a golden cross, which was likewise discovered. A procession being then arranged, lights were brought, with various aromatic spices which were burned. But, that miraculous and fragrant odour, proceeding from the relics, was found to surpass the smell of frankincense.<sup>21</sup> The Archbishop collected these relics, A.D. 1071.<sup>22</sup> The marble tomb was transferred to a conspicuous place, and it was set beneath the high altar of the Cathedral Church, where the remains of Cataldus were deposited.<sup>23</sup> Many miracles<sup>24</sup> were wrought, during the time of and after this Translation.<sup>25</sup> In the time of Raynaldus,<sup>26</sup> Archbishop of Tarentum, the relics of our saint were kept in the marble tomb under the high altar. When Eugenius III. was Pope, Roger being King of Sicily, that he might do further honour to the memory of our saint, Gerald,<sup>27</sup> then Archbishop of Tarentum, had a silver shrine prepared, on which were carved images of our Saviour, of the Angels, and of the Twelve Apostles. In this, also, he placed a particle of the wood of the true cross, enclosed within a gold case, and ornamented with gems. Having proclaimed a fast, this Archbishop and his suffragan Bishops, with a great concourse of clergy and laity assisting, opened our saint's sepulchre, under the high altar, on the 10th day of May, A.D. 1151.<sup>28</sup> He afterwards transferred the relics of Cataldus to the silver shrine prepared to receive them, whilst the choir sang hymns and spiritual canticles. A great concourse of the faithful was present, on the occasion. At this time, also, numerous miracles were wrought, in favour of those labouring under all sorts of afflictions and infirmities.<sup>29</sup> For

<sup>20</sup> He is classed as the sixteenth Archbishop of Naples, by Ughelli, in "Italia Sacra" tomus ix. Tarentina Metropolis, cols. 126, 127.

<sup>21</sup> According to Moroni, it was written in full; although Joannes Juvenis has it "duabus litteris Latinis C. T. significantem."

<sup>22</sup> Berengerius adds: "Ingens oritur gaudium: osculatur Reliquias; et gratias Deo referunt pro taminaestimabili repertothesauo."

<sup>23</sup> This is the date given by Ugheli, and this year, likewise, the Bishop of Tarentum was present, at the consecration of the Casino Church, according to Leo of Ostia, in "Chronicum Ostiensis," lib. iii., cap. 30.

<sup>24</sup> The Historia of Berengerius states, that the holy relics were then to be seen, where they had been reverently placed. Joannes Juvenis has it: "In sacello, quod a brachio ipsius Sancti nomen."—"De Antiquitate et Varia Tartentinorum Fortuna," lib. viii., cap. 3.

<sup>25</sup> Among these Berengerius relates, that the withered arms of a woman were restored, by touching the saint's tomb; that a paralytic of Beneventum was healed, in like manner, while the bells of the church were rung, at the same time, by the hands of Angels; that a woman who had been deaf and dumb was restored to the use of speech, and to pro-

claim the miracle wrought by Cataldus; and that a youth, deprived of the use of his limbs was healed, at the sepulchre of the holy man, and in the presence of a great number of persons. See the Bollandists' "Acta Sanctorum," tomus ii, Maii x. Historia Inventionis et Translationis Auctore Berengerio Tarentio et forsitan aliis. Ex codicibus MSS., cap. i., sect. 1 to 5, pp. 570, 571.

<sup>26</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. xx.

<sup>27</sup> Raynaldus ruled over Tarentum, as the twenty-first Archbishop, from A.D. 1106 to 1119. See Ughelli's "Italia Sacra," tomus ix. Tarentina Metropolis, cols. 128, 129.

<sup>28</sup> On the deposition of Philip, in the year 1139, Giraldus became the twenty-fifth Archbishop of Tarentum, and he lived until A.D. 1172. See *ibid.*, col. 121.

<sup>29</sup> Joannes Juvenis and Bartholomew Moroni have wrongly placed this Translation, at the year 1150, which was the thirteenth Indiction. Berengerius has it: "Est autem gloriosa Translatio celebrata anno Dominicæ Incarnationis MCL., die decimo mensis Maji XIV., Indictione," &c.

<sup>30</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. xvi.

<sup>31</sup> For a more detailed account of the miracles wrought, through the intercession

several succeeding ages, those evidences of the Patron's power in Heaven were manifested.<sup>30</sup>

After the lapse of many years, and during the presidency of Roger Capitignonus, the forty-second Archbishop of Tarentum,<sup>31</sup> the Finding of the Tongue of St. Cataldus is thus recorded. Having selected some good and respected clerics of the place, these were directed to remove some relics of the holy man from a silver shrine, or casket, shaped like an arm, so that these might be placed, in a memorial of a more beautiful design. The persons employed for this purpose found the tongue of our saint, which had so often celebrated the Divine praises, and preached the word of God to his people. It was then encased, by Archbishop Roger, within a crystal covering,<sup>32</sup> and, that member appeared of full size, having the natural colour it should present, as if just extracted from the saint's mouth. When the people of Tarentum had often experienced the efficacy of their illustrious Patron's intercession, and when devotion towards him had greatly increased; at a subsequent period, the clergy and senators of that city erected a silver statue to our saint. It appeared to be about the natural size, and the figure<sup>33</sup> seemed clothed in an episcopal dress, with a mitre on the head, and a crozier borne in the hand.<sup>34</sup> This had been elaborately wrought, and intrinsically it was of great value. It is related, that the skull of Cathaldus had been enclosed in an upper part of the statue, whilst other portions of his relics were similarly covered. Before the breast of this statue to Cathaldus hung that golden cross, which had been found in his tomb, with those words inscribed on it, CATALDV S RACHAV.<sup>35</sup>

During the reign of Ferdinand,<sup>36</sup> King of Naples, Sicily, Jerusalem,<sup>37</sup> &c., a prophecy of St. Cataldus, is said to have been miraculously discovered, and in the following manner. A deacon of Tarentum, and who was named Raphael Cucera, standing during prayer, in the choir of the great cathedral, about two or three o'clock at night, on the Sunday before Passion Sunday, A.D. 1492, had a reputed vision of St. Cataldus. At first, the Deacon was greatly terrified, but he heard these words addressed to him: "Often and often have I told you to enter the church of St. Peter, about a stone's cast, beyond the walls of Tarentum, and you have refused to do so; I now tell you once more, go to the Bishop,<sup>38</sup> who, having collected the inhabitants and clergy of the city, shall approach the aforesaid church, in the front of which, on a column,

of St. Cataldus, the reader is referred to the Bollandists' "Acta Sanctorum," tomus ii., Maii x. De Sancto Cataldo Episcopo Tarentino in Italia. Historia Inventionis et Translationis Auctore Berlengerio Tarentino, et forsitan aliis, cap. ii., iii., sect. 6 to 36, pp. 571 to 575.

<sup>31</sup> His term began A.D. 1334, and it lasted until 1348. See Ughelli's "Italia Sacra," tomus ix. Tarentina Metropolis, col. 138, 139.

<sup>32</sup> According to Joannes Juvenis, "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 3.

<sup>33</sup> It is said to have presented the figure of a Bishop, as if preparing to celebrate Mass.

<sup>34</sup> Joannes Juvenis adds: "argenteis lamineis ad incudem extensis."

<sup>35</sup> See Bartholomew Moroni's "Vita S. Cataldi," lib. i., cap. xxii.

<sup>36</sup> This was Ferdinand II., called the Catholic King, who was inaugurated as King of Sicily, A.D. 1473, and who died A.D. 1516.

To him then succeeded the Emperor Charles V., of Austria. "His father, Philip the Handsome, Archduke of Austria, was the son of the Emperor Maximilian, and of Mary, the only child of Charles the Bold, the last prince of the house of Burgundy. His mother, Joanna, was the second daughter of Ferdinand, King of Aragon, and of Isabella, Queen of Castile."—"History of the Reign of the Emperor Charles V." Book i., p. 67. See the works of William Robertson, D.D., edited by Dugald Stewart, vol. i. London, 1845, 8vo.

<sup>37</sup> The Bollandists intimate, that during his reign, the prefixed words of the prophecy, "Domino nostro D. Ferdinando," were forged.

<sup>38</sup> He appears to have been Baptista Cardinal Ursinus, who ruled over this See, from A.D. 1491 to 1498. He was the sixty-fourth Prelate in succession. See Ughelli's "Italia Sacra," tomus ix. Tarentina Metropolis, col. 144.

<sup>39</sup> The Bollandists present a rough dia-

he shall find a boy's image admirably painted, and that figure shall point with his hand and two fingers towards a place, where a certain prophetic judgment shall be discovered; this I pronounced while living, and I buried it under the feet of that same image, which I caused to be painted. In that place, you shall first find a lead cross on which carved letters are inscribed;<sup>39</sup> afterwards, you shall bring to light a book of lead, under the same cross, and covered with bands of lead, on it are marked certain inscribed letters.<sup>40</sup> Let that closed book be brought to the king, and let him observe what is contained in it; otherwise, woe to his kingdom, for it shall suffer great injury, pestilence, famine, and war, waged by infidels. And, if he believe not the prediction, do you Raphael approach him, and relate to him this vision manifested to you." Saying these words, the apparition vanished from his sight. This prediction is said to have come to light, the eighth year of Pope Innocent VIII., which corresponds with A.D. 1492;<sup>41</sup> although Anthonius Carraciolus<sup>42</sup> has its discovery, at A.D. 1494,<sup>43</sup> as likewise Alexander ab Alexandro. Accordingly, the Bishop, with a great attendance of clergy and people, went in procession to the spot indicated, and there found the book inscribed on leaden tablets, and which was kept apparently, under a lock and key.<sup>44</sup> It is probable, that this prophecy,<sup>45</sup> referring to the state of the Neapolitan kingdom, to the times

gram of this lead cross, with the following inscription: "Aperiatis hic: inventietis librum, in quo C. T. D. et statim mittatur Regi."

<sup>40</sup> The Bollandists give a diagram, nearly square, supposed to represent this Book, while on its cover apparently was the following inscription: "Cataldus Rachau Archiep. Tarentinus. Hunc nonaperiat nisi Rex cum uno solo sibi fideli: et statim mittatur Regi. i."

<sup>41</sup> According to an anonymous writer of Annals.

<sup>42</sup> He published an account of this prophecy, at Naples, in 1626.

<sup>43</sup> Writing under this year, he states: "Isto anno fuit repertus Tarenti liber S. Cathdi, consistens in tribus laminis plumbeis, videlicet duabus extremis semiscriptis, et media scripta ex utroque latere; qui præsentatus fuit Domino Regi loquens de dicti Regis repentina morte: et sic fuit repente mortuus.

<sup>44</sup> Such is the account given by Alexander ab Alexandro, in his work, "Genialium Dierum," lib. iii., cap. 15.

<sup>45</sup> The following are its words, which are rather dubious and difficult in translation: "Tu ex Hesperia venisti, unde pestis bis mortifera ob infidelitatem, et monstra quædam, interquam tui commemorabuntur. Damna tamen recompensalunt duo potentes conjuges regnantes. Væ tibi Christiana religio: incredulos et hypocritas apertos, et occultos habebit sponsa Christi; quoniam sponsus sponsæ irascetur. Capita corum insensata erunt; et oculi eorum tenebuntur, ne videant. Sensualitas, ambitio, et cupiditas regnandi preualebunt. Sed dicent: Beati pauciora possident. Orientur prelata: Insurgent Pharisæi contra Samaritanos; et erunt ingentes Christianorum strages: quo-

niam nota erunt nimis oppropria eorum super terram. Tu morte tua, que eito aderit, liberaberis, ne vireas tuorum ruinas: prævidelis tamen, et sollicitus vives: præ dolore, ira et timore, repente morieris: et duabus regni successionibus, una ex te deserta, altera ex aliorum nobiliori, et potentiori successione erit. Regnum olim tuum invadent; et, ut leones, cum magno apparatu depopulabuntur. Ante eos labentur homines, et mænia cadent. Vincent in albis: rubri et nigri cessabant colores. Inferi ad superos, et superi ad inferos, descendunt, et mirabitur mundus revolutiones cum celo. Nec præsens dies erit præterito similis. Nulla fides; simulates, fictions, machinations, defectiones, planetus, lamentationes, mendacium, rapinae undique regnabunt. Dies aderunt tribulationis, in quibus altiora anhelantes, in profundum cadent: et dissolventur federa, et gaudentiores tristabuntur. Occidens commovebitur: et occidet: Oriens obscurabitur, et timebit valde. Vallet homines leve principium et horrendus finis: ex modica flamma ingentes ignes, ex arido fomento nūtriti, longiores erunt. Fæderibus, et armis perturbabitur mundi nobilior pars; et de summis principatibus contendetur, et erit multorum destrutio; quoniam iratus est Deus. Ante faciem ejus percutient se priores, et de regno in regnum commovebuntur. Et terra, uti mare, a ventis fluctuabit: submergentur multi querentes portum, et non invenient; quoniam a recto itinere deviaverunt. Inveniat quendam tuus sene vexatum, cuius aucupio et occulto consilio deponit sua, et omnia donabit, dirigens que cunque in meliore viam: Et regnabit ex hoc usque in nomen generationem. Serpentes multi venena effundent; sed deficiet ex illis caput; et dulciore efficiunt venena ex percussionibus. Potentes ex adversitatibus

of Ferdinand, called of Arragon,<sup>46</sup> and first King of Naples,<sup>47</sup> as, also, to the French Invasion, was a forgery,<sup>48</sup> made up on the occasion of passing events, and to serve some peculiar interest.<sup>49</sup> However, it must be observed, that Alexander ab Alexandro declares, the prophecies therein declared were fulfilled, in a remarkable manner, by events which followed.<sup>50</sup> A prophecy of this saint, and said to have been composed by him, is introduced by Moroni, towards the close of Cathaldus' Life. When a student at Naples, that writer saw such a document in the possession of Adrian William Spataphori, a learned antiquarian. The same document was found by a Friar, in the Aracæli Library, at Rome, and thence it was sent to him for insertion is his Life of our saint.<sup>51</sup> In the year 1600, John de Castro,<sup>52</sup> a noble Spaniard, who had been Archbishop of Tarentum, added another cross to the silver statue of Cataldus, much larger in size, than that one formerly placed upon the figure. This cross was made of gold, likewise, ornamented with emeralds, and it was exquisitely wrought.<sup>53</sup>

Many towns and parishes in Italy are called after St. Cataldus.<sup>54</sup> At Venice, in Umbria, and Sicily, he was venerated. At Coralti in Apulia, permission was given to the Minorite Fathers in 1506, to build a church, in honour of Blessed Cataldus, so that a plague which broke out might cease.<sup>55</sup> In the Island of Malta, and near its chief city, there was a crypt and cemetery, dedicated to St. Cataldus,<sup>56</sup> in the middle of the seventeenth century. There, also, was a small church dedicated to him, and it was frequented by a great number of devoted clients, because of the graces they received, through

bus minores coram Deo in facies cadent, et humiliabuntur. Et bonorum supplicationibus placabitur Omnipotens; et Orientalis rabies magno apparatu petetur. Bonum ex malo nascetur ingens; quoniam apparet Angelus cum gladio, et magna minabitur. Insurgent multi et potentissimi; et renovabitur mundus. Erit homo super mensam plumbum comedens in una de quatuor civitatibus, qui omnibus istis remedium afferit."—Moroni's "Vita S. Cataldi," lib. i., cap. xvii., xviii.

<sup>46</sup> Although we read in Alexander ab Alexandro, lib. iii., cap. 15, "Cum florente fortuna Ferdinandi Primi Regis Aragonii Urbs Neapolitana," &c., yet, Colgan remarks, that this prophecy appears referable to Ferdinand the first King of Naples, bearing this name, but, he was not the first King of Aragon.

<sup>47</sup> Ferdinand, son of Alphonsus, King of Aragon, who died A.D. 1494, was the first King of Naples, bearing such name, and the second King of Aragon known by this name, as will be found, on referring to histories of those respective countries. See "Acta Sanctorum Hiberniae," viii. Martii, n. 17, p. 556.

<sup>48</sup> A printed Tract, on the Finding of this Prophecy, has stated, however, that it came to light anno 1362. See Colgan's "Acta Sanctorum Hiberniae," viii. Martii, n. 16, p. 556.

<sup>49</sup> Dr. Richard R. Madden, when alluding to St. Cataldus, says, "Enquiries into this subject have led the author to the acquisition of information of a very singular nature, respecting the alleged fabrications of metallic

plates with an inscription, in apparently ancient characters, purporting to be prophecies of St. Cathaldus, which had been fulfilled after his death."—"Shrines and Sepulchres of the Old and New World," vol. ii., chap. v., pp. 154, 155. In a note to this passage, the author promised this information in his Appendix, under the heading "Pretended Prophecies of St. Cathaldus." Yet, we search there in vain for this matter, which the author seems to have overlooked.

<sup>50</sup> In his work, "Genialium Dierum," lib. iii., cap. 15.

<sup>51</sup> It was extracted from the work of Petrus Galatinus, "De Ecclesia destituta," lib. viii., cap. i.

<sup>52</sup> He was elected the seventy-fifth bishop over this See, on the 20th of March, A.D. 1600. "Sedit plus minus annis tribus," &c.—Ughelli's "Italia Sacra," tomus ix. Tarentina Metropolis, col. 147.

<sup>53</sup> See Moroni's "Vita S. Cataldi," lib. i., cap. xxii.

<sup>54</sup> According to Joannes Juvenis, "De Antiquitate et Varia Tarentinorum Fortuna," lib. viii., cap. 3.

<sup>55</sup> See "Malta Antica Illustrata co' Monimenti, e coll' Iстория," dal Prelato Onorato Bres, &c., lib. vi., cap. xvi., pp. 447, 448. Roma, 1816, 4to.

<sup>56</sup> This is stated, by Joannes Franciscus de Abela, Vicecancellarius, in a work "Dscrictio Insulae Melite," lib. i., Notitia iv. De Coemeteriis. He states, that it was "prope cryptam S. Pauli et contigua cryptæ a S. Maria de spe noncupatae," &c.—See p. 47. This work was issued, at Malta, A.D. 1647.

his intercession. In it, too, Masses were almost daily celebrated. Formerly, he was honoured, at Genoa, at Mondovi, and at Sens, where the parish of Saint-Cartaud has evidently borrowed its name from St. Cataldus.<sup>57</sup> Especially to commemorate the Feast for the Finding and Translation of St. Catald's Relics, at the earnest request of Lælius Brancarius, Archbishop of Naples, Pope Gregory XIII. granted a Plenary Indulgence, for the solemn celebration on May 10th. From about this period, the Office of St. Cataldus was sanctioned by the Sovereign Pontiff,<sup>58</sup> and it began to be recited by the Archbishop and clergy of Tarentum, in choir, after the form in the Roman Breviary. The office of this saint is recited as a double, by the Irish clergy, on the 8th of March.<sup>59</sup> The published Martyrology of Tallagh has no festival occurring, in honour of this saint.<sup>60</sup> But, we often find, in cases of Irish saints, who died on the Continent, that there is no record of their names, in our domestic Calendars or Martyrologies. According to the Roman Martyrology,<sup>61</sup> Constantinus Ghinius,<sup>62</sup> and Bartholomew Moroni,<sup>63</sup> the 10th of May is a festival, commemorating the Translation of Cathaldus' relics.<sup>64</sup> Father Stephen White<sup>65</sup> has notices of this saint, and Sir James Ware<sup>66</sup> places his festival, at the present date. In Convæus' List of Irish Saints, Cathaldus Epis. and Patron of Tarentum, in Italy, may be found, in the pages of O'Sullevan Beare, at the 10th of May.<sup>67</sup> The Martyrology of Donegal,<sup>68</sup> on this day, registers a festival, in honour of [Cathaldus,<sup>69</sup> Bishop of Tarentum, in Letha]. Thomas Dempster, quoting Constantinus Ghinius, has the Festival of Finding the precious Body of Bishop Cathaldus, at the 10th of May.<sup>70</sup> Cardinal Baronius has the Finding of his relics, at this same date.<sup>71</sup> Again, the Festival is noted, by Bishop Challoner,<sup>72</sup> by Rev. Alban Butler,<sup>73</sup> and in the Circle of the Seasons.<sup>74</sup>

Not alone was Ireland honoured, in giving birth and education to this holy prelate, but still more did the citizens of Tarentum deem themselves blessed, by his ministrations among them.<sup>75</sup> The career of a great saint is at all times of interest to posterity, and the lives of the great teachers, or doctors of Catholicity—the men who towered like beacon fires in the compara-

<sup>57</sup> See Les Petits Bollandists, "Vies des Saints," &c., tome v., xc. jour de Mai, n. 2. p. 425.

<sup>58</sup> The Decree is dated thus: "Datum Romæ in palatio Apostolico, in loco nostræ solitæ residentiæ v. Nonas Julii MDLXXX.

<sup>59</sup> This is thought, by some writers, to have been the anniversary for his death. However, we can find no mention of his name, in the ancient Irish calendars, at that date, nor even at the 8th of May.

<sup>60</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., pp. xvii., xviii.

<sup>61</sup> At the 10th of May we read: "Apud Tarentum S. Cataldi Episcopi, miraculis clari."—"Martyrologium Romanum," p. 210. Edition of Baronius.

<sup>62</sup> In "Natales Sanctorum Canonicorum."

<sup>63</sup> See "Vita S. Cataldi," lib. i., cap. xxi.

<sup>64</sup> "Cujus Natalis Dies celebratur 8 Id. Maii. Inventio 6 Id. ejusdem."—Ughelli's "Italia Sacra," tomus ix. Tarentina Metropolis, col. 121.

<sup>65</sup> See "Apologia pro Hibernia," cap. ii., p. 15. Also, cap. iv., p. 37.

<sup>66</sup> See "De Scriptoribus Hiberniæ," lib. i.,

cap. i., p. 8.

<sup>67</sup> See "Historiae Catholice Iberniae Compendium," tomus i., lib. iv., cap. x., p. 48.

<sup>68</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

<sup>69</sup> In a note, Dr. Todd here says, "The paragraph within brackets is in the more recent hand. *Letha* is the Irish name for Italy."

<sup>70</sup> It is thus entered, in the "Menologium Scoticum :" "Tarenti inventio pretiosi corporis Cataldi Episcopi."—Bishop Forbes' "Kalendar of Scottish Saints," p. 199.

<sup>71</sup> In his Note (h) to the Roman Martyrology, p. 211.

<sup>72</sup> See "Britannia Sancta," part i., May x., pp. 285, 286.

<sup>73</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May x.

<sup>74</sup> See p. 131.

<sup>75</sup> This is expressed, in that versicle sung in the church of Tarentum, and from a remote period:—

"Felix Hibernia, sed magis Tarentum,  
Quæ claudis in tumulo grande talentum."

tive gloom of earlier times—ought to be among the studies of Catholics, who rejoice in the growth of the Universal Church, and in her triumphs over the powers of sinfulness and error.

**ARTICLE III.—CORMAC OR CONNACHTACH, ABBOT OF IONA.** [*Eighth and Ninth Centuries.*] On the authority of the Martyrology of Tallagh, which enters Cormac<sup>1</sup> at the 10th of May, Colgan assigns to this day, the festival of the present holy man.<sup>2</sup> This authority is followed, likewise, by the Bollandists,<sup>3</sup> who remark on the number of Irish Saints so called, as enumerated by Colgan,<sup>4</sup> when treating about several bearing that name. Connachtach—a name substituted for Cormac—is said to have been a select scribe, and he became Abbot of Iona, most probably, after the demise of Bersal Mac Seghine, which is given, at the year 801, having been incumbent for thirty-one years. Connachtach followed his predecessor to the tomb, after a very short term of rule.<sup>5</sup> He died, according to some accounts, in 797—but *recte* 802—assuming the corrected chronology found, in Dr. O'Donovan's Annals of the Four Masters.<sup>6</sup> The cause assigned for Connachtach's death, is not recorded; but as Hy-Columcille was burned by the Gentiles, A.D. 802,<sup>7</sup> it is probable enough, that our Abbot met with a violent death, at their hands, having perished during the calamity inflicted on his religious community.

**ARTICLE IV.—BARBAN THE WISE.** In the Tripartite Life of St. Patrick,<sup>1</sup> there is mention made of Barbanus Sapiens, or Barban the Wise. Colgan indicates, that his feast is referable to this day.<sup>2</sup> Here, too, the Bollandists<sup>3</sup> insert a notice of him.

**ARTICLE V.—REPUTED FESTIVAL OF HILDEBERT, ARCHBISHOP OF THE SCOTS.** We have an account, by the Abbot, John of Tritenheim,<sup>1</sup> of Hildebertus, bishop of Mans, and also Archbishop of Tours, as a celebrated ecclesiastical writer. According to Dempster,<sup>2</sup> he had for his disciple Caius Cælius Sedulius,<sup>3</sup> the Senior, or Presbyter,<sup>4</sup> who in like manner—to follow his account—belonged to the Scottish nation. If such be the case, Hildebert must have flourished, at a very early period. However, as the Bollandists, who

**ARTICLE III.—**<sup>1</sup> That copy, published by the Rev. Matthew Kelly, D.D., has by mistake Conmac; the Franciscan copy more correctly Cormac.

<sup>2</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbae, cap. iii., sect. iv., v., pp. 500, 501.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted saints, p. 492.

<sup>4</sup> See "Acta Sanctorum Hiberniae," xvii. Februarii, Appendix ad Acta S. Cormaci Episcopi Athlirumensi, et postea Archiepiscopi Ardmachani, cap. i., pp. 360, 361.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes (O), p. 388.

<sup>6</sup> See vol. i., pp. 404, 405.

<sup>7</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes (O), p. 388.

**ARTICLE IV.—**<sup>1</sup> See vol. iii. of this work,

at the 17th of March, in his Life there given.

<sup>2</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. lxvii.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted saints, p. 492,

**ARTICLE V.—**<sup>1</sup> In his work, "Catalogus Scriptorum Ecclesiasticorum," &c., at fol. lxvii., he is set down, as having flourished, under Henry IV., A.D., MXC.

<sup>2</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. viii., num. 671, p. 353.

<sup>3</sup> See what has been stated already regarding him, in Second Vol. of this work, and at the 12th day of February, Art. i., chap. ii.

<sup>4</sup> Trithemius places him, as having flourished under Theodosius, the Emperor, at A.D. CCCXXX. See "Catalogus Scripto-

notice him at the 10th of May, remark,<sup>5</sup> that author<sup>6</sup> bestows upon neither the Master nor the Disciple the title Beatus or Sanctus. A modern Catalogue of the Saints of Scotland mentions St. Hildebert, Archbishop, and Blessed Sedulius, Priest, at this date. Again, Camerarius, in his Menology of the Scottish Saints, gives to both the title of Sanctity, at the 10th of May; while, Hildebert, called Abbot in Scotia, is praised for his wonderful holiness and for his remarkable learning. He is stated, to have been living in the year 309; but, this account will not agree with the statements of other Scottish writers.<sup>7</sup> Now, Dempster's Hildebert, Archbishop, flourished during the reign of the Emperor Theodosius the Great,<sup>8</sup> and while Pope St. Innocent I. was in the Roman See.<sup>9</sup> The latter governed the Church from A.D. 402 to 417;<sup>10</sup> so that we see here and hereafter how conflicting, and even how contradictory, becomes the chronology. Notwithstanding, the original bent of Thomas Dempster's inventive genius dispenses altogether with the accordance of date, and the contemporaneousness of persons; for, while he makes St. Hildebert Archbishop of the Scots, the preceptor of Sedulius the Scot and bishop of the Greeks<sup>11</sup>—to preside as bishop over Mans,<sup>12</sup> in Gaul, and afterwards to have become Archbishop of Tours<sup>13</sup>—the death of Hildebert is set down, also, at the 18th day of December, A.D. 1136.<sup>14</sup> In reality, he died, November 18th, A.D. 1133.<sup>15</sup> Dempster also cites William of Malmesbury, for support of his statement. However, if an earlier St. Hildebert, Archbishop of the Scots, flourished, and had Sedulius for his disciple, it seems more likely, that he belonged to Ireland, rather than to Scotland.

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ARTICLE VI.—AEDH, OR AEDUS. The Martyrology of Tallagh,<sup>1</sup> at the 10th of May, simply records Aedha; but, as in the next line, Conmac<sup>2</sup> follows, it is possible—but not probable—this had been intended to indicate his father's name. In the Franciscan copy, we have on the same line, in the third column, Aedo. Cormac.<sup>3</sup> The Bollandists<sup>4</sup> quote this entry, at the same date, calling him Aedus, and stating, that no less than twenty-five, bearing a similar name, are enumerated among the Irish Saints.<sup>5</sup> Considerable doubt seems to exist, regarding the proper identification of this saint. Colgan

rum Ecclesiasticorum," fol. xxxiiii.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted saints, p. 492.

<sup>6</sup> Viz., Trithemius.

<sup>7</sup> In the "Scotichronicon" of Rev. Dr. J. F. S. Gordon, his notice is set down thus, among the Early Bishops in Scotland, "HILDEBERT, A.D. 490."—Vol. i., p. 43.

<sup>8</sup> He reigned from A.D. 379 to 394, when he became sole Emperor, and he died A.D. 395. See Rev. John Alzog's "Manual of Universal Church History," translated by Rev. F. J. Pabisch and Rev. Thomas S. Byrne, vol. i., Period i., Epoch 2, chap. ii. sect. 101, pp. 338, 339.

<sup>9</sup> Dempster states: "Floruit anno c. d. sedente Romae S. Innocencio I., Scoto, imperante Theodosio. Meminit Trithemius."—"Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. viii., num. 671, p. 355.

<sup>10</sup> See Sir Harris Nicolas' "Chronology of History," p. 210.

<sup>11</sup> See "Historia Ecclesiastica Gentis

Scotorum," tomus ii., lib. viii., num. 671, pp. 353 to 355.

<sup>12</sup> The chief city of Maine, in France.

<sup>13</sup> No doubt allusion is made to Hildebert, who was born at Lavardin in Vendôme, in 1057, who was chosen as Bishop of Mans, at first, and who was elected to succeed Gilbert, Archbishop of Tours, A.D. 1125, at the age of sixty-eight. See Abbé Fleury's "Histoire Ecclesiastique," tome xiv., liv. lxviii., sect. xlvi., p. 336.

<sup>14</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted saints, p. 492.

<sup>15</sup> See Abbé Fleury's "Histoire Ecclesiastique," tome xiv., liv. lxviii., sect. xix., pp. 424, 425.

ARTICLE VI.—<sup>1</sup> Edited by the Rev. Matthew Kelly, D.D., p. xxiii.

<sup>2</sup> (?) Cormac. We believe this should be referred to Connmac or Connachtach, Abbot of Iona, already noticed.

<sup>3</sup> Thus given in the Irish characters Λεον. Κομμας.

asserts, however, that he was surnamed Dubh, and after having been a King over Leinster, he became a monk, as also an abbot and bishop of Kildare.<sup>6</sup> When assigning this day, as being a festival for St. Aidus, Bishop of Kildare, whose acts are recorded at the 4th of January; yet, there is only a possibility of such being the case. Reasons for this statement will be found, elsewhere, in our text and notes.<sup>7</sup> St. Aedh is said to have died, on the 10th of May, and in the year 638.<sup>8</sup> According to the Martyrology of Donegal,<sup>9</sup> we find, that Aedh, son of Cormac, had veneration paid him, at this date.

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**ARTICLE VII.—ST. CONNLA.** The simple entry of Connla, Bishop, appears in the Martyrology of Tallagh,<sup>1</sup> at the 10th of May.<sup>2</sup> In a later record, we learn, that on this day was venerated, Connla, son of Leinin, Bishop. This we read, in the Martyrology of Donegal.<sup>3</sup> But, we suspect some error has been admitted, in reference to the patronymic.

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**ARTICLE VIII.—MAC LEMRUIN, OR MAC LENINN.** According to the Martyrology of Tallagh,<sup>1</sup> a festival in honour of Mac Lemruin<sup>2</sup> was celebrated, at the 10th of May. In the Franciscan copy, the entry is Mac Lemne.<sup>3</sup> Following the same authority, the Bollandists<sup>4</sup> have Mac-Leninn, or Filius Lenini, without any further indication of his age, or place.

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**ARTICLE IX.—ST. FINNTAN.** The simple entry, Finntan, occurs, in the published Martyrology of Tallagh,<sup>1</sup> at the 10th of May, as also in the Franciscan copy.<sup>2</sup> The Bollandists<sup>3</sup> also insert his name, at this date, and remarking only, that there are many holy men so called,<sup>4</sup> in the calendar.

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**ARTICLE X.—ST. MOHSIONÓC, OF CLUAIN CAOINCHNE.** This name and this address are entered, at the 10th of May, in the Franciscan<sup>1</sup> and published Martyrology of Tallagh,<sup>2</sup> as Moshinoc of Cluana Caichne. Quoting the same authority, the Bollandists<sup>3</sup> have Mosinocus de Cluin-Caichne, at

<sup>4</sup> See "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted Saints, p. 492.

<sup>5</sup> See also Colgan's "Acta Sanctorum Hiberniae," Januarii xxxi., Appendix ad Acta S. Maidoci, cap. i., pp. 220, 221.

<sup>6</sup> See Archdall's "Monasticon Hibernicum," p. 323.

<sup>7</sup> See, at the 4th day of January, Art. i., in the First Volume of this work.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. ii., p. 629.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

**ARTICLE VII.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> In the Franciscan copy, the separate insertion of Connla Ep[iscop]i appears in a line, as if apart from what immediately follows, viz., Maclemne.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

**ARTICLE VIII.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> Apparently, an incorrect reading for Mac Lemmin.

<sup>3</sup> Thus given in the Irish characters, mac Lemne.

<sup>4</sup> See "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted saints, p. 492.

**ARTICLE IX.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> He is there entered as Finntain.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted saints, p. 492.

<sup>4</sup> Some of these are venerated, respectively at the 11th, 15th and 20th of this month.

**ARTICLE X.—<sup>1</sup>** Here we read: morfinoc .i. cluain Caichne.

this day. The place so designated has not been identified. Again, the Martyrology of Donegal<sup>1</sup> records on this day, Mohsionóc, of Cluain Caoinchne, as having been venerated.

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**ARTICLE XI.—FEAST OF ST. FLORENTIUS, BISHOP OF STRASBURG.** The Life of this saint had been prepared for publication, at the present date, and for the 7th of November, by Colgan. In that anonymous list, published by O'Sullivan Beare, the name occurs, at the 10th of May. At the same date, Henry Fitzsimon enters Florentius, on his Calendar of National Saints.<sup>2</sup> At the 10th of May, likewise, Thomas Dempster has a festival for St. Florentius, who, with certain holy men named,<sup>3</sup> is said to have founded a monastery for the Scots, at Strasburg, over which See he presided. Surius<sup>4</sup> has relegated the notices of this holy prelate, to the 7th day of November, which appears to have been his chief festival, and where a biographical account of him will be found, in this work.

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**ARTICLE XII.—FESTIVAL OF ST. WIRO, AND OF ST. PLECHELM, BISHOPS AND CONFESSORS, AND OF ST. OTGER, AT RUREMOND, IN HOLLAND.** In the Diocese of Ruremond, Saints Wiro, Plechelm, and Otger, are specially venerated, at the 10th of May.<sup>1</sup> A Double Office, and one Proper, with Antiphons and Hymns, are then and there recited. At this date, reference is only made to St. Wiro and to his Double Office.<sup>2</sup>

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**ARTICLE XIII.—ST. SARANUS.** A St. Saranus is recorded, for the 10th of May, in the anonymous list of our Irish Saints, published by O'Sullivan Beare.<sup>1</sup> He is also set down, in Father Henry Fitzsimon's list,<sup>2</sup> at this day, and at the 18th of May, as the Bollandists notice.<sup>3</sup>

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**ARTICLE XIV.—TRANSLATION OF THE RELICS OF ST. LAURENCE O'TOOLE, ARCHBISHOP OF DUBLIN.** The anniversary for the translation of St. Laurence O'Toole's relics is observed, with great solemnity, at Eu, in Normandy. The translation itself, which took place, on the 10th of May,

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted saints, p. 492.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

**ARTICLE XI.**—<sup>1</sup> See O'Sullivan Beare's "Historie Catholice Iberniæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 54.

<sup>2</sup> The following is the entry, taken from his "Menologium Scoticum;" "Argentinæ Florentii Eremitæ et episcopi, qui cum Sanctis Hildulpho, Argobasto et Adeodato Scotiam egressus, sedem illam rexit, monasterium Scottis condidit."—Bishop Forbes' "Kalendars of Scottish Saints," p. 199.

<sup>3</sup> See "De Probatis Sanctorum Vitis."

tomus xi. Novembris vii., Vita S. Florenti.

**ARTICLE XII.**—<sup>1</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Maii viii. De S. Wirone Episcopo Ruremundæ in Gelria. Commentarius Prævious Joannis Bollandi, sect. i., num. 3, 4, 5, pp. 309, 310.

<sup>2</sup> See *ibid.*, Maii x. Among the pretermitted saints, p. 492.

**ARTICLE XIII.**—<sup>1</sup> See "Historie Catholice Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> See "Catalogus Aliorum Sanctorum Iberniæ."

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii x. Among the pretermitted saints, p. 493.

**ARTICLE XIV.**—<sup>1</sup> See Chapter x.

<sup>2</sup> A MS. in T.C.D., classed B 3, 12, con-

A.D. 1226, will be found treated at much greater length, in the Life of St. Lawrence O'Toole,<sup>1</sup> at the 14th of November. The present feast was celebrated, with an office of Nine Lessons.<sup>2</sup>

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## Eleventh Day of May.

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ARTICLE I.—ST. CRIOTAN, OR CRIDANUS, CREDAN OR CREDANUS, OF AGHAVANNAGH, OR MACREDDIN, COUNTY OF WICKLOW.

[SIXTH OR SEVENTH CENTURY.]

THE exigencies of life require, that a man ought not only to know those things which serve his interests, but he should strive to put that knowledge acquired into practice, if he desire to succeed. It is moreover very necessary, that he learn, as a man of business, or as a professional man, or as one following some craft or calling, every detail of his life-day occupations, so as to exercise his skill and intelligence in their prosecution. In order to be useful and efficient, he must thoroughly understand his true aim, and well direct his means to the object of pursuit. But, the Christian has more sacred obligations towards God; he should know his duty as a citizen and as the member of a family; he must live in the discharge of every duty; and, he should know, that he is destined for an immortal life hereafter, which will be one of happiness, for those who labour well and with purity of intention. From the eulogy pronounced on him, we may learn, that the present holy man bore the repute of having been faithful to the end. The Feilire of St. Ængus<sup>1</sup> enters My-Critoc, designated “a fair servant,” at the 11th of May. The name of Critan Mic Iladon is mentioned, in the Martyrology of Tallagh,<sup>2</sup> at the 11th of May.<sup>3</sup> The Bollandists,<sup>4</sup> quoting this notice, call him Crianus, the son of Illudion, and they state, that he bore also the name Mochritoc, which may be Anglicized “My Chritoc.” Thus, from the early calendars, we learn, that his father was called Iladon or Iolladon; and, he was born—as appears most probable—some time in the sixth century. This we can discover, by reference to the period, when some of his contemporaries flourished. He is variously called Criotan, Credan, Credanus, or Cridanus. He seems to have been the disciple of that holy Briton, St. Petrock,<sup>5</sup> or St. Petrocus,<sup>6</sup> who fled

tains, at May 10th, or Ides vi. Translatio Sancti Laurentii Archiepiscopi Dubliniensis, ix. Lect.

ARTICLE I.—<sup>1</sup> In the “Leabhar Breac” copy, the text runs thus:—

θυατιροὶ τοῦ κενοερμάτ  
δούρις νέλ θαρονδάρις  
μοχρίτος εαν μιντερ  
αγαρ ορμιντερενης Κορμας.

It is thus rendered into English, by Dr. Whitley Stokes: “(The) victory of Job without oblivion, to (the) King of Clouds he was manifest. My-Critoc, a fair servant, and Priest Cormac.”—“On the Calendar of Oengus.” See “Transactions of the Royal

Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxix.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>3</sup> In the Franciscan copy we read, in the first instance Κριταν μακ ιλλασον; and subsequently, we find this entry, at the present date, μοχρίτος i.e. Κριταν μακ ιλλασον αγαρ ορμινθηρις Κορμας αγαρ in Αριντο οτά 15e νο χομαρε τε οιαδολ cinnar nu rorreo nemh. ad quem οιαδολ; οτα. . . . The remainder seems to be obliterated.

<sup>4</sup> See “Acta Sanctorum,” tomus ii., Maii xi. Among the pretermitted saints, p. 611.

<sup>5</sup> His feast occurs, at the 4th of June, where his Life will be found, in the succeed-

into Ireland,<sup>7</sup> after having embraced the monastic state, in his own country. He passed over to this Island, and afterwards he applied to learning, and to the study of the Sacred Scriptures. For twenty years, he read assiduously in our Island; but, we know not in what school or monastery he lived. It seems probable, however, that it was somewhere in the eastern part of Leinster. He afterwards returned to Britain, while Credan,<sup>8</sup> and Dagan<sup>9</sup> left, perhaps, the Leinster province, where they had been his pupils, to receive further instruction from him. In Cornwall, St. Credan, with those other Irish youths, attended the lectures of Petrocus.<sup>10</sup> We can scarcely doubt, that they became novices, in the religious state, under him. How long our saint remained, with so distinguished a master, does not appear; but, he returned to Ireland, and he probably selected a place for his religious retirement, not far



Moycreddin Cemetery, County of Wicklow.

from the district, where he was born. St. Credanus was venerated in Leinster, at a place called Acadh Einnech, on the 11th of May, according to Colgan,<sup>11</sup> who, however, does not particularly identify it. We think, there is a mistake, in the correct spelling of that local denomination. The proper name of this place appears to have been Aghamanagh,<sup>12</sup> “the field of the monks.” It is now known as Aghavannagh,<sup>13</sup> in the parishes of Moyne and

ing volume of this work.

<sup>6</sup> John Capgrave gives a Life of this saint.

<sup>7</sup> See John Leland's “Itinerarium,” vol. viii., p. 52.

<sup>8</sup> Among the Irish Saints, there is a Medan, son of Fechin, venerated at the 17th of February, and a Medan, son of Moil, at the 16th of September.

His feast occurs, at the 12th of March,

and at the 13th of September.

<sup>10</sup> John Leland is authority for this statement.

<sup>11</sup> See “Acta Sanctorum Hibernie,” xii. Martii. De S. Dagano, Abbe et Episcop. Ex variis, cap. iv., p. 585, and nn. 11, 12, 13; p. 586.

<sup>12</sup> So described, on Sir William Petty's Maps.

<sup>13</sup> There is a mountain, so called; while

Ballinacor, and barony of Ballinacor South, in the county of Wicklow. It lies circled round with sheltering hills, in a highly romantic part of that mountainous region. There is a cemetery, at the spot, and still greatly resorted to for interments. No trace of a church now remains; but, the burial-ground is covered with large trees, beneath which, the graves and tombs are sheltered.<sup>14</sup> Yet, tradition has it, that a church was formerly there, and the people have a great veneration for that place of interment. Not far removed from Aughavannagh, are the townlands of Macreddin East and West,<sup>15</sup> in the parish of Ballykine, barony of Ballinacor South, and county of Wicklow. Not many centuries ago, this was written Moykredine<sup>16</sup>—evidently in English—“the plain of Credin.” At the present time, there is a Catholic church there, which was authorized to be placed under the patronage of St. Laurence O’Toole.<sup>17</sup> It would seem, however, that Credin was formerly the local saint, and that he gave denomination to those townlands. The Martyrology of Donegal,<sup>18</sup> on this day, records the name of Criotan, son of Iolladon; but, the date for his death cannot be met with, in our annals. In the Irish Calendar—now kept in the Royal Irish Academy—at the 11th of May, we find mention of Criotan Mac Iolladon.<sup>19</sup> A patriotic and distinguished prelate<sup>20</sup> of our country has remarked, that if there be beatified remains in foreign lands, we may find, too, the bones of martyred and sainted forefathers, whitening the soil around us.<sup>21</sup> In many of our almost forgotten and neglected cemeteries—as in the present case—it seems more than likely, the relics of holy founders repose, with those of the faithful, for long past generations, while awaiting the final resurrection and sentence of the just.

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ARTICLE II.—ST. LAEGHAIR LOBHAR, OR LUGHaire, THE LEPER. A notice of Laeghair Lobhar is found, in the Martyrology of Tallagh,<sup>1</sup> at the 11th of May;<sup>2</sup> and, immediately preceding it, there is an entry, Luguir, Infirmitas. We cannot doubt, that there has been some error of transcription, or misplacement, here, and not met with in the original document. The Bollandists copy from the Tallagh Martyrology, *Lugarius in Fir. et Leogarius Lovar seu leprosus*, as if they were distinct persons.<sup>3</sup> At the 16th of March, when treating about St. Finan the Leper,<sup>4</sup> Colgan indicates, in a note,<sup>5</sup> that *Lugarius Lobhar*, i.e., *leprosus*, had a feast, on the 11th of May. We cannot find

with it, the two townlands, Aghavannagh (Ram) and Aghavannagh (Revell) are described, on the “Ordnance Survey Townland Maps for the County of Wicklow,” sheets 22, 28, 29.

<sup>14</sup> The accompanying sketch, taken on the spot by the writer, in August, 1874, was drawn on the wood, by William F. Wakenman. It was engraved by Mrs. Millard.

<sup>15</sup> These denominations are described, on the “Ordnance Survey Townland Maps for the County of Wicklow,” sheet 34.

<sup>16</sup> See “Inquisitiones Cancillariae Hiberniae Repertorum,” Lagenia. Tempore Jacobi I., Dec. 18th, 1617.

<sup>17</sup> By Most Rev. Paul Cullen, Archbishop of Dublin, on the 14th of November, 1864, and at the request of Rev. Richard Galvin, P.P., of Rathdrum.

<sup>18</sup> Edited by Drs. Todd and Reeves, p. 124, 125.

<sup>19</sup> Thus given in Irish characters, *Criotán mc tóUaon*.

<sup>20</sup> Right Rev. James Doyle.

<sup>21</sup> See William John Fitzpatrick’s “Life, Times, and Correspondence of the Rt. Rev. Dr. Doyle, Bishop of Kildare and Leighlin,” vol. ii., p. 470.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> The Franciscan copy has *Loegair Lobor*, at this date.

<sup>3</sup> See “Acta Sanctorum,” tomus ii., Maii xi. However, they remark, that perhaps *Lugarius* and *Leogarius* may be taken for one and the same person. See, among the permitted saints, p. 611.

<sup>4</sup> See the account of him, at the 16th of March, in the Third Volume of this work, Art. i.

<sup>5</sup> See “Acta Sanctorum Hiberniae,” Martii xvi., De Sancto Finano, cognomento

anything more distinctive regarding him. For this day, a festival in honour of Lughaire, a Leper, is set down, likewise, in the Martyrology of Donegal.<sup>6</sup>

**ARTICLE III.—ST. FINTAN, OR FIONNTAIN, OF CLUAIN CAOIN, PROBABLY CLONKEEN, QUEEN'S COUNTY.** At the 7th of February,<sup>1</sup> we have already treated about a St. Fintan, of Clonkene, probably Kill of the Grange. The name of St. Fintan is entered, also, in the Martyrology of Tallagh,<sup>2</sup> at the 11th of May.<sup>3</sup> From the same source, the Bollandists<sup>4</sup> have Fintanus de Cluain-Caoin or Chaoin. In giving the Life of St. Fintan, Abbot of Clonenagh, Colgan<sup>5</sup> makes allusion to Fintanus Presbyter of Cluainchaoin, said to have been venerated, at the 7th of February, where he is not mentioned, by that writer; but, he also has a festival, for the same holy man, at the 11th of May. According to Archdall,<sup>6</sup> this saint was connected with the ancient monastery of Clonkeen, not far distant from Clonenagh, in the Queen's County. However, where that author refers to Colgan, for substantiation of his opinion, his reference is not verified. Although, we seem to have no warrant for Archdall's identification of this Cluain Caoin with the Queen's County Clonkeen; yet, his statement is probably correct, as Fintan was, and even yet is, a name much venerated, and abounding in its neighbourhood. Veneration was given, on this day, to Fionntain, of Cluain caoin, as we find entered, also, in the Martyrology of Donegal.<sup>7</sup>

**ARTICLE IV.—ST. CORMAC, PRIEST, OF ACHADH FINNIGH, ON THE DODDER, COUNTY OF DUBLIN.** Various conjectures have been thrown out, to derive the name of this saint, by the scholiast on St. Aengus. That writer seems to have thought, he had been either Connac,<sup>1</sup> or Cormac.<sup>2</sup> Again, the same scholiast appears to have confounded the name of Cormac, with that of Mo-Critoc, although it is plain, that they were distinct persons. The pious servant of Christ, St. Cormac, must have flourished, at a very early period, as we find from an entry, in the Calendar of St. Oengus,<sup>3</sup> at the 11th of May, where his ecclesiastical rank is also announced. Of this saint, we only know, that he had been a Priest. His memory appears to have been venerated, chiefly at a place called Achadh-Finnigh. This is said to have been near the River Dothra,<sup>4</sup> supposed to be the present River Dodder, by a learned authority.<sup>5</sup> It is placed, by a commentator on St. Aengus, in Hui-Donnchada,

Leproso, n. 2, p. 628.

<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

**ARTICLE III.—<sup>1</sup>** In the Second Volume of this work, Art. xi.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>3</sup> The Franciscan copy enters *Fintan* *Cluain Caoim.*

<sup>4</sup> See "Acta Sanctorum," tomus ii. Maii xi. Among the pretermitted saints, p. 611.

<sup>5</sup> See "Acta Sanctorum Hiberniae," Februario xvii. Appendix ad Vitam S. Fintani, cap. i, p. 355.

<sup>6</sup> See "Monasticon Hibernicum," p. 593.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

**ARTICLE IV.—<sup>1</sup>** He writes: *No Connac*

*mac con a. rao chon alltais poornmhal-*  
*tpaim*, which is thus Englished, by Dr. Whitley Stokes, "Or Connac, i.e., son of a hound, i.e., a she-wolf nurtured him."

<sup>2</sup> On this name, the commentator writes: *Cormac a. coempegee a. a me [tibi] et a*  
*te mihi vel Cormac a. mac pucad incap-*  
*put. nume tinxit. ppuig dicebatup. vel*  
*Cormac a. pilipi copuis incappetatur.* It is thus rendered, by Dr. Whitley Stokes: "Cormac i.e., mutual (?) love from me to thee and from thee to me. Or Cormac i.e., child (*mar*) that was born in a chariot."— "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxv.

<sup>3</sup> Edited by Dr. Whitley Stokes. See "Transactions of the Royal Irish Academy,"

in the west—rather should it be the east—of Leinster.<sup>6</sup> Such, however, is not a correct statement, according to another opinion. In the Rev. Dr. Kelly's edition of the Tallagh Martyrology, we find the feast of "Cormaic in Achadh Finnmaighi" placed, at the v. of the Ides, or at the 11th of May.<sup>7</sup> In a succeeding page, Achadh Finnmaigh is identified, by the editor, with Finmoy, in Iveagh, county of Down;<sup>8</sup> but, this may be regarded as a mistaken identification.<sup>9</sup> On the authority of the Tallagh Martyrology, the Bollandists<sup>10</sup> insert a notice of him, in like manner, at this date. Colgan<sup>11</sup> thought Achadh-Finnigh to have been situated in the province of Leinster.<sup>12</sup> He has offered a conjecture, likewise, that the present Cormac may not be different from that son to the King of South Leinster, who seems to have studied at Clonenagh, under St. Fintan,<sup>13</sup> and who was afterwards kept a close prisoner by the King of North Leinster, until released, through the intercession of the holy Abbot. Then, he lived for a long time in the kingdom of Leinster, before he became a monk, under St. Comgall, Abbot of Bangor.<sup>14</sup> Here he died, in the odour of sanctity.<sup>15</sup> But, as we have already seen,<sup>16</sup> his place in Leinster was elsewhere, nor is there any account of that Cormac having been connected with Achadh Finnigh. The Ui-Dunchadha were a tribe, seated in that district of Dublin County, through which the River Dothair, now the Dodder, flows.<sup>17</sup> This tribe descended from Dunchadh,<sup>18</sup> grandson of Bran Mut, the common ancestor of the Leinster O'Byrnes and O'Tooles. There was another Ui-Donnchadha, or O'Donaghue territory, in Ireland; but, its situation has not been ascertained.<sup>19</sup> The Dodder has its source among the Mountains near Kippure, in the southern part of Dublin County. Several small streams unite their branches, in the romantic valley of Glenismole, whence the River

vol. i., part i., p. lxxix.

<sup>4</sup> Dothair (*fem.*) Dothra.

<sup>5</sup> See "Leabhar na g-Ceart," or Book of Rights," edited by John O'Donovan, p. 12, n. (f).

<sup>6</sup> See Dr. Whitley Stokes, on the Calendar of Oengus. "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. lxxxv.

<sup>7</sup> In the Franciscan copy, we find, Cormac in achuo fionnug*s*.

<sup>8</sup> See "Calendar of Irish Saints," &c., pp. xxii. and 9.

<sup>9</sup> There appears a second entry of Mocritoc or Crian Mac Illadon, and of Crumthir Cormac, at the same day, and afterwards, in the published Martyrology of Tallagh, the following legend is thus found inserted: "in Arainn ata Ise ro imcomaire do diabol cinnas ro seisedh nemh. Ad quem Diabolus dixit. Diamba Cleirech nirbat irach." — *Ibid.*, p. xxiv.

<sup>10</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the premitted saints, p. 611.

<sup>11</sup> See "Acta Sanctorum Hiberniae," xvii. Februarii. Appendix ad Vitam S. Cormaci, cap. i., p. 360.

<sup>12</sup> He writes: "S. Cormacus Praesbyter de Acahdh-finnigh juxta fluvium Dothra, in Lagenia II. Maii."

<sup>13</sup> See his Life, in the Second Volume of this work, at the 17th of February, Art. i.

<sup>14</sup> See the Bollandists' "Acta Sanctorum,"

tomus ii., Maii x. De Sancto Comgallo Abbe Benchorensi in Hibernia. Vita ex MS. antiquo et editione Sirini, cap. iii., num. 40, pp. 586, 587.

<sup>15</sup> See Colgan's "Acta Sanctorum Hiberniae," Februarii xvii. Vita S. Fintani Abbatis de Cluin-Ednech, cap. xviii., and n. 19, pp. 352, 354.

<sup>16</sup> See his Life, at the day preceding, Art. i., chap. iv.

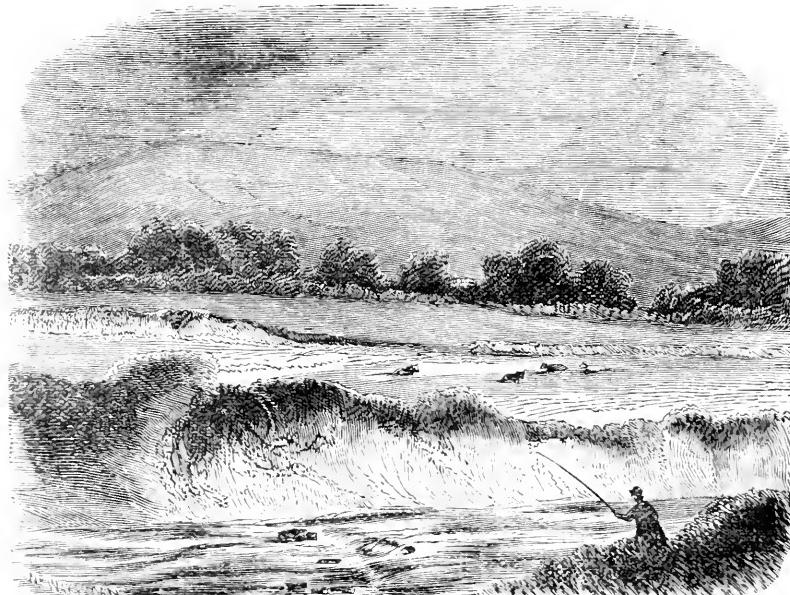
<sup>17</sup> See Dr. O'Donovan's "Leabhar na g-Ceart," or Book of Rights," n. (f), p. 12.

<sup>18</sup> According to another account, Dun-cuan, son of Tuatal, prince of I'Mureday, lived about A.D. 1000, the period when patronymics had been adopted in Ireland, "suivant l'invitation du roi Brian Borouina." This Dun-cuan is said to have adopted first the name of Ua-Tuatal, or O'Toole. "Ses descendants formèrent le clan ou la Tribu des O'Toole, laquelle avec celle des O'Byrne, s'est particulièrement illustrée par sa constance dans la lutte contre la race Anglaise pendant 400 ans, quoique son territoire fut situé pour ainsi dire aux portes de Dublin, capitale de l'ennemi"—"Les O'Toole," &c. Extrait des collections Nationales Irlandaises de Charles-Denis Cte. O'Kelly-Farrell, p. 1, Folio, La Réole, 1864.

<sup>19</sup> See Dr. O'Donovan's edition of "Topographical Poems of John O'Dubhagain and Goilla na Naomh O'Huidhrinn," pp. 72, 73, and n. 355, p. xlvi.

<sup>20</sup> John D'Alton thus describes the course

has its main issue, over a rock-impeded course,<sup>20</sup> on towards Templeogue and Rathfarnham, until winding round Dublin city, it takes a north-easterly course, before it joins the Liffey, at Ringsend.<sup>21</sup> The church of Achadh-Finche<sup>22</sup> was situated on the Dodder's brink, as a gloss on the Feilire-Aenguis, at this day, states.<sup>23</sup> Cill Mochritoc appears to have been another name, for the same church.<sup>24</sup> That place has been clearly indicated, by the compiler of that Irish



View of the River Dodder, County Dublin.

Calendar,<sup>25</sup> now preserved in the Royal Irish Academy, at the 11th of May, when uniting this saint's name and festival, with those of Criotan Mac Iolladon. According to the Calendar of Cashel, St. Cormac rests in an Island of Tyrconnell, called Inis-Caoil.<sup>26</sup> This Island, near the mouth of Gweebarra

of this river. "Its early character is wild and boisterous, foaming amidst rocks, and usually swelled by mountain floods and showers; the close of its course, however, is gentle even to sluggishness,"—"History of the County of Dublin," Ninth Excursion, p. 847.

<sup>24</sup>The accompanying sketch, by William F. Wakeman, taken on the spot, in June, 1884, and on the upper part of the Dodder, about one mile west from Templeogue, has been transferred by him to the wood, engraved by Mrs. Millard.

<sup>25</sup>Achadh Finidh, on the Dodder, is alluded to, in the "Dublin Extracts," for the Irish Ordnance Survey, at p. 129.

<sup>26</sup>See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (q) p. 676.

<sup>22</sup>See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrinn," n. 59, p. xiv.

<sup>23</sup>In it, we have the following entry, Copmac Sagairt, in Achadh Finnidh, in bpu voetpa miub oiméadá.—Ordnance Survey Office copy, formerly kept at Mountjoy Barracks, Phoenix Park, but now in the Royal Irish Academy. "Common Place Book F," p. 44. In a marginal note, in Mr. O'Donovan's handwriting, at the word voetpa, I find, "qf the Dodder."

<sup>24</sup>According to Colgan's account : "quiescit in quadam Tireonnallia insula, Inis-caoil nuncupata, juxta Calendarium Casselense,"—"Acta Sanctorum Hiberniae," xvii. Februarii. Appendix ad Vitam S. Cormaci, cap. i., p. 360.

Bay, belongs to Boylagh Barony, in the county of Donegal. It is now known as Inishkeel.<sup>27</sup> St. Cormac's festival is assigned to this day.<sup>28</sup> But, a mistake probably has been committed, in confounding St. Cormac with St. Conall of Inis Cael, whose festival has been assigned to the 22nd of May, and concerning whom, other particulars will elsewhere be found. The scholiast, on the Calendar of Oengus, seems to place a feast for the latter, at this day.<sup>29</sup> The O'Clerys, likewise, have united Criotan, son of Iolladon, and Corbmac, Priest, at this date. In Achadh Finnich, on the brink of the Dothar, in Uí Dunchadha, in the east of Leinster, they are said to lie,<sup>30</sup> or to be interred. This latter statement is incorrect, as only Corbmac appears to have departed there, or to have been buried, in the locality just mentioned. The Kalendar of Drummond, at the 11th of May,<sup>31</sup> has entered a Feast, for the holy confessors, Saints Cormic and Critoc.<sup>32</sup> As found so united, in our ancient Menologia, there is colour given for supposing, that both saints may have been contemporaries, and that some personal intimacy existed between them.

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ARTICLE V.—REPUTED FEAST OF ST. MAC TAIL, OF CILL CUILINN, OR KILCULLEN, COUNTY OF KILDARE. Under the head of Cill-Cuilinn, Duald Mac Firbis records Mac Tail of Cill-Cuilinn,<sup>1</sup> at the present date. However, this is manifestly a mistake, for the 11th of June; since none of our calendars have entered his feast, at the 11th of May. It seems strange, that he is best known, by the patronymic, Mac Tail, or son of Tail. His own name was Eoghan, according to Duald Mac Firbiss. St. Mac Tail of Kilcullen must have flourished at a very early period, and he was born, probably, towards the close of the fifth century. He was appointed as bishop, over that ancient See, in the sixth century. He died A.D. 548,<sup>2</sup> with which date other accounts do not agree.<sup>3</sup> If we trust the authority of Duald Mac Firbis, May 11th<sup>4</sup> was his feast. However, the reader is referred to the real day, for its celebration, June 11th, where further notices of St. Mac Tail occur. He is also distinguished as Eoghan, son of Corcran.<sup>5</sup>

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ARTICLE VI—ST. SENACH, THE SMITH, OF DERRYBRUSK, COUNTY OF FERMANAGH. [Supposed to have lived in the Sixth Century.] We cannot ascertain, with certainty, the period when this holy man was born, or where he flourished; but, it seems probable, he lived in the sixth century. We read, however, in the Martyrology of Donegal,<sup>1</sup> that veneration was given on this day to Senach, the smith, son to Etchen, of Airiadh Brosca, on Loch Eirne.

<sup>27</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. v., p. 1811, n. (k).

<sup>28</sup> In the Irish Calendar, at the v. of the Ides (11th) of May, Common Place Book F, at p. 44.

<sup>29</sup> In a note, he writes : *peil Conaill inre caill hic .i. o imr Caill amianthan Tige Conaill*, thus Englished by Dr. Whitley Stokes, "The feast of Conall of Inis Cael here i.e., from Inis Cael in the west of Tyrconnell."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxvi.

<sup>30</sup> See "The Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 124, 125, and n. 2.

<sup>31</sup> Thus: "v. Idus. Item in Hibernia Natale

Sanctorum Confessorum Cormic et Critoc."

<sup>32</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 13.

ARTICLE V.—<sup>1</sup> Old Kilcullen, county of Kildare, according to William M. Hennessy's note.

<sup>2</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 186, 187.

<sup>3</sup> Thus the "Chronicum Scotorum," edited by William M. Hennessy. There his death is placed, at A.D. 551. See pp. 50, 51.

<sup>4</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 94, 95.

<sup>5</sup> See William M. Hennessy's "Chronicum Scotorum," pp. 50, 51.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

If we believe one account, this saint is reputed to have been brother of the illustrious St. Columkille;<sup>2</sup> but, we doubt the accuracy of such a statement. His mother, according to Colgan,<sup>3</sup> was Ethneea,<sup>4</sup> said to have been ninth in descent from Daire Barrach, second son to Cathair Mor, King of Leinster.<sup>5</sup> According to this parentage, the present holy man must have been born, early in the sixth century. However, the father of St. Columkille is known to have been the son of Fedhlimidh, and he had only another junior son, named Eogan or Eugene,<sup>6</sup> while the father of our present saint is noted as Etchen. From the *soubriquet* attached to his name, we may suppose, that Senach was probably a metallic artist, and belonging to a profession, which, formerly in Ireland, produced some exquisite workmanship, in the more precious metals. Or, perhaps, he only practised the trade of a smith, which was an artisan calling very prevalent among our ancestors, long ages before cast iron articles had been produced. In connexion with this epithet, applied to St. Senach, it is very remarkable, that Killygowan, "the wood of the smith," is at present the deer-park of John Grey Vesey Porter, Esq.,<sup>7</sup> whose public spirited efforts to improve the social condition and trade of Ireland, and especially of this locality, are so well known. The place of Senach—called Airech-Brosga—is now identified as Derrybrusk, a parish,<sup>8</sup> partly in the barony of Magherastephana,<sup>9</sup> but chiefly in the barony of Tirkenedy,<sup>10</sup> in the county of Fermanagh.<sup>11</sup> From the fourteenth century, at least, there was a parsonage at Airech Brosga,<sup>12</sup> and a house of hospitality had been maintained there,<sup>13</sup> by a learned vicar, named Gilchreest O'Fiaich, or O'Fey, who died, A.D. 1482. Port-Airidh-Broscaidh,<sup>14</sup> or the Port of Derrybrusk, is near Enniskillen. Down to the sixteenth century, the deaths of vicars, connected with Airidh Brosga, are commemorated in our Annals. Near Derrybrusk is Belleisle,<sup>15</sup> formerly called Ballymacmanus.<sup>16</sup> It was so called perhaps from the fact, that Mac Manus, the chief of this place, had founded a monastery for Dominican friars adjoining Lough Erne. Here, too, tradition places a monastery, and, of this, some traces, it is supposed, yet exist.<sup>17</sup> There are traces, likewise, of the village

<sup>2</sup> See his Life, at the 9th of June, Art. i.

<sup>3</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbae, cap. x., p. 492. See at St. Natalis, Jan. 27.

<sup>4</sup> A sister of St. Columkille is called Sinech; and hence appears to have arisen Colgan's mistake, by substituting her name, for a supposed brother, denominated Senach.

<sup>5</sup> See her descent traced, in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Preface, p. lxx., and nn. (q, r), and p. 8, n. (u).

<sup>6</sup> See *ibid.* Additional Notes, A, S. Columbe Discipuli et Cognati, pp. 245 to 247, with note.\*

<sup>7</sup> See William F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," &c., Second Excursion, p. 68.

<sup>8</sup> "It is cut into the separate parts by incisions of the parishes of Enniskillen, Derryvullen, and Cleenish."—"Parliamentary Gazetteer of Ireland," vol. ii., p. 13.

<sup>9</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iv., n. (o), p. 693.

<sup>10</sup> This section has an area of 4.373a. 32p., and of which 217a. 2r. and 2p. are under water. See "Parliamentary Gazetteer of

Ireland," vol. ii., p. 13.

<sup>11</sup> This section has an area of 285a. 1p., and of which 23a. 3r. and 24p. are under water. See *ibid.*

<sup>12</sup> In 1384, the master erenagh and parson, John MacGilla-Coi-gli, died.

<sup>13</sup> While the "Annals of the Four Masters" state for eleven years, the "Annals of Ulster" have it, for forty years.

<sup>14</sup> Alluded to by the Four Masters, at A.D. 1484.

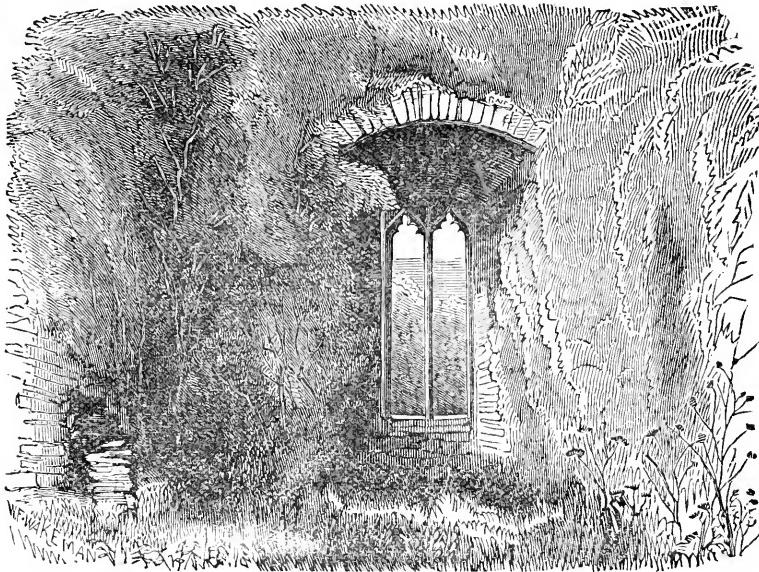
<sup>15</sup> A beautiful demesne is to be seen here, and which belongs to John Grey Vesey Porter, Esq. It was formerly the property of Lord Rosse, from whom the father of Mr. Porter purchased it.

<sup>16</sup> There are traditions of an ancient religious establishment having been here; but, no traces of any such building now remain. Here, likewise, Cathal Maguire compiled the Annals of Ulster.

<sup>17</sup> Certain yew-groves, at Belleisle, are supposed to have had connexion with it. See William F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," &c. Second Excursion, pp. 63 to 65.

<sup>18</sup> See, for an account of this place and of

and priory of Gola,<sup>18</sup> in which place a Dominican house was situated.<sup>19</sup> The ruined mediæval church, now at Derrybrusk, is thickly mantled over with luxuriant ivy.<sup>20</sup> A handsome mullioned window, in two compartments, and pointed, under a coved arch, is in a tolerable state of preservation. In the Acts of St. Columba,<sup>21</sup> we read of a certain holy smith, named Senach,



Interior of Derrybrusk Old Church.

who presented a bell to the church of Naal. He was possibly—if not probably—identical with St. Natalis,<sup>22</sup> the patron saint of Kinnawly, in the county of Fermanagh; for this place was quite contiguous to Derrybrusk. A great portion of this latter parish is upland, and most of the remainder has an inferior soil. Yet, all lies in the midst of an ornate country, and as it adjoins Lough Erne, towards the east, it shares in the brilliant lacustrine and fluvial landscapes of that magnificent flood of water.<sup>23</sup> Lough Erne is one of the most beautiful lakes in Europe,<sup>24</sup> and, most certainly, none of these excel it for variety of scenery, and natural advantages, hitherto little developed in the locality. Save by anglers, few strangers or tourists are to be met with, on the

its religious house, De Burgo's "Hibernia Dominicana," cap. ix., sect. xli., pp. 330 to 333.

<sup>19</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 452.

<sup>20</sup> The accompanying illustration, drawn on the spot by William F. Wakeman, and transferred by him to the wood, has been engraved by Mrs. Millard.

<sup>21</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbae, lib. iii., cap. iii., p. 431.

<sup>22</sup> See his Life, at the 27th day of January,

in vol. i. of this work, Art. i.

<sup>23</sup> As viewed from the high mountain, over Ballyconnell, in the county of Cavan, the upper course of the Erne especially presents an enchanting prospect, with its broad waters enchaining a multitude of islands, and flowing in mazes, remarkable for their intricacies through a vast extent of territory. The writer had this advantage of a fine day and a clear view, in the summer of 1876.

<sup>24</sup> Richard Twiss' "Tour in Ireland in 1775," p. 107.

spot, to hold communication with the inhabitants there, and to admire its myriad beauties.

**ARTICLE VII.—ST. CAOIMHCHIN, ABBOT.** We find the name of Caoimghin, Abbot of Glynn da locha, placed in the published Martyrology of Tallagh,<sup>1</sup> at the 11th of May. The Franciscan copy,<sup>2</sup> however, only sets him down, as Coemgin, Abbot. The Bollandists<sup>3</sup> quote its authority, but they state, that the date for this saint's death—supposing him to have been the celebrated founder of Glendalough—was on the 3rd of June, when his chief feast is celebrated.<sup>4</sup> At the 11th of May, was venerated, Caoimhghin, Abbot, as we read in the Martyrology of Donegal.<sup>5</sup> From what has been stated, it may well be doubted, if the present St. Caomghin were abbot of Glendalough, in the county of Wicklow. There is a holy well, near to the churchyard of Clonabreny or Russagh, in the deanery of Kells, and county of Meath. It was dedicated to St. Kevin, whence we may infer, he was the patron of that place. But, the old church has disappeared, and only the tombs of the dead are to be found in a graveyard, and choked up with weeds.<sup>6</sup> We do not pretend, however, that its identification with the present saint has been established.

**ARTICLE VIII.—FEAST OF THE FINDING OF THE RELICS OF ST. GILDAS, ABBOT OF RHUYS, BRETAGNE.** [Sixth Century.] Lobineau has written the Acts of St. Gildas, first founder and first Abbot of Rhuys. He flourished, A.D. 570. His feast is assigned to the 29th of January,<sup>1</sup> and to the 11th of May.<sup>2</sup> This latter is the date for the finding of his body, in the district of Vanne, in Armorica.<sup>3</sup> The Bollandists<sup>4</sup> note the present festival.

**ARTICLE IX.—ST. LASREA, OR LASSAR, VIRGIN.** The name occurs, at the 11th of May, in the Martyrology of Tallagh,<sup>1</sup> as Lasrea, a Virgin.<sup>2</sup> The Bollandists<sup>3</sup> notice this holy virgin, on the same authority. Several pious women, bearing this name, are mentioned by Colgan;<sup>4</sup> but, the present virgin is not further distinguished, by patronymic, place, or date. According to the Martyrology of Donegal,<sup>5</sup> veneration was given, likewise, on this day, to St. Lassar, Virgin.

**ARTICLE X.—ST. FIONNLUGH, OR FINDLOGA.** In the Martyrology of Tallagh,<sup>1</sup> at the 11th of May, an entry appears of Findloga's feast.<sup>2</sup> It is

**ARTICLE VII.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiii.

<sup>3</sup> According to Andrew Saussay, in his "Martyrologium Gallicanum," at this day.

<sup>2</sup> The entry here is Coemg'mi Abb.  
<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted saints, p. 612.

<sup>4</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted saints, p. 611.

<sup>4</sup> See the Life of St. Kevin, at the 3rd of June, in vol. vi. of this work, Art. i.

**ARTICLE IX.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiii.

<sup>5</sup> Edited by Drs. Todd and Reeves, p. 125.

<sup>2</sup> The Franciscan copy has Ḫarpae Uni.

<sup>6</sup> See Rev. A. Cogan's "History of the Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi. p. 322.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted saints, p. 611.

**ARTICLE VIII.—<sup>1</sup>** See his Life, at that date.

<sup>4</sup> See "Acta Sanctorum Hiberniae," Februario xxiii. Vita S. Finnian, n. 26, p. 399.

<sup>2</sup> See "Les Vies des Saints de Bretagne," tome i., pp. 301 to 317.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

**ARTICLE X.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiii.

noticed, also, by the Bollandists,<sup>3</sup> who Latinize the name to Finulugus. A festival in honour of Fionnlugh is recorded, in the Martyrology of Donegal,<sup>4</sup> as having been celebrated, on this day.

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ARTICLE XI.—REPUTED FEAST OF ST. AMPUDAN, OR ANPADAN, BISHOP OF GLENN-DA-LOCHA, OR GLENDALOUGH, COUNTY OF WICKLOW. Under the head of Glenn-da-locha, Duard Mac Firbis enters, Ampudan, or Anpadan, bishop of Glenn-da-locha, for May 11th.<sup>1</sup> In the Martyrologies of Tallagh and of Donegal, his feast occurs at the 11th of January, where some notices of him are given, in our First Volume.<sup>2</sup>

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ARTICLE XII.—ST. COLUMCAIN. A festival, in honour of Columcain, is found set down in the Martyrology of Tallagh,<sup>1</sup> at the 11th of May.<sup>2</sup> The Bollandists<sup>3</sup> note, likewise, Columba Cain.

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ARTICLE XIII.—ST. MAOLDOID. According to the Martyrology of Tallagh,<sup>1</sup> Maoldoid, had a festival, at the 11th of May.<sup>2</sup> The Bollandists<sup>3</sup> notice Moeldodius, at this day.

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ARTICLE XIV.—ST. ÆLGNEI, OR AELGNÆUS. The simple entry, *Ælgnei*, is found, in the Martyrology of Tallagh,<sup>1</sup> at the 11th of May.<sup>2</sup> At this date, the Bollandists<sup>3</sup> enter *Æilgnæus*.

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ARTICLE XV.—REPUTED FESTIVAL OF ST. CATALDUS, BISHOP OF TARENTUM, ITALY. [Seventh Century.] We are told, by the Bollandists,<sup>1</sup> that the Monk Michael, in the Capuan Kalendar, gives third place, at this date, to S. Cataldus Episcopus Confessor. Already have we treated about him, on the preceding day.

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ARTICLE XVI.—REPUTED FESTIVAL OF VIRGNOI, OR VIRGNÆUS, HERMIT, SCOTLAND. [Sixth and Seventh Centuries.] At the 11th of May—but no authority is specified—Dempster has the Feast of Virgnoi, a hermit, at

<sup>2</sup> The Franciscan copy enters *Þinologo*.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted saints, p. 611.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

ARTICLE XI.—<sup>1</sup> See "Proceedings of Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 112, 113.

<sup>2</sup> See Art. iii.

ARTICLE XII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> The Franciscan copy has it *Colum Cain*.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted saints, p. 611.

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> In the Franciscan copy, we find *mæl-*

*voro*.  
<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted feasts, p. 611.

ARTICLE XIV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiii.

<sup>2</sup> The Franciscan copy enters *Ærlgnei*.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted saints, p. 611.

ARTICLE XV.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted saints, p. 611.

ARTICLE XVI.—<sup>1</sup> It is thus entered : "In

Murebulkmar,<sup>1</sup> in his "Menologium Scoticum."<sup>2</sup> For confirmation of this entry, he cites Adamnan, and this reference brings us to that St. Virgnous, who spent many years irreproachably in subjection to St. Columba;<sup>3</sup> and, he is said to have lived the life of a hermit in Miuxbulcmar,<sup>4</sup> for twelve years.<sup>5</sup> Although nothing more is known about him from other sources, according to Thomas Dempster; yet, this writer had been able to ascertain, that he wrote a "Visio de Morte S. Columbae,"—his master and teacher—in one Book, and that he flourished A.D. 606.<sup>6</sup> This invention of Dempster appears to have been based on the account of Adamnan,<sup>7</sup> regarding that vision Virgnous had about the death of St. Columba,<sup>8</sup> whom he survived. Virgnous is thought to have been identical with Fergna Brit, son to Failbe, Abbot of Hy, and concerning whom notices will be found, at the 2nd of March,<sup>9</sup> in this work. The Bollandists<sup>10</sup> notice, at this day, St. Virgneus eremita, in Murebulckmar; but, solely, on Dempster's authority.

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**ARTICLE XVII.—FESTIVAL OF HOLY JOB.** At an early age, in the Irish Church, this holy man, so great a model of humility and patience, was venerated, and with a high eulogy, as we have already seen, in the *Feilire* of St. Aengus.<sup>1</sup> This day is there called Job's victory.<sup>2</sup> However, his chief feast is kept on the day preceding, when this holy Prophet from the land of Hus,<sup>3</sup> was specially commemorated. His Book, among those sacred records of the Old Testament, must ever give the most edifying lessons of patience and humility to the pious reader.<sup>4</sup> He is placed first, at the 11th of May, in the Tallagh Martyrology,<sup>5</sup> as the Bollandists remark.<sup>6</sup>

Murebulkmar Virgnoi Eremitae."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 199.

<sup>3</sup> For this statement, Dempster quotes S. Adamnanus, in "Vita S. Columbae," lib. iii., cap. xxxxi.

<sup>4</sup> This seems to be a mistake for Muirbulkmar; a name which does not appear to be known, at present; but, it probably belonged to some bay, in or near to Ardnamurchan. In Prince O'Donnell's "Vita S. Columbae" he has it Bulgmaria alias Murbulg. See Colgan's "Trias Thaumaturga," lib. iii., cap. ix., p. 442.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 12, n. (f), p. 41, and lib. iii., cap. 23, also n. (b), p. 237.

<sup>6</sup> He adds: "Martyrologii tabulis ascrip-tus non est, sed celebri cultu cum nostrates colunt."—"Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xix., num. 1170, p. 655.

<sup>7</sup> This writer declares, that he had seen the vision inscribed on pages; and, that he had also heard it related, by discreet seniors.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Vita Quarta S. Columbae, lib. iii., cap. xxiii., and O'Donnell's Vita Quinta S. Columbae, lib. ii., cap. xviii., p. 429.

<sup>9</sup> See volume iii., Art. iv.

<sup>10</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted saints, p. 612.

ARTICLE XVII.—<sup>1</sup> See "Transactions of

the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Dr. Whitley Stokes, p. lxxix.

<sup>2</sup> The commentator takes care to explain the text of Aengus, by remarking, that it meant his victory over the devil, and without forgetfulness of God. Then follows in Irish, *intcan poburr ceth popoemon*, thus translated by Dr. Whitley Stokes into English, "When he won a battle over the devil." Besides the scholiast enters in Latin, "i. liberatio iob de martirio liberatio iob dolentis de martirio suo qui pasus est per xxx. annos sed temptatus est in .lxx. ix. anno aetatis sua et postea uixit .cxl. annis."

<sup>3</sup> So called from Ihus, the son of Aram, the son of Sem. See Genesis x., 23. Sometimes it is called Idumea, and sometimes Aralia, by the Holy Fathers. See R. P. Jacobi Tirini Antverpiani, e Societate Jesu, "Commentarius in Sacram Scripturam," &c. Commentarius in lib. Job, tomus i., cap. i., n., p. 168.

<sup>4</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Maii x. De Sancto Jobo Propheta in Terra Ihus. Eight paragraphs, pp. 494 to 497.

<sup>5</sup> In the Franciscan copy, the first entry among the saints, specially classed as Irish, is iob ppxæ, at the v. of the Ides of May.

<sup>6</sup> See "Acta Sanctorum," tomus ii., Maii xi. Among the pretermitted feasts, p. 611.

## Twelfth Day of May.

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ARTICLE I.—AILITIR, OR ELITIR, OF MUIC-INIS, LOUGH DERG, AND OF CLONMACNOISE, KING'S COUNTY.

[ SIXTH CENTURY.]

**P**LACES rendered sacred in connexion with God's holy servants, or by his saints' beatific presence, have always been visited with pious veneration. Over and above the advantages to be derived, from any work, performed in a penitential spirit, or through a supernatural motive, additional good results, when undertaking a religious visit to holy places. There, pious fervour will be generated or increased ; and, especially, when intercession is made with those saints, in whose honour the pilgrimage had been undertaken. The Festival of Ailithir, with a eulogy, is entered, at the 12th of May, in the *Feilire*<sup>1</sup> of St. Ængus. His name is elsewhere found Latinized as Alitherius, seu Peregrinus de Mucinisi. Yet, we cannot be assured, that this was his proper name. However, from the sequel, it seems likely, that he has been identified with a holy man so named, and belonging to one of the Muskerrys, in the south of Ireland. An entry, Ailitir Muccinsi, is found in the published Martyrology of Tallagh,<sup>2</sup> and in the Franciscan copy,<sup>3</sup> at the 12th of May. The Martyrology of Marianus O'Gorman notes,<sup>4</sup> at this date, likewise, Elithir of Muicinis, on Loch Deirg (Derc),<sup>5</sup> now Lough Derg, in the Shannon. It would seem, that both here, and at Clonmacnoise, his memory was held in veneration.<sup>6</sup> The word, Ailitir, or Elithir, signifies "a pilgrim;" and, hence, it may not necessarily be a proper name. At the year 595, however, the Annals of the Four Masters<sup>7</sup> state, that Ailithir, Abbot of Cluain-mic-nois, died. He was the fourth Abbot, having succeeded Mac Nissi, who departed this life, on June the 12th, A.D. 585.<sup>8</sup> The Ailithir, there mentioned, has been identified with the present saint. The Annals of Ulster<sup>9</sup> record his death, at A.D. 598 ; while, those of Tighernach<sup>10</sup> and the "Chronicum Scotorum" place it, at A.D. 599. The

ARTICLE I.—<sup>1</sup> In the "Leabhar Breac" copy, we read :—

Cyriacus epochas  
ccc. aib' doinarenat  
Oilethir ann coemrada  
Lah epc noemrada nafras.

Thus translated into English, by Dr. Whitley Stokes : "Crucified Cyriacus with three hundred who accompanied him. Ailithir a lovable name, with sainted Erc Nasca."—On the Calendar of Oengus, "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. lxxix.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>3</sup> Thus given Ailithir muccinsi.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbae, n. 38.

<sup>5</sup> In Irish, Elithir muicinri ror loc Deirg Dearc.

<sup>6</sup> While recording these particulars, at the

12th of May, the Bollandists express a wish for further information, and add, as a conjecture : "Alitherius seu Peregrinus de cella duorum Peregrinorum in Garnina, in Occidua plaga Connactiae et in Cluain-geise in Campo Geise in Magh-theaigha, cognitus est Muadani Peregrini de cella Muadani, in monte Corbre; et ferunt germanos suisse. Vel est de Corco-mogha et nomen ejus Lugadius." See "Acta Sanctorum," tomus iii., Maii xii. Among the pretermitted saints, p. 2.

<sup>7</sup> See Dr. O'Donovan's Edition, vol. i., pp. 220, 221.

<sup>8</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 3, n. (e).

<sup>9</sup> Thus : "A.D. 598. Ailitir, Abbas Cluana mac Nois pausat."—"Annales Ultionenses," p. 34. See Rev. Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus iv.

<sup>10</sup> In Irish, at 599, we find : Aillil, ab. cluana mac Nois paupat. do mufeprathoi

latter authority states, that his family was of the Muscraide.<sup>11</sup> This day, the Martyrology of Donegal<sup>12</sup> records a veneration paid to Elitir, of Muic-inis, in Loch Derg-derc. Under that name, it is difficult to find it there, as it does not appear, on the Irish Ordnance Survey Maps. Acts of pilgrimage procure many graces for the soul, and sometimes even miraculous cures for bodily ills; while, they have an atoning effect, through the merits of our Lord Jesus Christ.<sup>13</sup>

**ARTICLE II.—ERC, OR ERCUS, NASCA, OF TULLYLISH, COUNTY OF DOWN.** In the Feilire<sup>1</sup> of St. Ængus, there is a commemoration of “sainted Erc Nasca,” at the 12th of May. We are informed, that Erc descended, from the race of Art Corb, son to Fiacha Suighdhe.<sup>2</sup> There appears to be some difficulty, not alone in determining the period when that saint lived, and what had been the station he occupied, among our holy personages; but, even, the individuality of the subject is doubtful, as those entries of our calendars in reference to him are conflicting. Thus, the simple entry of Nasc<sup>3</sup> occurs, at this date, in the published Martyrology of Tallagh,<sup>4</sup> and, in the Franciscan copy, it is nearly similar.<sup>5</sup> Nevertheless, the Bollandists,<sup>6</sup> quoting such authority, have Ercus Nasca de Talach-leis, on the same day. This place has been identified with Tullylish, in Lower Iveagh. This parish and that of Donaghclooney formed a territory, which was anciently called Clan-Connell.<sup>7</sup> The parish of Tullylish was formerly part of the property of the Maginnis family, Lords of Iveagh; but, in consequence of the part taken by the head of that family in 1641, it was declared forfeit to the crown. In it, the remains of several ancient forts<sup>8</sup> are to be traced; and, at Tullyhoa, there are extensive ruins, supposed by some, to have been those of an abbey.<sup>9</sup> The River Bann passes, in a winding course, through Tullylish parish, the soil of which is fertile and highly improved, while the scenery is very beautiful. In the Franciscan copy of the Martyrology of Tallagh, at the 12th of May, we have the entry of Herc;<sup>10</sup> while, immediately over it, and the proper name Nasc, we find the comment, *i.e.*, in *Tilaig Leis*.<sup>11</sup> This parish includes 11,707a. or. 1p., and probably in the townland proper<sup>12</sup> had been erected his ancient church. The Martyrology of Donegal<sup>13</sup> mentions, that on this day, veneration was given to Herc Nasca,<sup>14</sup> of Tulach-lis, in *Ui Eachach Uladh*. At the 12th of May,<sup>15</sup>

20. See *ibid.*, tomus ii., p. 161.

<sup>11</sup> See William M. Hennessy's “Chronicum Scotorum,” pp. 66, 67.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

<sup>13</sup> See Rev. Sylvester Malone's “Church History of Ireland,” chap. xv., p. 382. First Edition.

**ARTICLE II.—1** See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxix.

<sup>2</sup> See the O'Clerys' “Martyrology of Donegal,” Edited by Rev. Drs. Todd and Reeves, pp. 124, 125.

<sup>3</sup> Immediately preceding it, however, we have the entry “Erc i maigh Leis,” which must have been another name for Tullylish.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>5</sup> The writing in Irish is *Násc*.

<sup>6</sup> See “Acta Sanctorum,” tomus iii. Among the pretermitted saints, p. 2.

<sup>7</sup> See Rev. William Reeves' “Antiquities of Down, Connor and Dromore,” Appendix EE., n. (m), p. 304.

<sup>8</sup> The largest of these is that at Banford, on the River Bann. On it, a Protestant church is built, and the general outlines can be traced, although the ramparts are now levelled.

<sup>9</sup> See Lewis' “Topographical Dictionary of Ireland,” vol. ii., pp. 658, 659.

<sup>10</sup> Thus written in Irish hepc.

<sup>11</sup> Thus set down *i.e.* *Tilaig Leis*.

<sup>12</sup> See it shown, on the “Ordnance Survey Townland Maps for the County of Down,” sheet 26. The parish itself is described on sheets 19, 20, 26, 27.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

<sup>14</sup> In a note, Dr. Todd says, at Herc Nasca: “The more recent hand adds here, ‘Secundum Mart. Tamil. επει μηνος βειρ οφει. Earc, in Magh-lis, Nasci.’”

<sup>15</sup> See Bishop Forbes' “Kalendars of

the Natalis of St. Erc, Confessor, in Ireland, is thus entered in the Kalendar of Drummond.<sup>16</sup>

**ARTICLE III.—REPUTED FESTIVAL OF ST. ERCA, A VIRGIN.** It seems to us, that we can hardly separate St. Erca, said to have been a virgin, from the former holy personage; in the first place, because the names Erc, or Earc, are so nearly similar with Erca, and, in the second place, because both festivals are recorded on the same date. Thus, do we read, that St. Erca, a virgin, whose feast is held on the 12th of May, was the daughter of Ernin, son to Trian, son of Dunius, son to Eochod, son of Bronfinn, son to Eugene, son of Artcorb, son of Fiach Suighdhe, founder of the Decies family.<sup>1</sup> Here again, her race is derived from a common progenitor with Erc, or Earc, to whom allusion has been previously made.

**ARTICLE IV.—REPUTED FEAST OF ST. BEARNOSGA, OF TULLVLISH, COUNTY OF DOWN.** There can scarcely be a doubt, that under the present form of name, we are to recognise Nasca of Tulach Leis; but, we are at a loss to learn, if he should be regarded as identical with, or distinct from, Erc, Earc, or Erca. We suspect a confounding of two diverse individuals, by our Martyrologists. The Rev. William Reeves appears to have had, from a different copy of the Donegal Martyrology, than from that one afterwards edited by him, an account of Bearnosga—called Bearnasga in his calendar—of Tullach-lis, or “fort of the hill,” in Iveagh, of Ulidia.<sup>1</sup> Already has sufficient allusion been made to this locality, in our previous notice.

**ARTICLE V.—ST. LUGID, OR LUGHAEDH, OF DRUMISKIN, COUNTY OF LOUTH, AND SAID TO HAVE BEEN PRIEST, OF TIGH LUTA, IN FOTHARTAMORA.** [Supposed to have lived in the Fifth Century.] We have not been able to clear up doubts which obtrude, when treating about this saint's history. Some of the Irish Martyrologies assign a festival for St. Lugaedh, or Lugad, at this day. Thus, at the 12th of May, we find entered, in the Martyrology of Tallagh,<sup>2</sup> as also, in that of Marianus O'Gorman, the name of Lugaeth, or Lugadh, Mac Aengusa.<sup>3</sup> This latter is said to have been the celebrated King of Munster, who was baptized by St. Patrick;<sup>4</sup> and, who is related to have left a very numerous posterity of sons, many of whom are ranked among the saints.<sup>5</sup> According to such supposition, the mother of our saint should be Ethnea, daughter to Crimthann, King of Leinster. His brothers were Eochadh, Felemidh, Cronan, Olild, Bressal, who, with others,

Scottish Saints,” p. 13.

<sup>16</sup> Thus: “iv. Idus. Et apud Hibernianum Sancti Confessoris Erci Natale celebratur.”

**ARTICLE III.—<sup>1</sup>** See Colgan's “Acta Sanctorum Hibernitae,” xv. Januarii. Appendix ad Acta S. Itæ, cap. ii., p. 73.

**ARTICLE IV.—<sup>1</sup>** See “Ecclesiastical Antiquities of Down, Connor and Dromore,” Appendix EE., p. 316, and n. (w). Also, Appendix LL, p. 378.

**ARTICLE V.—** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy has *Lugaeth mac Oengusa*.

<sup>3</sup> See his Life, in the Third Volume of this work, at the 17th of March, Art. i., chap. xix.

<sup>4</sup> See Colgan's “Acta Sanctorum Hibernitæ,” xxvii. Januarii. De S. Natali Abbatte et Confessore, ex diversis, cap. ii., p. 169, and nn. 1 to 13, pp. 173, 174.

<sup>5</sup> The words of an old author, quoted by Colgan, are: “Aengussius filius Naitfrach genuit 24 filios, et 24 filias, et obtulit Deo et S. Patricio 12 filios, et 12 filias: qui omnes

were heads of the most noble families, in Munster.<sup>5</sup> Besides these were the following holy men, who lived religious lives, viz.: St. Carthage, Senior,<sup>6</sup> the instructor of St. Carthage,<sup>7</sup> Junior, St. Colman of Derrymore,<sup>8</sup> St. Foilan,<sup>9</sup> Abbot of Kill-foelain, in Leinster, and of Rath Erenn, in Albania, St. Folloman,<sup>10</sup> bishop, St. Pappan,<sup>11</sup> St. Naal<sup>12</sup> of Kilnamanagh, besides many others.<sup>13</sup> If we make the present saint a son of *Aengus Nathfraich*, he must have lived, in the fifth century; and, probably, he was baptized by St. Patrick.<sup>14</sup> If, afterwards, he became a disciple of Ireland's illustrious Apostle, this event should be assigned to the close of the holy missionary's career. By some, Lugaidd has been identified, with one of the two following, placed by him at Druim-in-esglainn. There, St. Patrick's two disciples,<sup>15</sup> Daluanus<sup>16</sup> of Croebheach, and Lugadius,<sup>17</sup> are said to have lived.<sup>18</sup> Following the authority of Archdall,<sup>19</sup> who quotes Colgan<sup>20</sup> for his own mistake, the place of St. Lugad, and which is called Druim-in-esglainn, or Druim Inisclann, in the territory of Dealbna, is thought, by Rev. Dr. Lanigan,<sup>21</sup> to have been Drumshallon,<sup>22</sup> in the county of Louth. However, Mr. O'Donovan tells us, that the former name is yet retained, and applied to a village, now called Drumiskin, which is near to Castle Bellingham,<sup>23</sup> in Louth County. A monastery seems to have been there, from a remote period;<sup>24</sup> and, even one of its Abbots is also called a bishop.<sup>25</sup> It is always pronounced Druminsklin, by natives of the Fews and of Cuailgne, who are said to have spoken the Irish language, with great fluency.<sup>26</sup> At the time, when this parish was visited by antiquarians,<sup>27</sup> connected with the Irish Ordnance Survey, an old graveyard and some antiquities existed, in the townland of Dromiskin. There, a considerable portion of a round tower still remains.<sup>28</sup> The graveyard was used as a place of burial.<sup>29</sup> There were no ruins in it, save those of a deserted parish church,

*Sancti et Sanctæ celebrantur.*" The Psalter of Cashel and the Genealogies of Munster have such a statement.

<sup>6</sup> His feast is assigned, to the 5th of March.

<sup>7</sup> His feast is held, on the 14th of May.

<sup>8</sup> His festival is kept, on the 20th of May.

<sup>9</sup> His feast was celebrated, on the 20th of June.

<sup>10</sup> We do not find his name in the Irish Calendars.

<sup>11</sup> The only saint we find, called Pappan, or Poppon, is he venerated, at the 25th of January. See some notices, in the First Volume of this work, at that date, Art. xiii. Again, at the 31st of July, we have another feast for St. Pappan, supposed to be of Santry, in the county of Dublin.

<sup>12</sup> See his feast, at the 31st of July.

<sup>13</sup> According to the Menology of the Irish Saints, the Catalogue of the Munster Kings, and the Munster Genealogies.

<sup>14</sup> See his Life, at the 17th of March, vol. iii., Art. i., chap. x.

<sup>15</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 226.

<sup>16</sup> See what has been already stated, in the First Volume of this work, at the 7th of January, Art. ix.

<sup>17</sup> See an account of them, at the 17th of March, in the Life of St. Patrick, Art. i., chap. x. Third Volume of this work.

<sup>18</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. xii., p. 131, and nn. 40, 41, p. 174.

<sup>19</sup> See "Monasticon Hibernicum," p. 461.

<sup>20</sup> See "Acta Sanctorum Hibernicæ," xx. Januarii, Secunda Vita S. Fechini, n. 17, p. 141, and xxvii. Januarii, De S. Natali Abate et Confessore, cap. ii., p. 169, and n. 8. p. 173.

<sup>21</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. xi., n. 145, p. 52.

<sup>22</sup> This parish, in the barony of Ferrard, is shown, on the "Ordnance Survey Townland Maps for the County of Louth," sheets 19, 21, 22.

<sup>23</sup> A neat town, in the parish of Gernons-town, and barony of Ardee, shown on the "Ordnance Survey Townland Maps for the County of Louth," sheet 15.

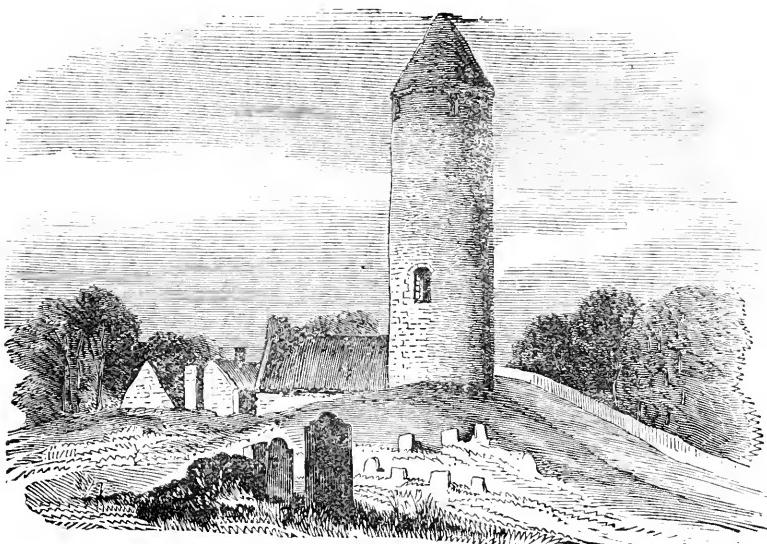
<sup>24</sup> In the year 788, or *recte* 793, the death of Cronmhael of Druim-Inesglainn and Abbot of Cluain-Iraird, now Clonard, is recorded.

<sup>25</sup> At A.D. 876, the death of Tighearnach, son of Muireadhach, Bishop and Abbot, is placed.

<sup>26</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (y), pp. 394, 395; pp. 522, 523; at A.D. 887, pp. 549, 541; as also vol. ii., at A.D. 908, pp. 578, 579.

<sup>27</sup> Messrs. Patrick O'Keefe and Thos O'Conor.

in which parts of the wall of Druiminisclinn old church were said to have been included. But, in the north-west corner of this graveyard, a perfect round tower—called Tor by some—and rising about 50 or 60 feet in height, is to be seen. On its south side, an entrance, about five feet and a-half high, and three feet broad, at bottom, appeared. Outwardly, this tower had been much shattered, on both sides.<sup>30</sup> On the south-east side, about twenty feet from the ground, another entrance was shown, being about seven feet high,



Dromiskin Round Tower, County of Louth.

by two broad. Dressed stones around its edges had partly fallen off. There were four openings, immediately under the cap of this building, and looking towards the east, west, north and south. These were about four feet high, by two feet and a-half broad; and, to the north side of the west one, there was also another small pointed opening, about eighteen inches high, by ten inches broad.<sup>31</sup> Whether or not Druimiskin had any affinity with another place, mentioned by the O'Clerys, cannot well be ascertained. However,

<sup>30</sup> The accompanying illustration was drawn, by the writer, on the spot in August, 1883: this sketch has been transferred to the wood, by William F. Wakeman, and it has been engraved, by Mrs. Millard.

<sup>31</sup> Thomas Duffy, a respectable resident farmer of Dromiskin townland, gave those engaged on the Irish Ordnance Survey much information regarding this locality, as thus acknowledged. "Dromiskin parish situated one mile to the north of Castlebellingham, is invariably called by the people *Órum tanaire* *tín*, *pápar* *Órum*, &c. Thomas Duffy says, the name is *Órum*, *dorsum*, *imp* *insulae*, *Cluain recessus*—*Cluain* he says signifies

'a church,' or 'resting place'; but, this last name he acknowledges to have been taken from the Abbé Mageoghagan."—"Louth Letters, containing Information relative to the Antiquities of the County, collected during the Progress of the Ordnance Survey in 1835-36." Joint Letter of P. O'Keefe and T. O'Conor, dated Castlebellingham, January 22nd, 1836, vol. i., p. 152.

<sup>32</sup> A bell was hung on the inside, which was considered to be the identical one, which belonged originally to this tower. It had been used, until a short time before this visit, when a chain, by which it was tolled, happened to become broken.

from them we learn, in the Martyrology of Donegal,<sup>32</sup> that Lughædh, son of Aenghus, Priest of Tigh Luta, in Fotharta-mora, had a festival celebrated, on this day. It seems a difficult matter to discover, where the special locality of Tigh Luta lay, or which was the Fothart thus denominated. There are various districts—especially in the province of Leinster—formerly known as Fotharta, or Fothadh, with some other addition. These are said to have taken their name from Eochaïd Finn Fothart,<sup>33</sup> brother to the Monarch Conn of the Hundred Battles,<sup>34</sup> and who had been banished from Midhe, or Meath, by his nephew Art, settled in Leinster, where his descendants acquired considerable territories.<sup>35</sup> Among these are distinguished Fotharta Osnadhaigh,<sup>36</sup> or Fotharta Fea,<sup>37</sup> now the barony of Forth, in the county of Carlow; Fotharta an Chairn,<sup>38</sup> from which the barony of Forth, in the county of Wexford, had its name; Fothart Airbreach, around the Hill of Cruachan Bri Eile,<sup>39</sup> Fothart Oirthir Life,<sup>40</sup> in the present county of Wicklow; as also, Fothadh-tire, probably the barony of Iffa and Offa West, in the county of Tipperary;<sup>41</sup> however, according to another writer, it is identified with the barony of Forth, in the county of Carlow.<sup>42</sup> The Fotharta sank under other tribes, at an early period,<sup>43</sup> and, their history is one of great obscurity, when occasionally alluded to, in our Irish Annals. Besides what is already set down, the reader is referred to notices, regarding St. Lugadius, at the 2nd of November, when Marianus O'Gorman enters again his Natalis, in connexion with the church of Druim Iniscluinn, belonging to the Diocese of Armagh.<sup>44</sup>

#### ARTICLE VI.—ST. DIOMMA, OF KILDIMO, COUNTY OF LIMERICK. The name Dimma Mac Caiss appears, in the Martyrology of Tallagh,<sup>1</sup> at the 12th

<sup>31</sup> The common name for the tower was clōsāp or r̄; because, as Duffy said, it was used as a Belfry. The tradition is, that both it, and the old church to which it belonged, were erected by St. Patrick. Within the churchyard lay the arms of an ancient cross, which was said to have been taken from an old monastery. This was at Baltry (baile an Trága) on the sea shore. This Baltry is now included, in the townland of Dromiskin.—*Ibid.*, p. 153.

<sup>32</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

<sup>33</sup> Otherwise written Ohy Finn Fothart [Fothart]. See Dr. Patrick W. Joyce's "Origin and History of Irish Names of Places," part ii., chap. ii., p. 126.

<sup>34</sup> So called on account of his numerous battles. He ruled over Ireland from A.D. 153 to A.D. 182, according to Dr. Sylvester O'Halloran, who relates his adventures in the "General History of Ireland," vol. i., Book v., chap. vii., pp. 231 to 241.

<sup>35</sup> See Roderick O'Flaherty's "Ogygia," pars iii. He states: "Quare in Lageniam perrexit, et rex illius provincie duas plagas Fothartas ex ejus agnomine dictas, unam à Momonie continio ad ostium Slanii, alteram ab adversa ripa, Slanio interutramque medio in Wexfordie sinum occurrente. Ibi dominati sunt nepotes per multa secula ad interritum non ita pridem O' Nuallan ultimi domini. Alias quoque regiones condiderunt, quæ Fothartæ dicuntur; utpote Fothartam

Airbreach, quæ et Bri-eli dicta est, coluerunt posteri Corci, Lugadii et Crumathii (ex Aenea filio) nepotem Achaii, Fothartam Liffei orientalis nepotes Fergusii Tarbrai, Fothartam Imchlair juxta Ardmacham soboles Sednae filii Artcorbi, Fothartam Fea semen Adnadii filius Artcorbi, a cuius Adnadii semine Fotharta de Moy-itha quoque habitata. Sunt etiam Fotharta File, Fotharta Thuile, et Fotharta Bile. Bressalus Conke filii Artcorpii ex Denio filio nepos, à quo Hy-bresail in Hyfalgia proavus extitit Sanctissimæ virginis Thaumaturge Brigidæ communis Hibernie patronæ."—Cap. Ixiv., pp. 324, 325.

<sup>36</sup> It was thus called, from one of its principal churches, Cill Osnadha, now known as Kellistown.

<sup>37</sup> So called, from Magh Fea, according to the Book of Ballymote, fol. 77b.

<sup>38</sup> Or Fothart of the Carn, so called from Carnsore Point. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, n. 409, p. lvi.

<sup>39</sup> Now the Hill of Croghan.

<sup>40</sup> This was eastward of the present River Liffey.

<sup>41</sup> According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 482, 483, and n. (z).

<sup>42</sup> See William M. Hennessy, "Chronicum Scotorum," Index, p. 386.

<sup>43</sup> See the "Leabhar na g-Ceoapt, or the

of May.<sup>2</sup> We are informed, that this saint was the patron of Cill-Dioma, now Kildimo,<sup>3</sup> in Caenraighe, belonging to the county and diocese of Limerick. There, he had a holiday, as also, a festival, and a station. He is said to have been the master of Declan,<sup>4</sup> and of Coibre, son of Colman, bishop. He had relations with the Desi of Mumhain. Amongst our Irish missionaries of the fourth or fifth centuries, who preached and founded religious establishments in Ireland, was the pious Dima. This holy man's name is said to have been given to a church, called Kildimo, in the county of Limerick.<sup>5</sup> It is still retained, in connexion with that locality,<sup>6</sup> which is near Adare.<sup>7</sup> Besides the Bollandist notice of him,<sup>8</sup> this Dimma, son of Cass, is entered in the Martyrology of Donegal,<sup>9</sup> at the same date.

ARTICLE VII.—THE FESTIVAL OF ST. CYRIACUS, WITH THREE HUNDRED COMPANIONS, MARTYRS. The Feilire<sup>1</sup> of St. Ængus commemorates, at the 12th of May, the martyrdom of St. Cyriacus<sup>2</sup> and of his three hundred companions. The Bollandists<sup>3</sup> quote various ancient Martyrologies, at this same day, in reference to those holy Martyrs. In some records, it is found stated, that they numbered over fifty-four; while, in the Martyrology of Tallagh, besides Cyriacus, said to have found the cross of our Lord, there are others named, and in addition to them three hundred and six Martyrs. The date for their passion is not recorded, nor the occasion that caused their fidelity to the Faith; but, it is thought, that they suffered at Rome.

ARTICLE VIII.—ST. HERNEN, OR ERNIN. The name, Hernen, occurs in the published Martyrology of Tallagh,<sup>1</sup> at the 12th of May; as also, in the Franciscan copy.<sup>2</sup> From the same source, the Bollandists<sup>3</sup> notice Ernenus, or Hernanus, for the same date. Nothing further seems to be known, in reference to him, or to his place, in our ecclesiastical history. The

Book of Rights," edited with translation and notes by John O'Donovan, Esq., p. 211, and n. (j), and p. 221, n. (y).

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniae," xxvii. Januarii, De S. Natali, Abbate et Confessore, n. 8, p. 173.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> In the Franciscan copy, we find *Dīmmæ mac Caij*.

<sup>3</sup> This parish, in the barony of Kenry, is shown, on the "Ordnance Survey Townland Maps for the County of Limerick," sheets 4, 11, 12. The town and townland are on sheet 12.

<sup>4</sup> The patron saint of Ardmore. See his Life, at the 24th of July.

<sup>5</sup> See Ferrar's "History of Limerick," part iii., chap. iii., p. 184.

<sup>6</sup> See Dr. Sylvester O'Halloran's "General History of Ireland," vol ii., Book vii., chap. ii., p. 9.

<sup>7</sup> This parish, situated in the baronies of Upper Connello, Coshma and Kenry, is shown, on the "Ordnance Survey Townland Maps for the County of Limerick," sheets 11, 12, 20, 21, 30. The town and townland are

marked, on sheet 21.

<sup>8</sup> "Dima filius Cassii." See the "Acta Sanctorum," tomus iii., Maii xii. Among the pretermitted saints, p. 2.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 124, 125. See, also the Table, appended to that work, pp. 402, 403.

ARTICLE VII.—<sup>1</sup> See "Transactions of the Royal Irish Academy," vol. i., part i. On the Calendar of Oengus, p. lxxix.

<sup>2</sup> On his name, the scholiast has observed, "qui invenit crucem Domini et Judas nomen eius prius." Note at p. lxxxvi. *Ibid.*

<sup>3</sup> See "Acta Sanctorum," Maii xii. De Sanctis Martyribus Cyriaco, Maximo, Grado, Sothere Virg. Rothere, Joanne, Achille, Moiseo, Aphrodito, et alii Quingentis Quartuor. Item Alexandro, Moisete, Lucio. pp. 25, 26.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus heynen.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Maii xii. Among the pretermitted saints, p. 2.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 124, 125.

festival, in honour of Ernin, was celebrated on this day, as we read in the Martyrology of Donegal.<sup>4</sup>

ARTICLE IX.—REPUTED FEAST OF ST. CONGAL, OR COMGALL, IN DERCONGAL, OR HOLYWOOD, SCOTLAND. [*Sixth and Seventh Centuries.*] At the 12th of May, the festival of St. Congal was celebrated, in the Church of Scotland.<sup>1</sup> However, it would seem, that he is not a different person from St. Congal, or Comgall, Abbot of Bangor; but, his feast was celebrated, in Scotland, at the present date. He was an Irish Pict, who, after a rule of seven years over Bangor, is said to have crossed over to that part of Britain, now called Scotland, in 598, and to have founded a church in Terra Heth,<sup>2</sup> or Tiree. His differences with St. Columba led to the battle of Culdremy.<sup>3</sup> In the Antiphonary of Bangor, there is an alphabetical Hymn, concerning St. Comgall.<sup>4</sup> An ancient Life of him, quoted by Fordun,<sup>5</sup> gives an account of the arrival from Ireland of Fergus, son to Ferquhard.<sup>6</sup> The Breviary of Aberdeen makes him tutor to the blessed Merenus; and, it assigns the site for his *cultus* to Drum Congal, by which Dercongal is probably meant. However, the latter place is usually associated with St. Drostan,<sup>7</sup> in the Scottish Kalendars. It has been conjectured,<sup>8</sup> also, that the Congal, in Dercongal,<sup>9</sup> has nothing whatever to do with the name of Comgall; but, that in a primary sense, it may be regarded as meaning “a habitation,” and in a secondary sense, as “a monastery,” or “an ecclesiastical establishment.” His churches in Scotland are Dercongal, or Holywood,<sup>10</sup> and Durris, where his fair is still held. According to Dempster,<sup>11</sup> St. Congallus, Abbot of Haliwode, was remarkable for his sanctity of life; an observer and a maintainer of virginity; so that, by association with him, even the most dissolute were attracted to the virtue of continence. This is said to have been declared in the Book of his Miracles.<sup>12</sup> The Bollandists<sup>13</sup> who notice St. Comgall, Abbot of Halywoode (Latinized *Sacri Nemoris*) in Scotia, state, on the authority of Thomas Dempster, that he was illustrious for his religious continence, while they add, that Camerarius has attributed to him many things, taken from the Life of St. Comgall, Abbot of Bangor, in Ultonia, which they had published, at the 10th of May. There our biography of him will be found. If such be the case, not only have several of the Scottish writers mistaken his identity, but even the period, when he flourished. Thus, at the 12th of May,<sup>14</sup> Adam King

ARTICLE IX.—<sup>1</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” pp. 308 to 310.

<sup>2</sup> See a paper on the Island of Tiree, in the “Ulster Journal of Archaeology,” vol. ii., pp. 233 to 244.

<sup>3</sup> This was fought in 561, according to the Annals of Tigernach. See Rev. Dr. O’Conor’s “Rerum Hibernicarum Scriptores,” tomus ii., p. 142.

<sup>4</sup> See Rev. Dr. Keeves’ Adamnan’s “Life of St. Columba,” lib. iii., cap. 17, n. (b), p. 220.

<sup>5</sup> In his “Scotichronicon,” vol. i., lib. ii., chap. 12, p. 48. Goodall’s edition.

<sup>6</sup> On this subject, see the remarks of William F. Skene, in his preface to the “Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History,” pp. clxxi. to clxxxviii.

<sup>7</sup> His feast occurs, at the 15th of December.

<sup>8</sup> By William F. Skene.

<sup>9</sup> This has been interpreted “the Oakwood of Congal,” from an Irish recluse, so named. See the “Imperial Gazetteer of Scotland,” vol. i., p. 89.

<sup>10</sup> According to “Registrum Episcoporum Glasgow,” vol. i., p. 117.

<sup>11</sup> See “Historia Ecclesiastica Gentis Scotorum,” tomus i., lib. iii., num. 266, p. 158.

<sup>12</sup> Dempster adds, “quem Patricius Andersonius se vidisse scribit.”

<sup>13</sup> See “Acta Sanctorum,” tomus iii., Maii xii. Among the pretermitted saints, p. 2.

<sup>14</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 151.

<sup>15</sup> Thus: “S. Congall abot of haliwode

enters in his Kalendar,<sup>15</sup> St. Comgall, Abbot of Holywood, a confessor in Scotland, under King Malcolm II., who flourished, A.D. 1013. With some additions of his own, Thomas Dempster<sup>16</sup> quotes King, for this entry, at the same date.<sup>17</sup> He is followed by Ferrarius.<sup>18</sup> The Bollandists<sup>19</sup> cite, likewise, a Manuscript Catalogue, in their possession, in which his name, position, place, and period, are marked.<sup>20</sup> He wrote *Trophaea Cruce Signatorum*,<sup>21</sup> lib. i., in elegant verse, and *Catenam Bibliorum*, MS. Parisiis, lib. i., according to Dempster. Among the Scottish entries in the Kalendar of David Camerarius<sup>22</sup> is one for St. Comgall, at the 12th of May.<sup>23</sup> According to one authority,<sup>24</sup> his body was preserved at Fulda; but, we do not attach much credit to this statement, especially if the present saint has been confounded with St. Comgall of Bangor. Churches are said to have been dedicated to him, in various parts of the kingdom of Scotland.<sup>25</sup>

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ARTICLE X.—REPUTED FEAST OF ANOTHER ST. CONGALLUS, IN SCOTLAND. There seems to be no just foundation for introducing this notice, from any of the Kalendars. At the 12th of May, however, Dempster,<sup>1</sup> quoting the authority of King,<sup>2</sup> has an account of a St. Congallus, who flourished A.D. 446. He is said to have been distinct from and to have preceded the former, by nearly six hundred years; that he was an abbot, and a holy bishop of the Culdees,<sup>3</sup> is also asserted. It is possible, this notice is drawn from that of Camerarius, who has a St. Comgallus,<sup>4</sup> at the 2nd of January; his period being fixed at A.D. 600. He appears to have been confounded with St. Comgall, of May 10th, whose Life has been there given.

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ARTICLE XI.—REPUTED FEAST OF ST. ANTONINA AND SIX COMPANION VIRGINS AND MARTYRS OF ST. URSULA, COLOGNE. In the Church of St. John the Baptist, in the city of Cologne, these holy Virgins and Martyrs are said to have been venerated, on the 12th of May. As companions of St. Ursula, their commemoration may be referred to her chief feast, celebrated on the 21st of October.<sup>1</sup>

and conf. in scotland vnder king malcolm 2.

<sup>16</sup> In "Menologium Scoticum."—Bishop Forbes' "Kalendars of Scottish Saints," p. 199.

<sup>17</sup> Thus: "Monasterio Sacri Nemoris Haly VVode Congalli abbatis, religiosa continentia clari. K."

<sup>18</sup> In "Catalogus Generalis Sanctorum."

<sup>19</sup> See "Acta Sanctorum," tomus iii., Maii xii. Among the pretermitted saints, p. 2.

<sup>20</sup> In this form: "Congellus Abbas de Sacro-Bosco et Confessor anno 1013."

<sup>21</sup> Fordun is said to have praised it.

<sup>22</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 237.

<sup>23</sup> Thus: "12 Die. Sanctus Congallus Abbas Rathurelfigi monasterii in Scotia." This is the Rathmelsigi of Venerable Bede.

<sup>24</sup> See Fordun's "Scotichronicon," vol. i., lib. vii., cap. 28, p. 406, Goodall's edition.

<sup>25</sup> For the latter statements, Dempster

cites the Scottish Breviary. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 266, p. 159.

ARTICLE X.—<sup>1</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 248, p. 149.

<sup>2</sup> Now it is amusing to find, that King's Congallus is said to have flourished, under King Malcolm II., A.D. 1013, and at Haliwode.

<sup>3</sup> He adds: "dum Ertha ab insula Buta cum S. Blano filio in ulteriori Scotiam appulit, ut ex Hist. Ecclesiae Dumblanensis et Vita S. Blani ex Georgio Neutono archidiacono liquet, S. Kennethi collega. Vide supra lib. II. in S. Blano. Scriptis Conclaves ad Scotos et Pictos, lib. i. Homiliarum Opus, lib. i. Contra, Arrianos, lib. i.

<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 310.

ARTICLE XI.—<sup>1</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xii. Among the pretermitted saints, p. 4.

ARTICLE XII.—REPUTED FEAST OF ST. MERENUS, ABBOT OF BANGOR. On the authority of Camerarius,<sup>1</sup> the Bollandists<sup>2</sup> have noted a feast on this day, for Merenus, as he stated, it was held, as also on the 28th of June. For this, the Aberdeen Breviary is quoted; but, the Bollandists remark, in their copy of it, printed A.D. 1509, at neither date is there such an entry. Whether this presumed Abbot of Bangor had connexion with Ireland, or otherwise, is not made very clear.

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### Thirteenth Day of May.

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ARTICLE I.—ST. TIGHERNACH, OF BOIRCHE, OR MOURNE, COUNTY OF DOWN.

[ELEVENTH CENTURY.]

DURING this lovely month of May, we are introduced to the genial warmth of summer. The beauty and fragrance of flowers overspread the land; but, the sweet odour of virtue can be extracted only from the flowers of Heaven. From age to age, the spirit of sanctity is perpetuated in the Church of Christ. This distinguished and holy teacher was universally esteemed and beloved by the clergy of Ireland. The scene of his labours was but a small island, set in the bosom of the Atlantic; but, the seed he had sowed was destined to produce a harvest of souls among his pupils. This pious doctor is supposed to have been master to Marianus Scotus,<sup>1</sup> and he is called the chief annchura of Ireland. St. Tigernach—or as styled also by his disciple Tigernach Borchech<sup>2</sup>—probably belonged to the eleventh century. Even those faults of character, which to the world seem trivial and of little consequence, are otherwise viewed by the saints, and, represented in their full deformity. They are judged by holy persons, according to the standard of Heaven, and when weighed in the balance of their estimation, the compensating merits are found wanting, without acts of great penitence. Marianus Scotus declares, that from his superior Tigernach, he learned the cause of Amnchad's or Annchad's<sup>3</sup> exile, on the occasion of his having committed a slight fault. That superior of the celebrated chronologist is supposed to be identical with the present holy man. We are told, he was one of the Abbots of Bangor,<sup>4</sup> yet, I cannot find his name on the list of Archdall, of Rev. Dr. Reeves, or of Dr. O'Donovan, when treating about that place. The Annals of the Four Masters relate, that a certain Tigernach Boircéach, chief annchura of Ireland, was an anchorite and a successor of Finnen, Abbot of Clonard. By the postfix to the name Tighearnach, we are to understand, that he was of Beanna-Boirche Mountains, near the source of the Upper Bann, in

ARTICLE XII.—<sup>1</sup> At the xxvii. Junii.

<sup>2</sup> See “Acta Sanctorum,” tomus iii., Maii xii. Among the pretermitted saints, p. 3.

ARTICLE I.—<sup>1</sup> See Colgan's “Acta Sanctorum Hiberniae,” xxx. Januarii, De B. Annchado Confessore, n. 8, p. 206.

<sup>2</sup> See Monumenta Germaniae Historica,” edited by Professor George Waitz, Scripto-

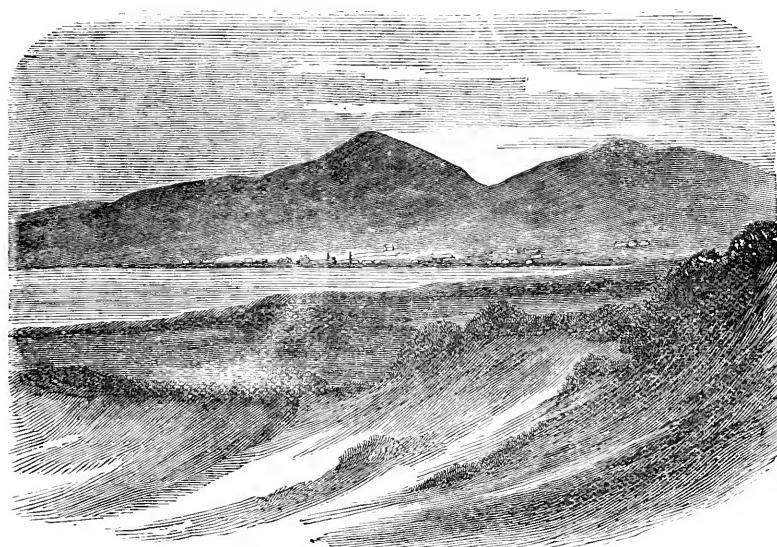
rum, tomus v., Mariani Scotti Chronicon, p. 557.

<sup>3</sup> See his Life, already given at the 30th of January, in the First Volume of this work, Art. i.

<sup>4</sup> See Rev. James O'Laverty's “Historical Account of the Diocese of Down and Connor, Ancient and Modern,” vol. i., p. 10.

<sup>5</sup> See Dr. O'Donovan's Annals of the

the county of Down.<sup>5</sup> This grand congeries of sublime ranges spread over the whole barony of Mourne. These extend considerably, into Upper and Lower Iveagh.<sup>6</sup> A narrow band of country stretches, however, along the sea coast.<sup>7</sup> On the east side, they rise stupendously high over the Irish sea, and on the north side, they screen the south shores of Lough Strangford. One road runs round their sea base, from Rostrevor<sup>8</sup> to Newcastle,<sup>9</sup> a distance of eighteen miles. Two run across them from Hilltown,<sup>10</sup> respectively to Kilkeel and Rostrevor. Boirche is known to have been identical with the Chersonese district of Mourne,<sup>11</sup> or Mugarna, said to have derived its name from Mugarna, in Orighillia—an ancient territory, which included the county of



The Mourne Mountains. County of Down.

Monaghan.<sup>12</sup> This Chersonese is bounded on the north-east by that exceedingly high mountain, celebrated in the Western world, which formerly bore the name

Four Masters," vol. ii., pp. 878 to 881, and n. (o), *ibid.*

<sup>6</sup> These are sometimes called the Iveagh Mountains, and sometimes the Hen and Chickens.

<sup>7</sup> See the "Parliamentary Gazetteer of Ireland," vol. ii., p. 808.

<sup>8</sup> In the parish of Kilbroney. It is described, on the "Ordnance Survey Townland Maps for the County of Down," sheets 51, 54.

<sup>9</sup> Newcastle is in the parish of Kilcoo, and it is shown, on the "Ordnance Survey Townland Maps for the County of Down," sheet 49. The parish itself is on sheets 42, 43, 48, 49, 52.

<sup>10</sup> In the parish of Clonduff. See sheet 48. *Ibid.*

<sup>11</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix K, pp. 205 to 210, and Appendix LL, p. 378.

<sup>12</sup> The "Irish Itinerary" of Father Edmund MacCana, as translated by Dr. Reeves from the original, and which is preserved among other treasures of Irish literature, in the Burgundian Library at Brussels, adds, that "when the family of MacMahon were driven by the English, through craft and force, from the lands of Bregia (the great plain of Bregia embraced East Meath with some of the adjacent portions of Louth into the fastnesses of Orighillia, and when the one small territory was not sufficient to accommodate the two families—namely, the MacMahons and the MacEochys—the latter sought for them-

of Slanga. In the common use of modern times, afterwards, from a patron saint,<sup>13</sup> it bore the name of Domangart—pronounced Donard.<sup>14</sup> This huge mass of land towers high over the sea, between which and its base, nevertheless, was a thicket which the Irish called Bellach-a-Neaghri—that is, the “*Pass of the Wood*,” and, there still exist the ruins of sacred buildings, once tenanted by some of our country’s saints. This district is most romantic, and it will well repay the health-inspiring toil of the adventurous and robust tourist, who may desire to explore the passes and heights of those wild mountains.<sup>15</sup> Colgan states,<sup>16</sup> that this Tighearnach was abbot over Clonard, where a celebrated monastery had been founded, in the sixth century. He was an anchorite, likewise, and a successor of St. Finnen,<sup>17</sup> in that place. We read from the Irish Annals,<sup>18</sup> that in 1059, great diseases<sup>19</sup> prevailed in Laighin, and which caused the death of a great number of persons there. This holy and learned servant of Christ died of the plague, in A.D. 1061.<sup>20</sup> This is the date assigned by Tighearnach, the Irish Annalist, for the great pestilence,<sup>21</sup> which raged in Leinster, and which seems to have extended its ravages to other parts of Ireland.<sup>22</sup> At the 13th of May,<sup>23</sup> the Natalis of St. Tighearnach, Anchorite and Confessor, in Ireland, is entered in the Kalendar of Drummond.<sup>24</sup> On this day was venerated, as we find set down, in the Martyrologies of Marianus O’Gorman, and of Donegal,<sup>25</sup> St. Tighearnach, of Boirche.

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ARTICLE II.—ST. MOELDOD, OR MOELDODIUS, ABBOT OF MUCNAIMH, OR MUCKNOE, COUNTY OF MONAGHAN. At this date, in the published Martyrology of Tallagh,<sup>1</sup> we meet with the name of Moeilidoid; while, a nearly similar entry is in the Franciscan copy.<sup>2</sup> The Bollandists have given some brief Acts of this saint,<sup>3</sup> at the 13th of May. Father Godefroid Henn-

selves another settlement—namely, this Mugharna, which they subdued by force of arms and called after the name of their former inheritance. Of this they retained possession even unto the times Henry VIII.” So the writer learned from the mouth of many aged men. See the Rev. James O’Laverty’s “Historical Account of the Diocese of Down and Connor, Ancient and Modern,” pp. 24, 25.

<sup>13</sup> See the Acts of St. Domangart, or Donard, at the 24th of March, Art. i., in the Third Volume of this work.

<sup>14</sup> A view of this scenery is here given, from a Photograph drawn on the wood, by William F. Wakeman, and engraved by Mrs. Millard. The town of Newcastle is represented on the coast line, and Slieve Donard is the highest mountain top, towering in the distance.

<sup>15</sup> A very excellent description and direction may be found—with a good map of that district embracing the Mourne Mountains—in Black’s “Guide to Belfast, the Giant’s Causeway and the North of Ireland,” pp. 356 to 364.

<sup>16</sup> See “Acta Sanctorum Hiberniae,” xxx, Januarii, De B. Annichaldo Confessore, n. 8, p. 206.

<sup>17</sup> See his Acts, at the 23rd of February, and at the 12th of December.

<sup>18</sup> See William M. Hennessy’s “Chronicum Scotorum,” pp. 284, 285.

<sup>19</sup> These are called the Bolgach, Anglicized “the small-pox,” and the Treaghait, or “the colic.”

<sup>20</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. ii., pp. 878 to 881, and n. (o).

<sup>21</sup> It is called, *bolgac agus tregair*, Latinized by Dr. O’Conor, “Profluvium ventris, et virium exinanitio.”

<sup>22</sup> See Rev. Dr. O’Conor’s “Rerum Hibernicarum Scriptores,” tomus ii. *Tigernachi Annales*, p. 303.

<sup>23</sup> See Bishop Forbes’ “Kalandars of Scottish Saints,” p. 13.

<sup>24</sup> Thus : “III Idus. Et in Hibernia Natale Sancti Tigernaig Ancorite et Confessoris.”

<sup>25</sup> Edited by Drs. Todd and Reeves, pp. 126, 127. It may here be observed, that in the Appendix to the Introduction of the Donegal Martyrology, these words occur, *Cep ap hucu. 13 Maii.* But, Dr. Todd declares, in a note, he is unable to explain, what this signifies. See p. xlvi.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> His name is there written *maelidoid*.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xiii. De Sancto Moeldodio, Abbe in

schen was the compiler. We are informed, that St. Moeldod was a member of the great house of the Orgiel dynasts, representing the three Collas.<sup>4</sup> It will be difficult, however, to determine the exact time, when he flourished; but, we may partially approximate to it, by following the genealogical tree of his family. St. Moeldod, or Maldod,<sup>5</sup> was son to Eingin, son of Aidus, son to Fiach, son of Fiech, son to Eugene, son to Brian, son of Muredach Meth, son to Imchad, one of Colla Dacrioch's<sup>6</sup> sons. We have few particulars to state regarding this saint. We are told, however, that he was Abbot of Mucnaimh, in Orgiella,<sup>7</sup> or Uriel; and that place has been converted by Archdall<sup>8</sup> into Monaghan, said to have been anciently called Muinechan.<sup>9</sup> The Rev. Dr. Lanigan<sup>10</sup> asserts, that it was well known an old monastery stood at Monaghan—which he identifies with Mucnaimh—and, of this, Moeldod was Abbot, if not the founder. Such identification, however, is quite incorrect. In Monaghan,<sup>11</sup> which has an antique history of its own, there is now no trace of the former Abbey; but, tradition states, that it arose over a lake, near this town, and on those grounds, where the Protestant endowed school now stands, on a most beautiful site. Notwithstanding the contrary assertion of Rev. Dr. Lanigan, Mucnaimh—sometimes written Mucshnamh—is now identified with Muckno,<sup>12</sup> a parish in the barony of Cremorne, and county of Monaghan. Chiefly within its bounds is the beautiful lake of Muckno, with its soft and swelling shores richly wooded, and having pretty isles and islets to diversify its fine landscapes. A Druidical circle is on the northern border. The eastern and north-eastern districts are mountainous.<sup>13</sup> It is situated, near to Castleblaney.<sup>14</sup> The time, when this saint lived, has not been specified. The feast of a St. Maldod, Confessor, in Ireland, occurs, likewise, on the following day, May 14th.<sup>15</sup> At this date, in his Scottish Menology,<sup>16</sup> Dempster speaks of Maldod, Bishop, in Ireland, a Scot by birth, and a man distinguished for his great holiness, remarkable patience, and the influence of his virtuous example.<sup>17</sup> As a proof of these assertions, he adds the letters M. C.; by which he asserts, the Carthusian Martyrology to be indicated as authority, Canisius, and Adam Walasser. The Bollandist writer, in the "Acta Sanctorum," had not seen this latter work; but, in the former authors, he found nothing regarding Moeldod's episcopacy, or about his Scottish origin. It is supposed, however, that this saint was identical, with an Abbot, who ruled over Muc-naimh monastery.<sup>18</sup> His feast was assigned to

Hibernia, pp. 245, 246.

<sup>4</sup> See Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., p. 25, n.

<sup>5</sup> Colgan mentions him, at the 21st day of March, in his Appendix to a life of St. Endeus, who was Abbot in Aran.

<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniae," xxii., Martii, p. 713.

<sup>7</sup> The people of this large territory are said to have been so distinguished, because they had a privilege from the Monarch of Ireland, that if any of their race should be demanded as hostages, these should be bound in chains of gold, "hence they were called *Oirghialla*, i.e., of the golden hostages."—Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," p. 25, n.

<sup>8</sup> See "Monasticon Hibernicum," p. 585.

<sup>9</sup> See nn. (h. i.), *ibid.*

<sup>10</sup> See "Ecclesiastical History of Ireland,"

vol. iii., chap. xxi., sect. i., n. 8, p. 273.

<sup>11</sup> See an account of this important town, in Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 382 to 384.

<sup>12</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (d), p. 445.

<sup>13</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., pp. 822, 823.

<sup>14</sup> See Dr. O'Donovan's "Leabhar na g-Cearb, or Book of Rights," n. (a), p. 150.

<sup>15</sup> "In MS. Florario Sanctorum, in Autuario Greveni ad Usuardum, Martyrologio Germanico Canisii, Catalogis Ferrarri et Fitz-Simonis."

<sup>16</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 199.

<sup>17</sup> In his "Historia Ecclesiastica Gentis Scotorum," Dempster has nothing regarding Moeldod, or Moeldodius.

<sup>18</sup> See "Acta Sanctorum," tomus iii., Maii xiii. De Sancto Moeldodio Abbe in Hibernia," p. 246.

this date, by Richard Whitford, in his English Martyrology.<sup>19</sup> Also, on this day, the Martyrology of Donegal,<sup>20</sup> registers the name Maeldoid, of Mucnamh, as having been venerated.

**ARTICLE III.—ST. ABBEN, HERMIT, OF ABINGDON, ENGLAND.** In the English Martyrology of John Wilson,<sup>1</sup> there is an entry at the 13th of May, in reference to St. Abben, the Hermit. When citing this authority, William Camden rejects the opinion, that Abbendun, or Abbington, in England, had its name from him; but, rather does he consider, that its first name, Sheovesham, was afterwards changed into the Town of the Abbey.<sup>2</sup> Here, indeed, he labours under a great mistake; and the Bollandists,<sup>3</sup> who record, at this date, the feast of Abbenus, Eremita Hibernus, in Comitatu Bercheriensi, are also led astray by his authority. Abben was a native of Ireland, and he is said to have left his native country for England, after the reign of King Lucius<sup>4</sup> over the Britons. He received baptism,<sup>5</sup> while Pope Elutherius presided over the Roman See.<sup>6</sup> The mutilated “Chronicon Monasterii de Abingdon”<sup>7</sup> informs us, that a religious monk, named Abbenus, came from Hibernia to Britain, and that he faithfully preached the word of God, as the Holy Ghost inspired him.<sup>8</sup> He visited the court of the illustrious King of the Britons, where he was most honourably received, and where he obtained the favour of that potentate, who regarded him as another Joseph. It is related, that he asked from the king a tract of land, and that he obtained the greater part of the province of Beroccense—now Berkshire. There, with the consent of the king and his council, the pilgrim happily founded a monastery.<sup>9</sup> Allusions are frequently made to this place, called Abbendun,<sup>10</sup> pleasantly situated at the influx of the small river Ock, into the Thames,<sup>11</sup> in the “Anglo-Saxon Chronicle,”<sup>12</sup> and in other records, when noting allusions to that celebrated religious institute, called after St. Abban. The monastery there is said to have been founded by Cissa,<sup>13</sup> father to Ina,

<sup>19</sup> This work was printed at London, A.D. 1526.

<sup>20</sup> Edited by Drs. Todd and Reeves, pp. 126, 127.

**ARTICLE III.—<sup>1</sup> Printed A.D. 1640.**

<sup>2</sup> See “Britannia,” under the heading Atrebati, p. 99, in the Amsterdam edition of his work, Anno clo loclix., folio.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xiii. Among the pretermitted saints, p. 186.

<sup>4</sup> He is said to have sent letters to Pope Elutherius, in the second century, and to have been baptized, with nearly all his subjects. See Matthew of Paris “Chronica Majora,” edited by Henry Richard Luard, M.A., vol. i., pp. 129, 130.

<sup>5</sup> John Capgrave writes: “Summe Cronicles sey this was in yere of oure Lord 165.”

—“Chronicle of England,” edited by Rev. Francis Charles Hingston, B.A., Etas vi., p. 67.

<sup>6</sup> See the “Anglo-Saxon Chronicle,” according to the several original Authorities. Edited with a Translation and Notes, by Benjamin Thorpe, vol. i., pp. 14, 15, and vol. ii., p. 9.

<sup>7</sup> This has been lately edited by the Rev. Joseph Stevenson, M.A., and published by

authority of the Lords Commissioners of her Majesty’s Treasury, under the direction of the Master of the Rolls, in two volumes. London, 1858, 8vo.

<sup>8</sup> See *ibid.*, vol. i., lib. i., sect. v., p. 2.

<sup>9</sup> The old chronicler adds, “cui nomen Abbendoniam, vel a nomine suo vel a loci vocabulo, alludenter imponatur. Secundum enim idioma Hibernium, ut ex relatione modernorum accepimus, Abbendon “mansio Abeni” interpretatur; secundum vero idioma Anglorum Abbendun “monsAbeni” vulgariter nuncupatur.”—“Historia Monasterii de Abingdon,” vol. i., lib. i., sect. v., pp. 2, 3.

<sup>10</sup> It was a place of considerable importance during the Saxon Heptarchy; and Offa, King of Mercia, had a palace there. See Charles Knight’s “English Cyclopædia,” Geography, vol. i., col. 15.

<sup>11</sup> See Lewis’ “Topographical Dictionary of England,” vol. i., p. 5.

<sup>12</sup> See the edition of Benjamin Thorpe, vol. i., Index of Places and Peoples, p. 393.

<sup>13</sup> See William Camden’s “Britannia,” p. 99, of the edition already quoted.

<sup>14</sup> See William of Malmesbury, “De Gestis Pontificum Anglorum,” edited by N. E.

King of the West Saxons.<sup>14</sup> The site selected was a very beautiful one, on the declivity of a hill.<sup>15</sup> There, St. Abban collected a great number of monks, amounting it is said to three hundred or more. Over these, he presided as Abbot,<sup>16</sup> and as a father; all his subjects yielding him love and obedience, under the sweet yoke of Christ. In his later years, and in hoary old age, the holy man desired to revisit his own dearly loved land; and, it was so ordered by Providence, that he should return to it, still to edify all, by his pious course of living. In Ireland, too, he departed from the world, to reign happily with Christ.<sup>17</sup> In his Catalogue of some Irish Saints, and quoting Camden, it is said, that Father Henry Fitz-simon enters a festival, for the Hermit Abbenus.<sup>18</sup> Already at the 16th of March, some allusion has been made to him;<sup>19</sup> and, as we conceive, to another and to a distinct Irish saint, called Abban, Abbot of Magharnaidhe, whose feast has been set down for the same date.<sup>20</sup> It is possible, both may have been there confounded, by the Martyrologists; and, we may probably conclude, that St. Abban, the hermit of Abingdon, has only the 13th of May assigned as his distinctive festival. Fuller quaintly remarks, on the constant migrations of the early saints, that "most of these men seem to have been born under a Travelling Planet; seldom having their education in the place of their nativity, oftentimes composed of Irish infancy, British breeding, and French preferment; taking a coule in one country, a crozier in another, and a grave in a third; neither bred where born, nor beneficed where bred, nor buried where beneficed; but wandering in several kingdoms." Such observations may be appended, in thus closing our brief notices of this holy hermit's little known history.

ARTICLE IV.—ST. MOCHONNA, OF DERRY. The name of St. Mochonna appears, in the published Martyrology of Tallagh,<sup>1</sup> at the 13th of May; as also, in the Franciscan copy<sup>2</sup> of that Calendar. While the local appellation of Doire has been added to his name, by a later Calendarist, it does not appear to have been established, that such an etymon can be referable to the city on Lough Foyle; although, towards the end of the seventh century, a Mochonna, "antistes Dorensis," was present in a synod held at Tara.<sup>3</sup> It does not seem very certain, that the present saint can be distinguished from one of the same name, and whose feast occurs, at the 8th of March.<sup>4</sup> He is indifferently styled, Mochonna, or Daonna.<sup>5</sup> The Bollandists<sup>6</sup> barely notice him, at the

S. A. Hamilton, lib. ii., sect. 88, p. 191.

<sup>15</sup> The local chronicler adds, "paulisper ultra villam qua nunc vocatur Suniggewelle, inter duos rivulos amænissimos, qui, locum ipsum quasi quendam sinum inter se concludentes, gratum cernentibus prebent spectaculum et opportunum habitantibus subsidiūm."

<sup>16</sup> The chronicler of Abingdon monastery supposes, that Abban and his community belonged to the Benedictine Order and rule.

<sup>17</sup> See "Historia Monasterii de Abingdon," vol. i., lib. i., sect. v., p. 3. The chronicler states, that his information has been derived from earlier records of his monastery, sect. liii., p. 120, and lib. ii., p. 443.

<sup>18</sup> His name or feast is not to be found, however, in that List furnished to O'Sullivan Beare, and printed in his "Historiae Catho-

licæ Ibernæ Compendium," tomus i., lib. iv., cap. xii.

<sup>19</sup> See the Third Volume of this work, at that day, Art. x.

<sup>20</sup> See *ibid.*, Art. ii.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Here it is given as Mochonnae.

<sup>3</sup> In 697, by Flann Finn. See "A Dictionary of Christian Biography," &c., edited by William Smith, LL.D., and Henry Wace, B.D., D.D., vol. iii., p. 928.

<sup>4</sup> See notices of St. Mochonna, of Derry-Disart of Mochonna, at this date, in the Third Volume, at Art. xv.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiberniae," Martii viii., pp. 565, 566.

<sup>6</sup> See "Acta Sanctorum," tomus iii., Maii xiii. Among the premitted saints, p. 186.

13th of May. The Cain Adhamhnain states, that Mochonna, of Doire, was one of those saints, whom Adamnan<sup>7</sup> found as security, to free Irish women from every slavery, and from every distress, in which they were. According to the Martyrology of Donegal,<sup>8</sup> veneration was given, on this day, to Mochonna, of Doire.

ARTICLE V.—REPUTED FESTIVAL OF ST. MOLING LUACHRA. [Seventh Century.] The death of St. Moling Luachra is set down at A.D. 696, in the Annals of the Four Masters,<sup>9</sup> at the 13th of May, although his chief feast is assigned to the 17th of June.<sup>2</sup> His Life will be given, at this latter date.

ARTICLE VI.—REPUTED FEAST OF ST. SERVAN, OR ST. SERÆANUS, APOSTLE OF THE ORKNEYS, AT POMONA. [Fifth Century.] A festival is set down, at the 13th of May, by Dempster,<sup>1</sup> for St. Servan, the Apostle,<sup>2</sup> at Pomona, the largest of the Orkney Islands. He is said to have flourished, A.D. 440.<sup>3</sup> The oldest Irish documents make him a Pict, by the mother's side. His mother is said, also, to have been Alma, daughter of the Cruithne King; while his father is called Porc, King of Canaan of Egypt,<sup>4</sup> according to the Tract, ascribed to St. Ængus the Culdee, on the Mothers of the Irish Saints.<sup>5</sup> It is stated, by John Lesley,<sup>6</sup> following the authority of Boece,<sup>7</sup> that he had been sent by St. Palladius,<sup>8</sup> to preach the Gospole there; but, as the Bollandists<sup>9</sup> could not find the name of Seræanus inscribed, on the older Martyrologies, they preferred waiting until the 6th of July afforded them an opportunity for introducing the Acts of St. Palladius, in which Seræanus might receive consideration, as being a contemporary and a disciple. However, his feast has been more generally ascribed to the 1st of July.<sup>10</sup>

ARTICLE VII.—REPUTED FEAST OF DUBLITERIUS FIOND OR CANDIDUS. At the 13th of May, the Bollandists<sup>1</sup> have an entry of this feast, and quote for it the Martyrology of Tallagh.<sup>2</sup> The Bollandists remark, that a Dublitirius, Abbot of Clonenagh, in the diocese of Leighlin, and in the territory of Leix, died A.D. 927.<sup>3</sup> But, they would not undertake to identify him

<sup>7</sup> See his Life, at the 23rd of September.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 126, 127.

ARTICLE V.—<sup>1</sup> See Dr. O'Donovan's edition, vol. i., pp. 298, 299.

<sup>2</sup> See n. (x), *ibid.*

ARTICLE VI.—<sup>1</sup> In his "Menologium Scoticum" thus: "In Pomona Orcadum maxima Servani Apostoli. K."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 199.

<sup>3</sup> According to Dempster, in his "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvii., num. 1030, p. 574.

<sup>4</sup> A Manuscript, in Archbishop Marsh's Library, Dublin, states, that he was miraculously born of Obeth, King of Canaan, and of Alpia, daughter to the King of Arabia.

<sup>5</sup> See Rev. Dr. Reeves' "Culdees of the British Islands," p. 124.

<sup>6</sup> In "De Rebus Gestis Scotorum," lib. iv., p. 157.

<sup>7</sup> See Bellenden's Boece, vol. i., Book vii., chap. 18, p. 286.

<sup>8</sup> See his Life, at the 6th of July.

<sup>9</sup> See "Acta Sanctorum," tomus iii., Maii xiii. Among the pretermitted saints, p. 187.

<sup>10</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 445 to 447.

ARTICLE VII.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Maii xiii. Among the pretermitted festivals, p. 186.

<sup>2</sup> The published copy of Rev. Dr. Kelly has "Dubliter oculi." See p. xxiv. The Franciscan copy has *Dublites pino*, at this date.

<sup>3</sup> In the *Annales Ultonienses*, the death

with the person here recorded. They observe, however, that another holy man, bearing the same name, was commemorated, at the 15th of May.

ARTICLE VIII.—REPUTED FEAST OF ST. DYMPNA, VIRGIN, AND OF ST. GEREBERN, BELGIUM. According to Saussay, in his Gallic Martyrology, the feast of these saints was observed, on the 13th of May, at Gheel, in Brabant. However, other calendarists refer their chief festival, to the 15th of this month,<sup>1</sup> as the Bollandists<sup>2</sup> observe.

ARTICLE IX.—ST. OR THE BLESSED MICHOMERIS. At the 13th of May, Colgan appears to have intended writing the Acts of a Blessed Michomeris, as we find from the posthumous list of his Manuscripts. We cannot discover, whether or not, he should be identified with that St. Michomer, or Michomores, Confessor, of Tornodor, in Gallic Campania, whose feast has been assigned to the 30th of April.<sup>1</sup>

ARTICLE X.—ST. CARTHAGIUS, OR CARTHACUS. In the anonymous catalogue, published by O'Sullevan Beare,<sup>1</sup> we find St. Carthagius entered at the 13th of May. This, however, can only be regarded as the vigil, for his proper festival. The Carthusian Martyrology and Henry Fitzsimon place St. Karthagius, Bishop, at the same date.<sup>2</sup> Also, is he noticed by the Bollandists,<sup>3</sup> who refer to Greven, Canisius, Ferrarius, and Fitz-simon; while they relegate his Acts, to the day following.

ARTICLE XI.—FEAST OF SAINTS TERACUS AND PROBUS.—The 12th of May is set down in the Feilire<sup>1</sup> of St. Ængus, as the festival for Saints Teracus and Probus. These seem to have suffered martyrdom, with several other companions, at Alexandria;<sup>2</sup> although elsewhere, except in the Tallagh

of Dublittir, priest of Armagh, crowned with martyrdom by the Gentiles, is entered at A.D. 922 al. 923. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 255.

ARTICLE VIII.—<sup>1</sup> See their Lives, at the same day.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Maii xiii. Among the pretermitted saints, p. 187.

ARTICLE IX.—<sup>1</sup> See his Acts, in the Fourth Volume of this work, at that date, Art. iii.

ARTICLE X.—<sup>1</sup> See "Historiae Catholicae Ibernicæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> See *ibid.*, cap. xii., p. 55.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Maii xiii. Among the pretermitted saints, p. 187.

ARTICLE XI.—<sup>1</sup> In the "Leabhar Breac" copy we find:—

nomine muniter Tepraci  
propraci iappretairb  
iapprepbchpochaib ripraib  
.ui. eri ap. ui. c. 51b.

This stanza is thus translated into English, by

Dr. Whitley Stokes: "The holy family of Teracus and Probus after paths (of this world). After long bitter crosses, six persons and six hundred."—"Transactions of the Royal Irish Academy," vol. i., part i. On the Calendar of Oengus, p. lxxix.

<sup>2</sup> The scholiast on St. Ængus has a note on noebmuniter Tepraci, as follows, "i. in Alexandria pasi sunt." The commentator had a different version of the Feilire, from that found in the "Leabhar Breac" which in a note, he thus introduces, iapprepbchpochaib ripraib teirteir ar ré cetair. uel ric

Tigernach norefir  
refirur ar. vi. cetair  
.1. Tigernach bairche.

The foregoing is thus translated, by Dr. Whitley Stokes:—"After long bitter crosses, six on six hundreds."

Or thus:—

"Tigernach thou shouldest know,  
Six on six hundreds."

i.e., Tigernach of Bairche.—See *ibid.*, p. lxxxvi.

<sup>3</sup> See "Acta Sanctorum," tomus iii.,

Martyrology, we do not find their names recorded in other ancient Calendars. Different are the names of those Martyrs of Alexandria, noted by the Bollandists,<sup>3</sup> at this date; and, among them are two unnamed, who might probably be Teracus and Probus.<sup>4</sup>

ARTICLE XII.—REPUTED FEAST OF ST. MOTOMAGUS. In the Catalogue of some Irish Saints, it is stated, that Father Henry Fitz-simon sets down Motomagus;<sup>1</sup> and, he states, that in his Martyrology, Canisius has placed him, at the 18th of May.<sup>2</sup> However, Fitz-simon corrects this statement, and refers his feast to the 13th of March; by which, the Bollandists<sup>3</sup> think, he means St. Mochoemogus,<sup>4</sup> whose Life belongs to that date.

### Fourteenth Day of May.

ARTICLE I.—ST. CARTHAGE, OR MOCHUDDA, BISHOP, ABBOT, AND PATRON, OF LISMORE.

[SIXTH AND SEVENTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—ACTS OF ST. MOCHUDDA OR CARTHAGE—PROGNOSTICATION REGARDING HIM—HIS PARENTAGE AND BIRTH—HIS YOUTH AND EARLY VOCATION TO THE CLERICAL STATE—EDUCATED BY ST. CARTHAGE THE ELDER—ST. MOCHUDDA BECOMES A PRIEST—HE SETTLES DOWN AT A PLACE CALLED KELLTULACH, BUT SOON HE LEAVES IT—HE VISITS ST. COMGALL AT BANGOR.

THE history of St. Carthage Junior, or St. Mochuda, is one of singular interest. This holy man excelled both in learning and in piety. That he was a popular saint is proved from the records—even of legend over-colouring—with which his memory has been transmitted to us. But, no question remains in doubt, that while he lived, the right rule of Faith and discipline was spread, through his personal zeal and labours. This holy superior, exact in all the duties of his sacred calling, as being to give an account one day to that great Master, who has allotted to each one of us our respective station, among his numerous family of Christians, in every age and clime. Especially, the saints were accustomed, to consecrate the beginning and end of each day, and they would not allow their worldly concerns, to interfere with or prevent

Maii xiii. De Sanctis Martyribus Alexandrinis Aphrodisio, Agrippa, Sabino, Griso, Lucio, Cyrilis, Cridvla, Juvino, et aliis duabus, p. 202.

<sup>4</sup> This is apparent, by reference to the Franciscan copy of the Tallagh Martyrology.

ARTICLE XII.—<sup>1</sup> This is not the case, however, in that List of Irish Saints furnished by him to O'Sullivan Beare, in "Historiae Catholicæ Ibernie Compendium," tomus i., lib. iv., cap. xii.

<sup>2</sup> So has Dempster in his Menology. See Bishop Forbes' "Kalandars of Scottish Saints," p. 200. Also, he is noticed by Dempster, in his "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 897, p. 473.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Maii xiii. Among the pretermitted saints, p. 185.

<sup>4</sup> See his Acts, in the Third Volume of this work, at that day, Art. i.

such holy occupations. Treasuring the words of Christ himself, "No man cometh to the Father but through me," they made prayer and contemplation a pleasure and a solace. Their example made an impression on their disciples, and these loved religious exercises in their turn, finding from personal experience the advantages sure to be derived from such practices.

There are different Manuscript Latin Lives of St. Carthage extant.<sup>1</sup> One of these is in Marsh's Library,<sup>2</sup> and another in the Library of Trinity College,<sup>3</sup> Dublin. There are some Irish Manuscript Lives of this saint, likewise, in Sir William Betham's collections, belonging to the Royal Irish Academy, as also Tracts, attributed to him. Thus, in volumes vi.,<sup>4</sup> x.,<sup>5</sup> xxi.,<sup>6</sup> of the O'Longan transcripts, and in another of these, but without any distinctive mark, and classed, No. 30,<sup>7</sup> are illustrations for the Life of St. Carthage. This latter contains, A Rule of Discipline, ascribed—Mr. O'Curry thinks improperly—to St. Mochuda of Lismore.<sup>8</sup> There is also a small paper MS.,<sup>9</sup> belonging to the Messrs. Hodges and Smith collection, R.I.A., which has a Life of St. Mochuda of Rathin, in the King's County. Again, Michael O'Clery has transcribed two Irish Lives of St. Mochudda, or Carthac.<sup>10</sup> A Life of St. Carthagus, first Bishop of Lismore, and commencing with the words, "Gloriosus Christi miles, Carthagus," is mentioned by Sir James Ware.<sup>11</sup> The period when this Life had been composed is not mentioned, and it seems to be unknown. Colgan seems to have intended the insertion of Acts at this date, for St. Carthagius or Mochudda.<sup>12</sup> At this day, the Bollandists give us, also, two different Lives of St. Carthage.<sup>13</sup> The first is published,<sup>14</sup> from a Salamanca Manuscript, collated with another, which belonged to Father Henry Fitzsimon; and, it appears to have constituted the Lessons for Matins, recited in honour of our saint, as the concluding Antiphon of the Magnificat sufficiently indicates. The Second Life<sup>15</sup> is taken from an old Irish Manuscript. It is long and circumstantial, but, it is far from being accurate, in many of its assertions.<sup>16</sup> Ussher refers to both, in his *Antiquities of the British Churches*.<sup>17</sup> As published, they contain various

ARTICLE I.—<sup>1</sup> There is a Vita S. Carthaci seu Mochudda, de Hibernia, ex MS. Salmanticensi (nunc in Bibl. Ducum Burgundia apud Bruxell).

<sup>2</sup> Thus in the Manuscript, which has been called "Codex Kilkenniensis" is recorded St. Carthagus, fol. 9 to 99; but, fol. 100 is lost. It contained the concluding portion of this Life.

<sup>3</sup> In the Manuscript, classed E, 3, 11, there is a Vita S. Carthagi at fol. 60. We find missing, fol. 65, and the Life concludes at fol. 66.

<sup>4</sup> It contains, a story of St. Mochuda, at p. 114.

<sup>5</sup> This folio paper contains 416 written pages, transcribed by Michael Oge O'Longan, between the years 1800 and 1808. It includes a short monastic Rule, or fragment of one, ascribed here to St. Mochuda of Lismore, in 5 quatrains, at p. 317.

<sup>6</sup> It consists of 228 written pages, transcribed by Michael Oge O'Longan, between the years 1802 and 1827. At p. 115, the last line but two, there is a memorandum by the transcriber to the effect, he had heard, that the Life of St. Mochuda of Lismore, and the Life of St. Daiglan (Declan), were in Kilkenny, and near Ariglin, in the year 1816.

<sup>7</sup> This is a quarto paper book comprising

97 written pages, transcribed lately in Cork, by some one of the O'Longans. Though the writing has a respectable appearance; yet, this transcript is very inaccurate, and it must have been the production of some ignorant scribe. On the back, this MS. is lettered "Extracts from Leabhar Droma Sneachtaigh (Book of Drom Sneacht); by J. Maolconaire, 1560."

<sup>8</sup> It contains five quatrains, at p. 67.

<sup>9</sup> This is classed, No. 150.

<sup>10</sup> Also a Tract on St. Suanach's sons, and on St. Mochudda. These are now preserved in the Burgundian Library of Bruxelles, fols. 265, 268, vol. xi., and vol. iv., part ii., p. 45.

<sup>11</sup> See "De Scriptoribus Hiberniae," lib. i., cap. xiii., p. 90.

<sup>12</sup> See "Catalogus Actuum Sanctorum quae MS. habentur, ordine Mensium et Dierum."

<sup>13</sup> See "Acta Sanctorum," tomus iii., xiv. Maii. De S. Carthaco seu Mochudda, Episcopo et Abate Lismoriensi, in Hibernia, pp. 375 to 388.

<sup>14</sup> It contains little, that is historical.

<sup>15</sup> In Rev. Dr. Lanigan's references to St. Carthage's Life, the reader is to understand, that called the Second Life was also the one, usually quoted by Ussher and Colgan.

<sup>16</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect.

graphical errors. Colgan often quotes this Second Life, in his "Acta Sanctorum Hiberniae." The first of those Lives will be cited, in the following pages, as the *Vita ex duplci MS. Legendario*, and the latter, as the *Vita ex antiquo MS. Hibernico*; for thus, they are intituled, by the Bollandists. This latter Life, comprised in Four chapters, is by far the more copious of the two biographies published. Other interesting accounts of this holy man have been published, by Archbishop Ussher,<sup>18</sup> Bishop Challoner,<sup>19</sup> Rev. Alban Butler,<sup>20</sup> Rev. S. Baring-Gould,<sup>21</sup> Miss Mary F. Cusack,<sup>22</sup> and in *Les Petits Bollandistes*.<sup>23</sup>

The approaching birth of our saint was announced to St. Comgall,<sup>24</sup> by an Angel, in the following words: "O holy old man, a child shall be born in the western part of Ireland. He must receive the name of Carthage, at the baptismal font, because he shall be loved by God and man, both in Heaven and upon earth. After a while, he shall come to you, on his way to Rome, and it is the Lord's mandate, that you forsake him not, but that he remain with you an entire year." St. Brendan<sup>25</sup> of Clonfert had an angelic warning, also, regarding the birth of our saint. Brendan heard these words: "A wonder-working brother must shortly come to thee, who shall aid thy people here and hereafter. Men shall thus divide the region of Kiarraigh.<sup>26</sup> His name shall be Carthage amongst you, and many shall rejoice in his commemoration; for, he will collect a great congregation of many people to the Lord, on the day of judgment. His first city shall be called Rathen, situated in Meath territory, in the midst of Ireland, among the people called Feara-Keel;<sup>27</sup> and this city shall be renowned. But, the second city shall be greater and more illustrious; for, Carthage shall possess a great principality called Lismore."<sup>28</sup>

The father of St. Carthage, commonly called Mochudda, was named Fingen. This latter was a son to Guel, and a descendant from the noble family of Ciar,<sup>29</sup> son of Fergus Mac Roigh,<sup>30</sup> a renowned prince of Ulster.<sup>31</sup> He belonged to the tribe of Kieragia-Luachra, in the province of Munster. The mother of our saint was called Mead, daughter to Fingen, of the Corcoduibne tribe, who lived near the western ocean of Ireland, and in the vicinity of a fish-abounding river, called Leamha—probably the present Laune, which is an outlet of the Killarney Lakes. The father of Carthage was a powerful chieftain, possessed of two castles; one of these was situated,

xiii., n. 177, p. 351.

<sup>17</sup> Referring to a Life of St. Carthage, he writes, "eius penes me duo sunt MSS. exemplaria".

<sup>18</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 472, 488.

<sup>19</sup> See "Britannia Sancta," part i., pp. 286 to 288.

<sup>20</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xiv.

<sup>21</sup> See "Lives of the Saints," vol. v., May 14.

<sup>22</sup> See "History of the Kingdom of Kerry," cap. iv., pp. 60 to 64.

<sup>23</sup> See "Vies des Saints," tome v., xiv. Jour de Mai, p. 519.

<sup>24</sup> See his Life already given in this volume, at May 10th, Art. i.

<sup>25</sup> His Life will be found, at the 16th of this month.

<sup>26</sup> Ciaraighe Cuirche—now Kerrycurrieh, in the county of Cork. See the "Irish Ecclesiastical Record," Old Series, vol. vii.,

No. lxxx., p. 389, n.

<sup>27</sup> The reader will find a very interesting account of St. Carthage Mochuda, and of this place Rahin or Rahen, a parish in the barony of Ballycowan, King's County, in Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxv., pp. 619 to 627.

<sup>28</sup> See *Vita ex antiquo MS. Hibernico*, cap. i., num. i.

<sup>29</sup> He sprang from the race of Ciar, son of Fergus, son of Ross, son to Rudhraighe, and he belonged to the progeny of Ir, son to Miledh, according to the O'Clerys.

<sup>30</sup> See Dermot O'Connor's Keating's "History of Ireland," Book ii., p. 394.

<sup>31</sup> The Rev. Dr. Lanigan, in quoting Keating, would have it appear, that the latter historian made our saint an immediate son of Feargus mac Roigh. See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiii., n. 179, p. 351.

<sup>32</sup> Still known as Slievemish Mountains,

on the southern side of a mountain, called Miss,<sup>32</sup> and the other in a grove, by the River Mainne.<sup>33</sup> In the former of these castles, the saint was conceived, and he was born in the latter. Both of these castles received a benediction, in consequence, so that evil-designing men could not afterwards inhabit them. It is said, that while a great number of persons of both sexes were collected in one place, a globe of fire was seen to descend on the mother of our saint, who was then borne in her womb. This celestial fire immediately vanished, without further injury to any one. They knew not, however, at that time, how this was an indication of the unborn infant's sanctity. We may calculate, that St. Carthach or Mochudda was born, about the middle of the sixth century, according to Rev. Dr. Lanigan,<sup>34</sup> if—as appears not improbable—the time for his ordination was about A.D. 580. On his way to receive baptism, Carthage was met by a holy man, named Ædan. He was asked to regenerate sacramentally this infant. That place where they then were was deficient in water; but instantly, a fountain issued from earth, and with its water the child was baptized. This limpid fountain continued afterwards to flow without ceasing.

At the baptismal font, our saint received the name Carthach, or as Latinized Carthagus, according to the angelic prediction.<sup>35</sup> He was afterwards more usually called Mochuda; for this reason, because the elder St. Carthage, his master, had been in the habit of calling his pupil by such a name,<sup>36</sup> while manifesting his affection by kisses and benedictions. St. Ædan is said to have predicted, that the infant should be illustrious on earth, in the sight of God and man.<sup>37</sup> Carthage appeared, from his earliest youth, to have destined himself for God's service, and to have set at nought the vanities of this world; yet, much to the dislike of his parents, who were anxious to train him up to a knowledge of secular pursuits. Like another David, keeping the flocks of his father, our saint in his youth was an humble herd. To him and to others was committed the charge of feeding his father's swine, in certain woods, bordering on the River Mainne, or Mang.<sup>38</sup> A chieftain of Kerry, named Moeltul, was visited by the boy, at his castle of Astaddin. That chieftain received him kindly and said, "Come to me each day, with the other swineherds, and honour shall be paid them, on thy account, for I desire much to see thee."

On a particular night, the boy remained with this chieftain. His wife, named Noeleathan, the granddaughter of Ædhabeannain, King of Munster, remonstrated with her husband, for being so much captivated with a mere youth. Moeltul said "Woman, if you had seen what I behold in him, you would regard none but this child. I see a golden collar of exquisite workmanship around his neck, and a pillar of fire, reaching from his head to Heaven; while I discern a house open above, as if not having a roof. From the moment I beheld these personal signs, love towards him hath taken possession of my heart." His wife then said, "Let him come hither, and sit beside me." This the child accordingly

lying southwards from Tralee, in the county of Kerry.

<sup>33</sup> Still so called. The River Maine rises in the hills north of Castleisland, and taking a western course, it flows into Castlemain Harbour, at the head of Dingle Bay.

<sup>34</sup> See his "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiii. p. 351.

<sup>35</sup> Yet, it is probable, according to Rev. Dr. Lanigan, that his original name was Chuda or Chuttai (Cuddy), and that his master, who was very fond of him, did no more, in this respect, than instead of calling him Chuda, addressed him by the affection-

ate mode, Mochuda, that is, "my dear Chuda."

<sup>36</sup> There is reason to think, according to Rev. Dr. Lanigan's conjecture, that his being called Carthagh was owing to his having been a disciple of the real Carthagh—venerated on the 5th of March—as if we should say Carthagh's Mochuda.

<sup>37</sup> See *Vita ex antiquo MS. Hibernico*, cap. i., num. 2. *Vita ex duplice MS. Legendario*, num. i.

<sup>38</sup> See a description of it, in Charles Smith's "Ancient and Present State of the County of Kerry," chap. vii., p. 153.

<sup>39</sup> See *Vita ex antiquo MS. Hibernico*, cap. i., num. 3.

did.<sup>39</sup> Thenceforward, Carthage spent a part of his time in the chieftain's castle ; while the remainder was occupied in tending his swine. One day, being engaged in Mainne<sup>40</sup> woods, at this latter service ; the elder Bishop Carthage passed that way, with a band of companions. These were engaged singing psalms.<sup>41</sup> When the younger Carthage heard them, he abandoned the care of his herd. He followed the Bishop and his companions, to the monastery of Glain, or Thuain.<sup>42</sup> When the Bishop and his band entered the house, the younger Carthage remained outside, without the knowledge of its monastic inmates. Finding his favourite did not visit him on this night, and ignorant regarding the cause of his absence, Moeltul sent messengers to enquire about him. One of these found him sitting without the monastery. Having reprimed the child, he was brought before the chieftain, who asked why he had not come to him, on the preceding night. The boy answered, "I did not come to you, sir, because I was charmed with the heavenly songs I heard from the holy choir, and because I never heard anything like to this Psalmody, which they did not discontinue on their journey, nor afterwards, until the hour of rest. The Bishop sang afterwards, even during the whole night. I wish, therefore, O chieftain, that I were with them to learn the melody." Thereupon, the chief sent a message to the Bishop, that he would come and visit him.<sup>43</sup> Meantime, the father of Mochudda, prepared a banquet for Moeltul ; and, in the midst of this entertainment, the latter called the boy to him. Moeltul showed him a sword, a buckler, a spear, and a *luna*<sup>44</sup> of gold and silver, with various regal garments and instruments of war. Moeltul said to him : "My son, take those gifts, and be mine, instead of thy father's companion." But, the boy having rejected this offer, that chieftain asked what he should wish to receive. Carthage said : "I want none of your perishable presents, but, I wish indeed to learn that song I have heard, as sung by God's servants." Then, knowing that the grace of God was working in him, the chief promised to grant what he required. Afterwards, Carthage the Bishop coming to the chief, this latter dynast commanded to him the boy Mochudda, that he might become a student under his care. The saintly man received him joyfully, for he knew God's grace abounded within the mind of his adopted child. Afterwards, Mochudda remained under charge of the holy Bishop, until he was promoted to the Priesthood.<sup>45</sup>

The youth, being exceedingly comely, had certain declarations conveyed from young maidens, and those offers were intended to estrange him from a celibate's life ; but, our saint prayed for them, that their worldly might be changed into spiritual love. His prayer was heard, for all these females subsequently became religious. These even built cells and houses, which were to be seen, at the time the author of our saint's Irish Life wrote. These establishments lay, likewise, within the parish of St. Mochuda. Those virgins also dedicated themselves and their houses to God and to St. Mochuda.<sup>46</sup> On the day of our saint's ordination, a man named Fintan, with his son, came to the Elder Carthage, that he might baptize the infant, whom he

<sup>40</sup> These were probably on the banks of the River Maine or Mang.

<sup>41</sup> The Rev. S. Baring-Gould adds, "which they probably accompanied on harps."—"Lives of the Saints," vol. v., p. 197.

<sup>42</sup> "Glain alibi Thuaim, forte Tuaim-grene in Muninonia."—"Acta Sanctorum," tomus iii., Maii xiv., p. 380, n. (i).

<sup>43</sup> See Vita ex antiquo MS. Hibernico, cap. i., num. 4.

<sup>44</sup> Some ornament shaped like the moon

in her earliest or latest quarter, or like the letter C. Many ornaments similarly shaped are preserved in our Irish antiquarian museums, and especially in the Museum of the Royal Irish Academy.

<sup>45</sup> See Vita ex duplice MS. Legendario, n. 2. See also, Colgan's "Acta Sanctorum Hibernie," v. Martii, Vita S. Carthagi, cap. viii., p. 475.

<sup>46</sup> See Vita ex antiquo MS. Hibernico, cap. i., num. 6.

<sup>47</sup> See Vita ex antiquo MS. Hiberniae, cap.

intended to offer to the Bishop. This latter holy prelate said to him : " Offer thy son to the pious young man, who has been ordained, on this day, that he may be the baptizer." This was accordingly done, and when the Bishop asked Fintan, what name his boy must receive, the father said, he wished this child to be called Fuendran. When his son was baptized, holding him by the hand, Mochudda thus prophesied regarding him : " This hand shall be cruel, and shall obtain hostages from the posterity of Forna, a race living in the territory of Kearraighe, between the mountain Kuastra and the sea. His children shall reign after him, for ever, if they do not deny me ; but, if they disrespect me and my successors, their principality shall fail them." This prophecy was afterwards fulfilled.<sup>47</sup> Our saint having been promoted to the priesthood, sometime subsequently, the Bishop Carthage brought him to the above-mentioned chief Moeltul. He was found at a place, named Feorann, near Leamha shore ; and, this, it appears, was a chief seat of the Kerry princes. Carthage said to Moeltul : " Here, O chieftain, is the excellent boy I received from thee : he is well read and instructed in sacred literature. He hath received the priestly grade from me, and God's grace shines in him, as manifested by miracles." The chieftain asked, what reward he should bestow for such a service. The Bishop thereupon replied, that he ought to dedicate himself and his future descendants for ever, to the youthful servant of Christ. The chieftain, however, objected to this, on account of Mochudda's youth ; when the Bishop went on his knees before our saint, saying to him, " Behold my son, I offer myself, my church, and my diocese, to the Lord and to thee, for ever." On hearing these words, the chief also threw himself at the young priest's feet, pronouncing a like engagement. Then, Mochuda is said to have placed his foot on the chieftain's neck, and to have measured his length with his feet. For this, he was called to account, by some of Moeltul's servants, as offering an indignity to their master. Our saint stopped suddenly, and said : " The neck which I have trodden shall not be taken from its head, and the body I have measured shall not be butchered. Had you not interrupted me, a chieftain of his posterity should not fail to the end of time." Then said he to the servant : " You and your posterity shall always be low among servants." Having blessed the chief, Mochudda promised Heavenly and earthly gifts to him, saying : " If any of thy posterity cause offence to my successors, and do not give me what is due, he shall not possess the kingdom of Kerry." These results eventuated, according to his prophecy, as the author of his Life remarks.<sup>48</sup>

After this, by persuasions of his master, St. Carthage, and of the chieftain, Moeltul, Mochudda built a cell at a place, called Kelltulach,<sup>49</sup> in a southern part of Kerry. It was situated between the mountain Myss, and the River Mainne.<sup>50</sup> Here, he wrought many miracles, and he was greatly honoured. But, he experienced molestation from two Bishops, who are named Dublin and Domangen. These appear to have looked upon his proceedings, with some degree of distrust and suspicion. Whereupon, our saint went to the chieftain Moeltul, who lived in his castle, near Suningh strait, and complained regarding this persecution. The chieftain went with our saint, to his cell, and abode for a night, on the top of that mountain Myss, called also Mainne. Regarding the possessions of his friend, Moeltul said to him : " My son, leave this small tract of land to the envious Bishops, and again

I, num. 7.

<sup>48</sup> See Vita ex antiquo MS. Hibernico, cap. I, num. 7.

<sup>49</sup> Now Kiltallagh, a parish in the barony of Trughanacmy, and shown, on the "Ordnance Survey Townland Maps for the County of Kerry," sheets 38, 47.

<sup>50</sup> It is stated, in the Second Chapter of St. Carthage's Life, that this cell was between the mountain Mysis and the Mang. " How that mountain is now called, I do not know."—Rev. Dr. Lanigan's " Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiv., n. 184, p. 353.

shall it be thine, with its inhabitants for ever." St. Mochuda acquiesced in this counsel, and Moeltul returned, after having received his benediction. Immediately, St. Carthage abandoned his cell, in favour of those Bishops. He then undertook a pilgrimage alone, towards the northern part of Ireland.<sup>51</sup> In the meantime, an Angel had appeared to his cotemporary, St. Comgall of Bangor, and told him, that a young and holy Priest should come to him, wishing to cross the sea, for Christ's sake; that this was the person, regarding whom Comgall had formerly prophesied, before his birth; and that, according to God's mandate, he should detain the pilgrim with him, for the remainder of the year. St. Comgall wished to know, how Carthage might be identified. Then the Angel said: "He shall be that person, who retires to the hospice, from the church, and with his face towards it." Now, it was a custom of Moccuda, as it appears, never to turn his back towards any church, if he could possibly avoid it. That vision, and the token whereby our saint might be recognised, were communicated by the Abbot Comgall to his disciples. Afterwards, St. Carthage came to Bangor, and the Abbot discovered him, by practising the usual habit, while honouring the church as the house of God. Comgall was greatly rejoiced at our saint's arrival, and communicated to him the Angel's words, as also the Lord's mandate. In obedience thereto, Carthage remained in Bangor, to the end of that year.<sup>52</sup> On its expiration, by advice of St. Comgall, Carthage returned to his native province. There, he erected many buildings, to the honour of God. There, likewise, he wrought many miracles, and many disciples flocked to him, from all parts. A large extent of country was subject to his spiritual jurisdiction. We are informed, that he became bishop over the region of Kerry;<sup>53</sup> but, this must be inaccurate, for it is directly contrary, to what is expressly stated,<sup>54</sup> of his having been consecrated a bishop at Rathen, where he was not settled until some time later. According to the care, which he is said to have taken of Kerry, or a great part of that region, if true, it must be understood of his exertions, not as a bishop, but as a missionary priest.<sup>55</sup>

## CHAPTER II.

SEVERAL HOLY MEN ARE VISITED BY ST. MOCHUDA—AT LAST HE IS INDUCED TO SELECT RATHAIN FOR HIS RELIGIOUS FOUNDATION—ANTIQUITIES THERE—HIS MANNER OF LIFE AND RULE—LEGENDS RELATED ABOUT ST. CARTHAGE—VIRTUES OF HIS MONKS—MIRACLES.

LEAVING his religious establishments, in Kerry, to the care of faithful guardians and religious men, St. Carthage afterwards went with a few companions, to the southern part of Munster. He visited the son of Fintan, St. Hyeran,<sup>1</sup> a Bishop,

<sup>51</sup> See *Vita ex antiquo MS. Hibernico*, cap. i., num. 9.

<sup>52</sup> The following account is taken from still unpublis-hed MSS. When St. Mochuda was in the habit of touching anything greasy with his hands, he usually rubbed them on his shoes. Having resolved on abandoning his monastery in Rathen, the saint wi-hed to go on a foreign pilgrimage, lest he might become vain of that great character he had acquired at home. But first he went to St. Comgall of Bangor, and told him regarding this design. After St. Mochuda sat down and his shoes had been removed, St. Com-gall said, "Come out of that shoe, thou de-

mon." "It is not amiss that he has met you," said the devil, "because I should not have allowed him to remain two nights in any one place, for the partiality he has shown to his own shoes above those of his congrega-tion." Thus was St. Mochuda reproved for this slight indication of vanity.

<sup>53</sup> See *Vita ex antiquo MS. Hibernico*, cap. i., num. 10.

<sup>54</sup> See the Second Chapter of his Life.

<sup>55</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. 14, p. 185, p. 353.

CHAPTER II.—<sup>1</sup> The Bollandists were unable to assign a day for his festival.

who had founded a monastery at Roffigillain. From this saint, the pilgrim enquired, where his largest church should be built, in these parts ; as the Angel of the Lord had declared to St. Comgall, that it must be founded in the southern part of Ireland. Accordingly, St. Hyaran, who was gifted with the spirit of prophecy, answered : " My dear fellow-servant in Christ, you shall first go to Niall's posterity, and there shall you build a renowned house to our Lord. There shalt thou remain for forty years, and afterwards thou shalt be expelled therefrom, and return to Munster. Then only shalt thou build thy larger church." St. Carthage said to him : " Holy father, I shall always regard thee as my patron." But Hyaran said : " My brother, it must not be so, but I offer myself and my monks to you for ever." He declared, likewise, that Furudran,<sup>2</sup> his disciple, should succeed him in his episcopal seat. Accordingly, such was the case, Furudran occupying the See for twenty years.

Not having as yet determined on his permanent settlement, St. Carthage went to Ruathan's sons, into the country of the Nan-Desi. These presented themselves with their house to him. Olman, son to Cobihaigh, a chieftain living in that same part of the country, bestowed some lands upon St. Mochudda. Having made provision for the due care of these possessions, our saint went to the top of a mountain, called Guad, in the Nan-Desi territory. Looking down from it, he saw, near the river beneath, Angels ascending from the earth towards Heaven. Also, they elevated a church of silver, with a golden image in it, as they arose towards the skies. This was the spot, where the greater church of St. Carthage was afterwards founded. It furnished the present site for Lismore.<sup>3</sup> Then, the holy pilgrim went to St. Molua,<sup>4</sup> living at Clonfert Molua.<sup>5</sup> It was on the borders of Leinster and of Munster, and there, he found the saint engaged with his harvesters. Now, St. Carthage had dismissed all his disciples, except one, who said he wished to remain in that place. St. Molua declared his willingness to receive this person, if Carthage would give his consent ; but, this not being accorded, the disciple was also sent away. Then, going forth alone, Carthage bore two wallets, filled with books, on his shoulders. Unacquainted with the name and character of the holy man, St. Molua's monks remarked, in a reproachful manner, however, that at his age, he should remain in a monastery, and that it was discreditable for him, to set out as a lone wanderer. But, Molua replied : " My brethren, say not so ; for, behold the day shall come, when our city and our congregation shall be small, as compared with those of him, who now wanders alone. For this is Carthage, the saint of God, and who is called by many Mochuda. Several saints are subject to him this day, and more will be, at a future time." The monks were sorry for their remarks, when they had heard those words.<sup>6</sup> While Carthage was on his journey, two monks met him on the way, and asked him whither he was going. He replied, to St. Colman-Elo.<sup>7</sup> These brethren besought him to receive them as disciples, for they declared, that God's grace appeared to shine in his countenance. He complied with their request, and, on coming to St. Colman, then declared his desire of remaining with him.<sup>8</sup> However, Colman said : " It must not be so ; but, you shall go

<sup>2</sup> Father Godefrid Henschenn was unable to identify this Furudran, unless he might have been the Furachran, son of Monan, and said to have been venerated, on the 18th of July, in Colgan's "Acta Sanctorum Hiberniae," xxi. Martii. Appendix ad Acta S. Endei, cap. 4, num. 14, p. 713.

<sup>3</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xiv. De S. Carthaco seu Mochudda, &c. Vita ex antiquo MS. Hibernico, cap. ii., num. 11, p. 380, and nn. (a, b),

p. 382, *ibid.*

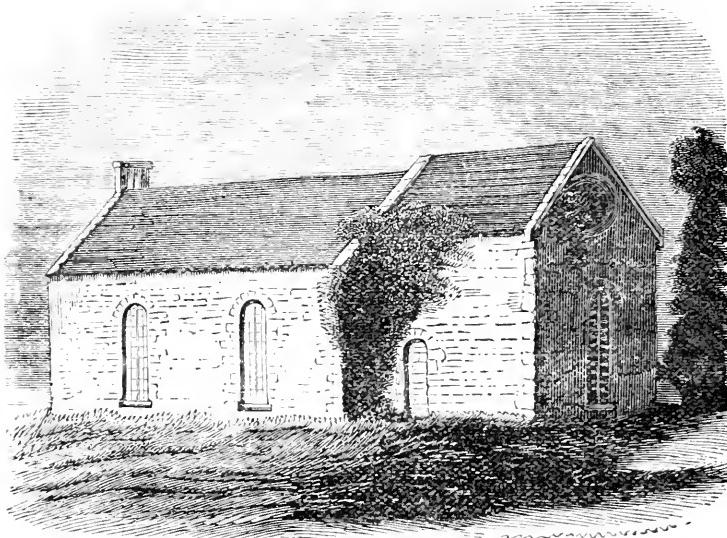
<sup>4</sup> In the Second Life of our saint to his name is appended the words " filium Cordæ." His feast occurs, at the 4th of August.

<sup>5</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 14.

<sup>6</sup> See Vita ex vetere MS. Hibernico, cap. ii., num. 12.

<sup>7</sup> Patron of Lynnally, in the King's County. His feast occurs, at the 26th of

to a certain place, near to me, and called Rathen,<sup>9</sup> which has been promised you by the Lord. There shalt thou remain, and many monks shall serve the Lord under thee; while the place itself, from thee, shall assume for its name, Carthach Raithin.<sup>10</sup> It is said, St. Columkille<sup>11</sup> had formerly proposed the building of a cell, in this place.<sup>12</sup> But, finding that the Almighty had destined such work for our saint, he left three bundles of twigs for Carthage, who constructed his home with these materials.



Protestant Church, at Rahan, King's County.

The site of Rahen, or Rahan,<sup>13</sup> was within the territory of Meath, and among the people of Fearceall,<sup>14</sup> in the midland parts of Ireland.<sup>15</sup> This latter name was long preserved in Fircal, a barony of the present King's County, now known as Eghish.<sup>16</sup> At the present time, in Rahan,

September.

<sup>8</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 14.

<sup>9</sup> Archdall and Dr. Lanigan erroneously state, that this place is now called Rathyne, and that it is situated, in the barony of Fertullagh, and county of Westmeath. See Archdall's "Monasticon Hibernicum," p. 727, and "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiv., n. 186, p. 353.

<sup>10</sup> Ussher says: "Rathenim locum hunc hodie nominant, in Occidentali Midia ad viii. milliarium a Dearmachano Columbe monasterio s.tum; non procul a Land-elo cenobio, quod in Fercallia construxerat Colmanus Abbas, cognomenum Elo inde adeptus."—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 472.

<sup>11</sup> See his Life, at the 9th of June.

<sup>12</sup> Deceived, apparently by the statement of Ussher, Archdall has transferred the site of St. Carthage's establishment to Rathyne, in the barony of Fertullagh, and about six miles south-east of Mullingar. See "Monasticon Hibernicum," p. 727.

<sup>13</sup> Rahen, or Rathain, is Latinized *Filicetum*, or "Ferny Land," in the Earl of Darnaven's "Notes on Irish Architecture," edited by Miss Margaret Stokes, vol. ii., p. 66.

<sup>14</sup> Or *Feara-Ceall*, i.e., *Viri-cellularum seu potius ecclesiarum*, according to Dr. John O'Donovan.

<sup>15</sup> "Civitas Rathen posita est in medio Hibernie, in regione Midi, in plebe de Fearceall,"—Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 472.

<sup>16</sup> However, there is ample evidence to prove, that *Feara-ceall* comprised not only

there are two distinctive objects of antiquity and of special ecclesiastical interest. One is the Protestant church, built on the lines of the former Catholic one, which seems to have stood there, in the earlier centuries of our Christianity.<sup>17</sup> That structure consists of a nave and chancel. Of these, the chancel only seems to be ancient; but, it has lost the original east window. The nave is a comparatively modern addition, and the whole character of this church has been disfigured by repairs, showing an architecture, exceedingly plain and faulty.<sup>18</sup> The chancel is fourteen feet, eight inches, long, by ten feet, six inches, in width. It has a very high and steep stone roof, with a croft above the barrel-vaulted roof, and it is thought such had been the case with the nave, in former times. The croft was lighted by a circular window,<sup>19</sup> measuring seven feet, six inches, in the external diameter of the circle.<sup>20</sup> The east window of the chancel is very large; it is about eight feet high, and four feet, ten inches, wide, at the base. The jambs are vertical, and it has double round moulding; while there is no trace of a mullion. The masouri of this building is of a very superior character; while the stones,<sup>21</sup> of a polygonal shape, are jointed with the greatest neatness and art.<sup>22</sup> The chancel arch is eighteen feet, four inches, wide. This archway consists of three rectangular piers, at each side, and rounded at their angles, into semi-columns.<sup>23</sup> These support three semicircular arches, entirely unornamented, except by a plain architrave on the eastern side.<sup>24</sup> It is probable, that somewhere on or near it had been chosen the site for erection of the celebrated establishment, which arose in the sixth or seventh century.

Having received St. Colman's benediction, Carthage went to the place indicated, with his two disciples, and he built there a great monastery,<sup>25</sup> which soon became celebrated.<sup>26</sup> As near neighbours, Carthage and Colman were thenceforward mutual and frequent visitors.<sup>27</sup>

the modern barony of Eglish; but, also, the baronies of Ballycowan and Ballyboy, in the same county. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., n. 24, p. vi.

<sup>17</sup> However, it does not appear to reach back to the lifetime of St. Carthage.

<sup>18</sup> The view of this church here given was taken on the spot, by Mr. J. A. Mitchell, Drawing Master to the adjoining celebrated Jesuit College of St. Stanislaus, at Tullabeg. It has been transferred to the wood, by William F. Wakeman, and it was engraved by Mrs Millard.

<sup>19</sup> An engraving of this, taken from a drawing by Mr. George V. Du Noyer, has been published by Dr. Petrie, in his work, on the "Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion," &c., part ii., sect. iii., sub-sect. i., p. 244.

<sup>20</sup> In the Earl of Dunraven's "Notes on Irish Architecture," edited by Miss Margaret Stokes, we have the following description: "The actual aperture for light and air consists of four circular orifices, about 9 inches in diameter each, set in the angles of a square. The mouldings on this beautiful window are shown in Figs. *a* and *b* Plate facing page 64. Several of the pellets in the mouldings are carved into human faces."

—Vol. ii., p. 65.

<sup>21</sup> These are of the celebrated limestone,

in that district.

<sup>22</sup> See Dr. George Petrie's "Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion," &c., part ii., sect. iii., sub-sect. i., p. 242.

<sup>23</sup> In Dr. George Petrie's work, beautiful woodcut illustrations of the chancel-arch, its capitals, and mouldings, are exhibited; and, these are classed with the style of ornamented doorways, in the Round Towers of Kildare and Timahoe, supposed to be of the eighth century. See *ibid.*, pp. 242, 243.

<sup>24</sup> In the Earl of Dunraven's "Notes on Irish Architecture," edited by Miss Margaret Stokes, it is added: "The capitals on the innermost of these piers have an archaic character; but, nevertheless, I think they are twelfth century work. The bases are bulbous. On each side of the chancel there is a doorway, round-arched, and of good ashlar masonry; they are about 5 feet high, and 2 feet wide at the base, and 1 foot 10 inches at the top. It is said that these doors led into cells which are now destroyed. I do not remember having seen anything similar elsewhere."

<sup>25</sup> "In ipso loco maximum monasterium ædificatum est a S. Carthago."—Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 472.

<sup>26</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 14.

<sup>27</sup> See *Vita ex antiquo MS. Hibernico*, cap. ii., num. 13.

Thus, at Rahin, our saint founded the celebrated monastery, in which he lived forty years<sup>28</sup>—as generally supposed—from the year 590, to the year 630. Those brothers, who lived under his Rule, confined themselves to feed only on vegetables, which they raised and cultivated with their own hands.<sup>29</sup> They laboured daily for their own subsistence, and for the relief of poor persons.<sup>30</sup> At first, St. Carthage obliged his monks to till the earth, with spades or rakes, not having oxen to plough it. But, afterwards, the princes and chieftains, in that part of the country, presented him with lands and herds, as also with gold, silver, and other valuable oblations. Although, he is said to have been a Bishop, before his departure from Kerry; yet, we are told, also, in this connexion, that he was consecrated a Bishop, by many saints, and that he occasionally visited his native country of Kerry. He lived the condition of a foreigner,<sup>31</sup> among his monks, within his monastery, at Rathin; as his clergy and monks were not always with him.<sup>32</sup> However this may be, he became one of the great masters of a spiritual life in Ireland; and, he drew up constitutions, for the guidance of his numerous disciples, who flocked to him from all quarters.<sup>33</sup>

Moreover, St. Mochudda is said to have written a metrical Rule, for his monks, in the Irish language.<sup>34</sup> A copy of this Rule appears to have been subjected to the inspection of Archbishop Ussher. The latter writer states, that the Rule of our saint was written, in the old Irish dialect, which, even in his day, was almost unintelligible.<sup>35</sup> The Rule—as rendered into Irish verse—of St. Carthage has been lately published, and translated for the instruction of English readers.<sup>36</sup> The Metrical Rule alluded to was among the Manuscript collections of the late Edward O'Reilly.<sup>37</sup> This Rule of St. Carthage required the recitation of the *Beata*,<sup>38</sup> each day, with two hundred genuflexions.<sup>39</sup> Besides thrice fifty Psalms were to be sung, most probably in choir.<sup>40</sup> A single line of that invaluable document seems to prove, likewise, that the priests of old, thirteen hundred years ago, read in the choirs of Clonenagh, of Bangor, and of Lismore, the same Prime, Tierce, Sext, and None, that are this day read by every priest, in reciting his Divine Office, according to the Roman Rite. The Rule of St. Carthach is metrically rendered, in a Poem of 580 lines; and, it is divided into sections, addressed to distinct objects or persons.

<sup>28</sup> According to Archbishop Ussher, “in quo ipse per xl. annos vixit,” &c.—“Britannicarum Ecclesiarum Antiquitates,” cap. xvii., p. 472.

<sup>29</sup> See Rev. Alban Butler’s “Lives of the Fathers, Martyrs and other principal Saints,” vol. v., May xiv.

<sup>30</sup> See Bishop Challenor’s “Britannia Sancta,” part i., p. 287.

<sup>31</sup> Probably, we are to understand, that he practised an eremitical life, while residing at Rahán.

<sup>32</sup> See Vita ex antiquo MS. Hibernico, cap. ii., num. 14.

<sup>33</sup> See Rev. S. Baring-Gould’s “Lives of the Saints,” vol. v., May 14.

<sup>34</sup> Among the Trinity College Manuscripts, Dublin, there is one classed II 1, 11. It contains, The Rule of St. Mochoda, in Irish.

<sup>35</sup> See “Britannicarum Ecclesiarum Antiquitates,” cap. xvii., p. 476.

<sup>36</sup> See the First or Old Series of the “Irish Ecclesiastical Record,” vol. i., pp. 112 to 118, and pp. 172 to 181.

<sup>37</sup> This poem commenced with the words: “*Hype ἄρναν̄ na plateā*,” “It is the way of the Lord.” See “Chronological Account of nearly four Hundred Irish Writers,” p. xlivi.

<sup>38</sup> This seems to have been a corrupt rendering of *Beati*.

<sup>39</sup> This is mentioned, in the 62nd Stanza of St. Carthach’s Rule.

<sup>40</sup> The 96th stanza gives these details:—

“The celebration of every (canonical) hour,  
With each order we perform;  
Three genuflexions before celebra-  
tion,  
Three more after it.”

There were, therefore, six genuflexions at each canonical hour. Now, to this day, in the Breviary, the 118th Psalm, *Beati imma- culati*, is distributed over, and almost entirely forms, Prime, Tierce, Sext and None—four of the canonical hours. Six genuflexions, being allowed to each of those, make up the

An English version of this Rule, has been presented to us, by the learned Professor, Eugene O'Curry; and, it is one of the most valuable expositions remaining of early Irish monasticism. It would seem, in the last division, only eight stanzas could be translated, as we have this observation within brackets: "There were a few stanzas more, but they are illegible." The first division, consisting of eight stanzas or 32 lines, inculcates the love of God and of our neighbour, with a strict observance of God's Commandments, which are generally detailed in word and spirit. The second division, on the office and duties of a bishop, contains nine stanzas or 36 lines. The third division, on the duties and office of a church abbot, contains twenty stanzas or 80 lines. The fourth division, on the office and duties of a priest, is comprised in seven stanzas or 28 lines. The fifth division, which minutely describes the office and duties of a father confessor, as well in his general character of an ordinary priest, as in a special relation to his penitents, contains twenty-two stanzas or 88 lines. The sixth division, on the life and duties of a monk, contains nineteen stanzas or 76 lines. The seventh division, on the life and duties of the Célidhé Dé or Culdees, contains twelve stanzas or 48 lines. The eighth division, which treats on the rule and order of the refectory, prayers, oblations, vespers, with feasts and fasts of the year, is comprised in thirty stanzas or 120 lines. The ninth or last division contains nineteen stanzas or 76 lines; it inculcates duties of the regal office and it notes those evil consequences, which flow from their neglect or unfaithful discharge, both to king and people.<sup>41</sup>

The recorded Acts of St. Carthage abound in many legends. We are told, that one day, during the winter season, a certain Magus came to him, and challenged God's servant to make an apple tree produce leaves. Knowing this magician wished to call the Divine power in question, our saint blessed the tree, in the name of Christ. Immediately, it produced leaves. He then required the saint, in like manner, to make it blossom, with which requirement Carthage complied. But, urging him still further, to produce fruit upon the tree, apples appeared thereon; when again, the Magus requiring them to ripen, our saint once more blessed the tree, and its fruit fell ripe to the earth. The magician, hereupon, taking one of these apples, found it very bitter; and, he told the saint, that on this account, the fruit was not of a good quality. Our saint again blessed the fruit, when it seemed to taste as sweet as honey. Then, in punishment for his incredulity, the magician's eyes continued blind, for a year. At the end of this period, feeling penitent, he came to St. Carthage, who restored his sight. Then, the Magus returned with joy to his friends. On another day, a man brought his son, to St. Carthage, and besought his interposition, on behalf of the boy. Our saint prayed to God, and then said to him: "Hear, my son, and speak to us." The boy immediately replied: "O man of God, behold I offer myself and my inheritance to thee, for ever." From that time forward, he was perfectly cured. Again, a youth, afflicted with leprosy, came to the saint, and he was restored to a healthful condition. At another time, a man who had lost his eyes and nose, through some hideous infirmity, came to our saint, with a request to be relieved from his deformity. The saint told him, that if he had faith in God, he should be restored. The afflicted man protested, he believed in the Holy Trinity, and in the power of God, to whom all things were possible. He was then baptized. This man afterwards was restored, and in such a manner, that

whole number of genuflexions.

<sup>41</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish

History," Lecture xviii., p. 375.

<sup>42</sup> See Vita ex antiquo M.S. Legendario, num. 3, 4, 5.

his features assumed a natural shape; whilst all, who witnessed such a miracle, gave praise to God, who had effected this cure through his servant.<sup>42</sup>

After his monastery was built, and St. Carthage had wrought various miracles there; many persons travelled from different provinces of Ireland, and even from Britain, to become monks under his rule. It was an age, when faith and fervour glowed in the souls of Christians, who aspired to be perfect as religious. In an old record,<sup>43</sup> it is stated, that Carthage had a famous congregation, consisting of seven hundred and ten persons, when he was abbot, at Raithin,<sup>44</sup> and lived in that monastery. According to another account, however, eight hundred and sixty-seven monks,<sup>45</sup> at one time, were subject to his Rule. One day, in the spring season, a certain poor man, who lived in the neighbourhood of his monastery, came to our saint, and asked him for the use of a plough and some oxen. As the saint's monks did not use ploughs, but hoes or spades, Carthage called one of them, named Ædan, and told him to go out into an adjoining wood, and take two deer, which should meet him, to that man. With them he was to plough, during the spring season. This Ædan did, and when he had ploughed for the poor man during this season, he repaired to St. Carthage, while the deer returned to the woods.<sup>46</sup> At another time, a demoniac was brought to our saint. Making the sign of the cross on him, Carthage commanded that evil spirit to depart, and no longer to profane a temple, which God had designed for his own dwelling. This command was obeyed. The demoniac was restored, and to the great admiration of all who were present.<sup>47</sup> Under the direction of such a holy superior, it is not surprising, that his disciples should abound in heavenly graces. An angel used to address every third man of the monks,<sup>48</sup> living under the Rule of St. Mochudda. Their Rule prescribed bodily labour, as well as holy meditation. On one occasion, while the monks were wearied, after other toil, it is said, our saint himself went to the mill, to prepare flour for monastic purposes. On leaving this, nine robbers, who bore a hatred to Carthage, came there, and with an intention of killing him. Each of those endeavoured successively to enter the mill, according to the orders of their leader, but each man found himself prevented from entering. A flame interposed, miraculously, between the robbers and the door. However, these outcasts observed, through an opening in the door, that being overtaken with fatigue, Carthage sometimes slumbered, for a short time, and then awoke, at intervals. While he was sleeping, the mill ceased to grind, but recommenced its work, when he was awake. One of those robbers returned, with an account of what he had observed, to the leader, who was sitting in a wood. Inflamed with anger, their captain went to the mill, intending to kill our saint; but he, on witnessing the same phenomenon, returned also to his companions, and told them to wait in a certain place, that they might murder Carthage, when leaving the mill. After some time, Mochuda left it, and carrying a heavy load of flour. Rushing forth to murder him, those robbers found their hands and arms completely paralyzed. St. Mochuda besought them, to allow a visit to his monks, and that he should afterwards return to them, as their victim. The saint was allowed to pass. Having deposited his load in the house, Carthage repaired to the robbers, as he had promised. This he did, without giving any intimation to the monks, who thought he retired to some secret place for prayer.

<sup>43</sup> See Dermod O'Connor's Keating's "History of Ireland," Book ii., p. 394.

<sup>44</sup> According to the O'Clerys.

<sup>45</sup> This is the account given, in that Life of Carthage, as published by the Bollandists, "in quo DCCCLXVII. monachi simul sub-

erunt."

<sup>46</sup> See Vita ex antiquo MS. Hibernico, cap. ii., num. 17.

<sup>47</sup> See Vita ex antiquo MS. Hibernico, cap. ii., num. 18. Also Vita ex duplice MS. Legendario, num. 6.

But, the robbers, attempting in various ways to murder him, found themselves unable to effect their purpose. At length, seeing these miraculous signs of Divine protection, they did penance, presenting themselves to God, and to his servant Mochuda. They remained under his direction, during the rest of their lives ; besides, many holy and glorious things were afterwards recorded of them.<sup>49</sup>

The Angel of the Lord appeared to St. Carthage, in his monastery, and told him, that Fridhaich,<sup>50</sup> who ruled over the Kiarraigh country, was at the point of death, and that our saint should administer the last sacraments to him, before his departure. But, the saint remonstrated with the heavenly messenger, as to how he should be able to go there so soon ; when immediately, he was taken by the Angel, into a fiery chariot, and placed at the prince's castle. Carthage gave him Holy Communion, and the prince, having presented him many gifts, happily departed this life. The saint was brought back to Rathin city, on the same day, when he found the brethren reciting Nones.<sup>51</sup> Another time, St. Carthage went to St. Colman, in his monastery of Lainneala,<sup>52</sup> that he might bring him to bless a cemetery,<sup>53</sup> situated near Raithen. It was likewise a gift granted from Heaven, that all who arose from cemeteries thus blessed, should be looked upon as the children of light. St. Colman said : "Go to thy cell, and I will attend you, on the fifth day." St. Carthage complied, as commanded, but he found that Colman did not visit him, on the day appointed ; whereupon, returning once more, he enquired of Colman, why he did not fulfil his promise. Colman answered, "I went forth with the Angels, to bless thy cemetery, but, I was induced to return, because another cemetery, far more renowned, shall be blessed by Angels, in thy other city, and in a southern part of Ireland." He also declared, this cemetery had been blessed, by an old man, living to the south of his cell. Carthage afterwards discovered, that such had been the case.<sup>54</sup> At the same time, certain persons came from the mountainous parts of Kerry, to the nunnery of St. Ita,<sup>55</sup> in Hy Connail ; and, a small boy formed one of that retinue. On seeing them, St. Ita wept, and the clerics asked her, why she felt sorrowful, on their arrival. The virgin answered : "O happy indeed has been the birth of this boy, for the soil of that cemetery, in which he rests, shall not cover a son of death, and would that I were there buried." The clerics asked, where he should be buried. She then said : "In the cemetery of St. Mochuda, which is not yet blessed, but, which when blessed shall be renowned." This prophecy was fulfilled. The boy, who had attracted the notice and had moved the prophetic spirit of St. Ita, afterwards became a disciple of St. Mochuda ; and subsequently, he was buried in Lismore cemetery, which was not even traced out, at that time.<sup>56</sup> This veneration for cities of the dead, and which had been consecrated during the lifetime of Irish Saints, will serve to exhibit the deep popular feeling entertained, for the memory of these shining lights in our early Church.

<sup>48</sup> See the O'Clerys' Calendar, Rev. Drs. Todds' and Reeves' "Martyrology of Donegal," pp. 126, 127.

<sup>49</sup> See Vita ex antiquo MS. Hibernico, cap. ii., num. 19.

<sup>50</sup> We cannot find his name in the Irish Annals.

<sup>51</sup> See Vita ex antiquo MS. Hibernico, cap. ii., num. 20.

<sup>52</sup> Or Lynally, in the barony of Ballycowan, King's County. In the beginning of January, 1838, John O'Donovan visited this place, as he states, in "Letters containing

Information relative to the Antiquities of the County Tipperary, collected during the Progress of the Ordnance Survey, in 1837-1838," vol. i. Letter dated Tullamore, January 2nd, 1838, p. 91.

<sup>53</sup> The terms used in our saint's Acts are "ut veniens secum Levitianam signaret."

<sup>54</sup> See Vita ex antiquo MS. Hibernico, cap. ii., num. 21.

<sup>55</sup> See her Life in the First Volume of this work, at January xv., Art. i.

<sup>56</sup> See Vita ex antiquo MS. Hibernico, cap. ii., num. 23.

## CHAPTER III.

MIRACLES WROUGHT BY ST. MOCHUDA WHILE AT RAHEN—HIS CHIEF DISCIPLES THERE—HE VISITS KERRY—VISITED AT RAHAN BY ST. COLUMBKILLE—HIS PROPHECY—THE OLD CHURCH AT RAHAN—CONSPIRACY THERE TO TAKE AWAY HIS LIFE—MONASTIC ANECDOTES—ENVIOUS PROCEEDINGS INSTITUTED TO DRIVE HIM FROM RAHAN—KING BLAITHEMACH, HIS BROTHER DIARMAID, WITH THE CHIEFS OF MEATH, CONCERNED IN THIS COURSE OF ACTION—MOCHUDA AND HIS MONKS ARE EXPELLED FROM RAHAN.

It happened one day, that a boy fell into a river,<sup>1</sup> near Rathin. As no person had been witness of this occurrence, his body lay buried under water, for a long time. The child's parents and friends sought him, but in vain, through the neighbouring houses, villages, and fields; until, despairing of his recovery, they had recourse to St. Carthage, that through inspiration of the Holy Spirit, he might be able to tell them, where their boy should be found. Then, Carthage said: "Go to the bridge over the river, and you shall find him drowned, at the base of its first arch."<sup>2</sup> They found him accordingly, and bearing his corpse to blessed Mochuda's feet, through the prayers of our saint, that boy was restored to life. The saint afterwards took charge of his education. When he grew to adolescence, Mochuda sent him to his own part of the country. There, that young man afterwards had a family of sons and daughters. Through gratitude, he made an oblation of himself and of his posterity, to God and to St. Carthage. His descendants remained afterwards as monastic dependents,<sup>3</sup> or tenants. At another time, while on a visit to his ecclesiastical district in Kerry, the holy man returned with many gifts, to his monastery of Raithen. Pursuing his way, night fell upon him, at that River Mainne,<sup>4</sup> in Dealhna territory.<sup>5</sup> When passing along, he found a movable and creaking hurdle, which had been placed in the current of that river, and for some malicious purpose. The inhabitants belonging to a neighbouring village, on hearing this unusual noise, came forth to ascertain its cause, while they set up a great clamour and shouting. The companions of St. Carthage felt alarmed. Their horses even ran away, having cast off their burdens; however, those animals were afterwards caught, but with great difficulty, in the by-ways. On learning the cause for this strange noise, Carthage declared, that its authors should never be able to complete a mill, which they were about to construct. He predicted, likewise, that they and their posterity should be wanderers. Afterwards, St. Carthage came to a place, called Cluainbiennain,<sup>6</sup> where his

CHAPTER III.—<sup>1</sup> This is a small stream, passing by the ornamental demesne of the flourishing Jesuit College at Tullybeg, on the northern bank, connected by a bridge with the ancient ruins, on the southern side. It is called the Clodiagh, and it unites with the Brosna River. This latter joins the Shannon, about midway between Shannon Harbour and Banagher.

<sup>2</sup> This record is interesting, as furnishing proof of the antiquity of arched bridges in Ireland, and especially at this place.

<sup>3</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xiv. De S. Carthaco seu Mochudda, Episcopo et Abate, &c. Vita ex antiquo MS. Hibernico, cap. ii., num. 23. Also Vita ex duplice MS. Legendario, n. 7.

<sup>4</sup> This seems to be intended for the River Mainne, in Kerry.

<sup>5</sup> Under this name, no ancient Irish territory appears in our records. It may be suspected, however, that it lay along the banks of the river already named. Again, the territories of the Dealbhnae are placed within the counties of Westmeath and King's; and, it may be, one of those is meant. The situation of Dealbhna Teanmaighe, or Western Dealbhna has not been as yet fixed. See "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, pp. 4, 5, 12, 13, and nn. 26, 28, 34, 50, pp. vii., ix., xii., xiii.

<sup>6</sup> This locality has not been identified.

<sup>7</sup> See Vita ex antiquo MS. Hibern

disciples asked for apples from its people, but this request they refused. Carthage proclaimed, that thenceforth no apples should grow upon their trees, and his declaration accordingly was fulfilled.<sup>7</sup>

From other sources we learn, that St. Mochuda had twelve disciples in his monastery of Rathin, distinguished for humility and obedience,<sup>8</sup> namely, Mochua,<sup>9</sup> son to Mellain, who was the first monk in his monastery;<sup>10</sup> Moche-mog,<sup>11</sup> son to Vairt; Gobban,<sup>12</sup> Straphan,<sup>13</sup> and Lasceran,<sup>14</sup> the three sons of Nascain; besides Molua, Lughayr, Mochoemhog, afterwards Bishop, and Moch-emhog, son to Cuaith; as also, Ædan, Fiachna, and Fynlughie. Wishing to consult for their ease, Carthage appointed cells for them, before their death; that thus, in their old age, they might be rewarded for their obedience, when young men. He prophesied many good things, regarding them; and especially, he assigned a cell, in a place called Cluain-dachraim,<sup>15</sup> near Raithin, to Mochua, son of Mellain. He said: "My dear son, this shall not be the place for thy resurrection, but another spot,<sup>16</sup> appointed by the Lord." His prophecy was accomplished. The saint also predicted, regarding his disciple Fiachna, when assigning him a cell, named Coiningnibh. He said: "This, my son, shall not be the place for thy resurrection; but, thou shalt possess three places, and thy relics shall rest with thy fellow disciple, Ædan, in the country of Torna's posterity.<sup>17</sup> There shall be thy resurrection, and the place must be named after thee."<sup>18</sup> Then, assigning to Ædan himself a cell,<sup>19</sup> in the country of Torna's posterity, and near the mountain, Luachra,<sup>20</sup> he prophesied: "A day shall come, when the relics of thy fellow disciple, Fiachna, shall be brought to thee, and his name shall be exalted for ever." He delivered like predictions, regarding other places or persons.<sup>21</sup> An infant was brought to the city of Rathin, and there left abandoned, near the church. With great charity, Carthage took charge of his education. In course of time, this deserted child even became a Bishop. All others being ignorant respecting his parents, Carthage said, in a prophetic manner: "This infant shall be called Dymna. He is son to Cornac, from whom the posterity of Ethach derive their origin." All wondered at this revelation, concerning the child's name

cap. ii., num. 24.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniae," xvii. Martii. De S. Gobbanus Episcopo, p. 631.

<sup>9</sup> He is said to have been, that Mochua, or Cronan, Abbot and Martyr, venerated, according to Colgan, on the 10th of February. See *ibid.*, pp. 303, 304.

<sup>10</sup> Already an account of this saint will be found, in the Second Volume of this work, at the 10th of February, Art. i.

<sup>11</sup> He does not appear to be identified.

<sup>12</sup> See an account of him, in the Third Volume of this work, at March xvii., Art. v.

<sup>13</sup> Supposed to be resolvable into Stephen, and to have been commemorated at Clonmore, under the name of Sraffan, on the 23rd of May.

<sup>14</sup> Supposed to have been venerated, at Ard-mac-Nasca, at the 25th of October.

<sup>15</sup> There his feast is said to have been kept, on the 21st of November. Another name for the place seems to have been Cluin-Chrainn; said to be identical with Clonrane, in the county of Westmeath.

<sup>16</sup> Said to have been the church of Glasmore, near Swords, in Leinster.

<sup>17</sup> It may be questioned, if under this spelling, we are to understand, the Ua Tighearnaigh, descended from Eochaill Liathain. See the "Miscellany of the Celtic Society," edited by John O'Donovan, LL.D. *gein ealaé Coirce Lároe*, or Genealogy of Corca Laidhe, pp. 44, 45.

<sup>18</sup> This is probably identical with the present Kilfeighny, a parish, in the barony of Clanmaurice, and shown, on the "Ordnance Survey Townland Maps for the County of Kerry," sheets 15, 16, 17, 22, 23. The townland proper, is divided into North and South, shown on sheets 16, 22.

<sup>19</sup> This place, which was at first denominated Cell Ædan Redhaire, was afterwards called, in the Irish language, Ceall Fiachna.

<sup>20</sup> Now called Slieve-Lougher, near Castle Island, in the county of Kerry; it was also distinguished as Luachair-Deadhach. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 44, 45, and n. (f).

<sup>21</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xiv. De S. Carthaco seu Mochudda, &c. Vita ex antiquo MS. Hibernico, cap. iii., num. 25.

<sup>22</sup> We think an error of transcription or of

and origin. When he became a Bishop, Carthage desired him to go into his own country, situated in southern Munster. That was declared to be the place for his resurrection. Parricide should take place among his relations, he was told, if he did not hasten there to prevent it. Immediately, Dymna set out, as directed, towards his native country. Another holy bishop, named Cmanna,<sup>22</sup> a man full of God's spirit, and a disciple of St. Mochuda, was a companion on the way. St. Dymna effected a reconciliation, among his friends, by urging fulfilment of the Divine precept. He built a monastery, likewise, in this part of the country, and he presented it to St. Mochuda, with himself and his religious family. Here, also, he happily departed, according to the prophecy of St. Carthage.<sup>23</sup>

On an occasion, this holy man left his city of Rathin, for his native place, Kerry.<sup>24</sup> A King of Munster,<sup>25</sup> named Corbre,<sup>26</sup> son to Chrymti, was living, at the same time, and in a castle, on Cuyphert plain;<sup>27</sup> when a thunder-storm proved fatal to many chiefs, who were in the same place, together with the queen, named Cuimhan, and the king's son, named Ædus,<sup>28</sup> as also to that dynast's chariot horses. The king besought St. Carthage to restore the dead to life. With such request, he complied; when, in return, all gave thanks to God and to St. Mochuda. That king<sup>29</sup> even made an offering of lands and servants to him. However, one of these servants refused obedience to the saint, who said prophetically: "Thy posterity shall be extinct, while the inheritance, for which thou contendest against me, shall be mine; and, whoever shall take away what has been offered to me, Heaven and earth shall be taken from him." Shortly afterwards, that man and his posterity perished.<sup>30</sup> At another time, Mochuda sent a golden zone, with his benediction, to a certain chief, called Fergus,<sup>31</sup> son to Cryntherin, who suffered from a scrofulous disorder; on girding this belt around his loins, he was healed.<sup>32</sup> Cathal,<sup>33</sup> son to Ædus, King of Munster, who lived in a part of Kerry, named Chuyrthe,<sup>34</sup> had been deaf and blind, for a long time.<sup>35</sup> He asked our saint to heal him, in the name of Christ. On praying, Carthage restored him to the use of hearing and of sight. This king then presented to God and to Carthage his servant, a castle, belonging to him, and called Hyleam Cnharch,<sup>36</sup> Rosbeargh,

printing has here occurred, and that the name should be written Cuanna.

<sup>23</sup> See *Vita ex antiquo MS. Hibernico*, cap. iii., num. 26.

<sup>24</sup> Kerrycurrihy, a barony in the county of Cork, is thought to have been here indicated; but, this is not correct, as the northern part of Kerry County was St. Mochuda's native place.

<sup>25</sup> The Bollandist editor incorrectly suggests: "Videtur potius legendum Lagenia, ubi Corbreus fuit Rex."

<sup>26</sup> Perhaps, under this form, we are to recognise Cairbre Cruinh, who is said to have reigned thirty years over Munster. See John O'Dugan's *Chronological Poem*, "The Kings of the Race of Eibhear," translated by Michael Kearney, and edited by John O'Daly, pp. 16, 17.

<sup>27</sup> Its situation appears to be unknown.

<sup>28</sup> Their names do not appear in our *Annals*.

<sup>29</sup> The Bollandist editor thinks, he was Ædus or Aidus, father of those holy virgins, visited by St. Aidan or St. Macdoe, bishop of Ferns, as read in *Vita S. Maidoci*, n. 32, at the 31st of January. The holy virgins

alluded to are said to have been Saints Cummania and Sodelmia, id est Pulcheria; their festivals being referred, to the 15th of January, and to the 10th of November. See Colgan's *"Acta Sanctorum Hiberniae,"* xxxi. Januarii, p. 218.

<sup>30</sup> The circumstances of this event are rather differently related, in the *Vita ex duplice MS. Legendario*, num. 8, where Corpre is called a tyrant.

<sup>31</sup> He is not identified.

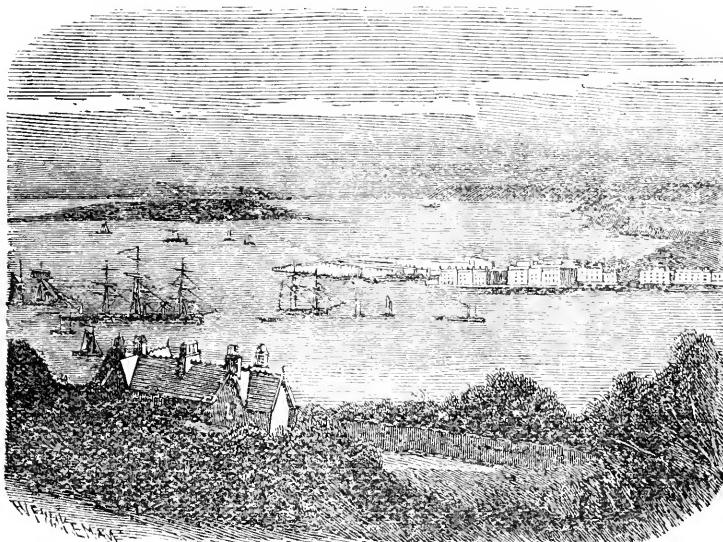
<sup>32</sup> See *Vita ex antiquo MS. Hibernico*, cap. iii., num. 27. In the *Vita ex duplice MS. Legendario*, num. 9, this chieftain is said to have been dropsical, &c.

<sup>33</sup> There is a Cathald, son of Aedh, King of Munster, whose death is recorded at A.D. 630, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 244, 245.

<sup>34</sup> This seems to be identical, with Ciarraghe-Chuirche, the present barony of Kerrycurrihy, shown on the "Ordnance Survey Townland Maps for the County of Cork," sheets 75, 85, 86, 87, 97, 98, 99.

<sup>35</sup> The Annals of Clonmacnoise report his death, at A.D. 624, and the "Chronicum Scotorum," at A.D. 625. See William M.

Rosmore, and the Island Pioch,<sup>37</sup> situated in the strait Coga—but probably the reading should be Cova, now known as Cove,<sup>38</sup> where a flourishing town, and delightfully situated, on the Great Island, at the entrance to Cork Harbour, is at present to be seen.<sup>39</sup> Carthage left some monks, at Rosbeargh, to build a cell there; and, this place was afterwards renowned. That holy man himself commenced a building, in the Island of Pioch, where he remained a whole year.



Inis-Pict, or Spike Island, in the Cove of Cork.

At the end of this time, three of his disciples,<sup>40</sup> known as Gobban, the Bishop, Straphan, a Priest, and Lasceran, all sons of Nascain, were ordained by a Bishop, named Domangen,<sup>41</sup> at Raithin, in presence of St. Carthage. These, together with twelve other brethren, were left there, by our saint, on returning to Raithin. That Island of Pioch, or Pict, was greatly distinguished, for the fervour of holy men who inhabited it.<sup>42</sup> At another time, our saint, travelling through a part of Munster, came to a river, formerly called Nemphe,

Hennessy's edition, pp. 78, 79.

<sup>38</sup> In the Life of St. Gobban, where allusion is made to this place, it is written Aileam Cathail.

<sup>37</sup> It is variously called Inis-Pict, Inis-Pick, or Inis-Puice, now thought to be Spike Island, near Cork.

<sup>39</sup> The accompanying illustration of Cove—most improperly Anglicized Queenstown, to gratify the sentiment of sycophantic loyalty which actuated the former local authorities, on the occasion of Queen Victoria's visit to Cork, immediately after the great Irish Famine—has been drawn on the wood, by William F. Wakeman, and it was engraved by Mrs. Millard. Spike Island, with its buildings for convicts, appears in the middle distance of the Cove of Cork;

Hawlboline Island is in the distance, and the mouth of Cork Harbour is in the offing.

<sup>40</sup> The magnificent new Catholic Cathedral of Cloyne Diocese denominates the town and harbour, on its elevated foundation of rock.

<sup>41</sup> See Colgan's "Acta Sanctorum Hiberniae," xvii. Martii. De S. Gobbano Episcopo, p. 631.

<sup>42</sup> His feast has been assigned to the 29th of April, as St. Domangen, Bishop of Tuam Muscraige. In the Fourth Volume of this work; at that day, some account of him will be found. See Art. vii.

<sup>43</sup> See Vita ex antiquo MS. Hibernico, cap. i., num. 27, 28. In the Vita ex duplaci MS. Legendario, num. 9, this chieftain is said

and afterwards Abhainn, or "the great river."<sup>43</sup> On its surface, he saw an apple swimming. This he took, in his hand, and brought it towards home. That place thence received the name, Arhubbla,<sup>44</sup> or "the shallow of the apple;" and, it was situated, within the territory of the men of Maighe.. Our saint's charioteer asked him for this fruit, which he refused to give, saying : "The Lord, on to-day will work for me a great miracle, by means of this apple ; for, this day, shall we find the daughter of Cuanna, son to Bealcham, the chief of this country, before the castle of her father. She has a hand withered, and barely hanging to her side ; yet, through the blessing of God, by means of this apple, shall she be healed." Afterwards, seeing the girl playing with other companions, before the castle, Mochuda went to her and said : "Take this apple." She reached forth her left hand. Our saint drew back the present, but telling her to extend the right hand. Full of faith, she stretched it forth, and found it restored to strength, while thus receiving fruit from the saint. All present were in admiration, at this miracle. Then, Cuanus said to his daughter, on that night : "My daughter, select from among the noble young men of Munster him thou wouldest wish to be thy husband, and I shall obtain him for thee." She replied : "I will have none save him, who healed my hand." The father interrogated Carthage : "Dost thou hear what she says?" Whereupon, Carthage answered : "Give her to me, and I will resign her as spouse to the Son of God, who hath healed her hand." Her father then said : "I wholly give to God and to St. Carthage, my daughter, Flannaid,<sup>45</sup> with her inheritance, in the town of Forth, on the bank of Nemphe River." Our saint brought this holy virgin with him, to the city of Raithain. She lived near it, in a nunnery, with some holy women, until that time when St. Carthage and his monks were expelled from Rathain, by the king and chiefs of Termoria.<sup>46</sup>

Being at a certain locality, in the province of Munster, Carthage said to his companions : "I hear, in this place, the voices of the Leinster children, proceeding from our monastery of Raithen. By such token, I know this spot shall be ours." The prediction was afterwards fulfilled.<sup>47</sup> One day, St. Columkille<sup>48</sup> came to our saint, at Raithin. Saluting the superior there, Columba said : "Dost thou love this place, holy father?" Mochuda answered : "Truly, I do love it." Then, Columkille replied : "Let not what I say disturb thee. For thy resurrection shall not be in this place ; the envy of some clerics shall excite the King of Termoria, his sons, and chiefs, against thee. In course of time, these persons shall drive thee way." Mochuda asked St. Columba, where the place of his resurrection should be. Again, Columba replied : "Formerly from the top of Cuah mountain, thou hast seen a great band of Angels, on the bank of Nemphe River, and raising to Heaven a silver cathedral, with a golden image in it. There shall be the place of thy resurrection. That church of silver is thine, and the golden statue placed in

to have made himself a servant to our saint.

<sup>43</sup> Alluded to by the Poet Spenser, as

" Swift Awniduff, which of the English  
man  
Is cal'de Blacke-water," &c.

— "The Faerie Queene," Book iv., canto xi., stanza xli.

<sup>44</sup> Rightly written it should be Ath Ubhla, now Appleford, in Fermoy.

<sup>45</sup> Probably identical with Flanna, "the ruddy," an Irish female name. See Introduction to "Topographical Poems of John

O'Dubhgain and Giolla na Naomh Huidhrin," by John O'Donovan, LL.D. "Of Ancient Irish Female Names and their Changes," p. 62.

<sup>46</sup> Also called Teamhair, now Tara. See a full account of it, in "Transactions of the Royal Irish Academy," vol. xviii. Dr. George Petrie's "Antiquities of Tara Hill."

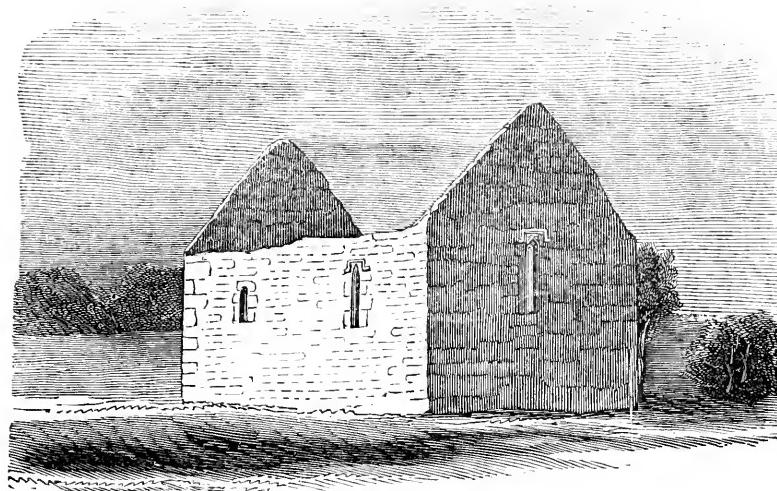
<sup>47</sup> See Vita ex antiquo MS. Hibernico, cap. iii., num. 29. Vita ex duplice MS. Legendario, num. 10.

<sup>48</sup> The great Apostle of the Piets and Scots.

<sup>49</sup> See Vita ex antiquo MS. Hibernico, cap.

it represents thee." Knowing that this prophecy should be accomplished, both holy men gave thanks to God.<sup>49</sup>

At this distance of time, it seems impracticable to determine the exact site, which had been selected at Rahan, for the church of St. Carthage; but, it is probable, the cells for his monks were built at divided spaces, immediately near it. There is now a small oblong ruin—near the Protestant church already described—at Rahan,<sup>50</sup> measuring 34 feet in length, by 18 feet in width, and the walls are 2 feet, seven inches, in thickness.<sup>51</sup> It has four win-



Old Church at Rahan, King's County.

dows; one window in each gable, and one in each side wall;<sup>52</sup> these windows are round-headed or pointed.<sup>53</sup> Allusion seems to be made to the smaller church, by John O'Donovan,<sup>54</sup> who gives its full dimensions, as 36 feet in

iii., num. 30.

<sup>50</sup>The accompanying illustration was drawn on the spot, by Mr. J. A. Mitchell, Drawing Master in St. Stanislaus' Cottage, Tullabeg, in March, 1885. This sketch, afterwards transferred to the wood, by William F. Wakeman, has been engraved by Mrs. Millard.

<sup>51</sup> See "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, edited by Margaret Stokes, vol. ii., p. 64.

<sup>52</sup>"The south window is 2 feet 8 inches high, 7½ inches wide at the base, and 5½ inches at the top; it is round-headed. There is another window in the south wall, which is an ogee, late-pointed arch with a curious carving on one spandril of a bird riding on a horse. The east window, consisting of two lights, is pointed. In Plate facing page 64, Figs. c and d, drawings of one of the

bases of the west door may be seen." *Ibid.*

<sup>53</sup> Commenting on the present condition of this once historic place, the Rev. Anthony Cogan observes: "The monastery is gone; the city of *Cell-Belaish*, once frequented by students from Great Britain and the Continent, has departed; four of the ancient churches have completely disappeared; and the few fragments which remain are melancholy mementoes of the ancient magnificence and importance of this place."—"The Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., sect. 8, pp. 529, 530.

<sup>54</sup> See "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837," vol. i. Letter, dated Tullamore, January 2nd, 1838, pp. 91, 92.

<sup>55</sup> It resembles St. Fechin's church at

length, by 24 in breadth.<sup>55</sup> This doorway forms a semicircular arch at the top, and it is composed of chiselled stones showing an ornate character.<sup>56</sup> Both churches at Rahan<sup>57</sup> are represented, as situated on Churchland; while, besides the Protestant church, there is a graveyard, and near it is marked the Abbey in ruins, but, perhaps, this latter might better be described as the smaller church ruin,<sup>58</sup> such as we have here noticed. Notwithstanding the well-known fact, that St. Mochuda or Carthage had been the first founder of a monastery, at this place;<sup>59</sup> yet, because of his forced expulsion from it, and because another holy man, Fidhairle Ua Suanaigh,<sup>60</sup> succeeded him, as the restorer of that institute, the latter has been regarded as the patron saint of Rahin,<sup>61</sup> and from him it was called Raithin-Ui-Shuanaigh.

One day, a priest and monk belonging to St. Carthage's rule came from a northern part of Munster province, to seek the monastery of Rathin. Having bent his knee to the holy man, after the manner of monks, who were engaged in pilgrimage, he said: "O father, I have kept the order of rule, and fulfilled thy commands, as it seems to me, to this time. Without thy permission, however, I brought my brother, having renounced this world, here with me." Our saint replied: "I truly tell thee, hadst thou gone up into a mountain of thy country, and hadst thou cried out with a loud voice, from the top of that mountain, and if all, who had heard thy voice, returned with thee, I would joyfully receive them for the holy habit." They admired our saint's wonderful charity, in speaking these words, and gave thanks to God.<sup>62</sup> Another day, about the ninth hour, Carthage said to his brethren: "We shall not eat today, until each one of you makes his confession to me; for one among you bears hatred towards another." Having confessed Colman, son of Iona, one of these monks said: "Father, I love not our miller, nay, I have hated him. For, when I go to the mill, he will not remove loads with me, from the horses, nor fill measures of meal. Yea, even, he will not load the horses; he does injury to me, in every way, and he is always disagreeable and insulting. The Lord knoweth, but I do not, why he acts in this way; and even now have I thought, when I came to him again, and that he should do in like manner, I would strike him to the earth." St. Mochuda answered: "Brother, hear what the prophet saith, 'Turn away from evil and do good'; therefore, according to my advice, be kind towards him; and he shall be moved by thy goodness. Then, you shall be friends, as long as you desire it." The monk followed his superior's advice, and for three days, he endeavoured to please the miller. But, the latter remained, in his former surly mood, and the brother's hatred still continued. On the third day, St. Mochuda heard the confession of the monk, who said: "This is my confession, I do not love the miller." Our saint then said, that on the same night, his heart should be changed, and that he should not take refreshment, until he would go to his adversary and eat with him. Our saint also declared, that during the refection, a friendship

Fore, in every way, except that its doorway is more richly ornamented.

<sup>56</sup> There were ruins of some building—probably these of a more modern church—near the existing antiquities. See *Ibid.* p. 93.

<sup>57</sup> The townland of Rahan, situated in the parish so called, and barony of Ballycowan, is noted, on the "Ordnance Survey Townland Maps for the King's County," sheet 16.

<sup>58</sup> The Grand Canal from Dublin to Shannon Harbour passes near to these

churches at Rahan.

<sup>59</sup> See a description and history of Rahin, in Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxv., pp. 619 to 627.

<sup>60</sup> His festival occurs, on the 1st of October.

<sup>61</sup> See Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. i., pp. 245, 246.

<sup>62</sup> See *Vita ex antiquo MS. Hibernico*, cap. iii., num. 31.

should arise between them, and this too must prove perpetual. That monk was filled with the spirit of God ; and, as all things had happened, according to the prediction of Carthage, his brethren admired a Divine inspiration, which influenced their holy senior.<sup>63</sup>

On another day, it is said, that two monks, who were Britons by birth, and living under his rule, conspired to take away their superior's life. He was sick at the time, but his death was not immediately apprehended. Being filled with envy or ambition, they argued, that as a man equal in sanctity to our saint could not be found among the brethren ; one of themselves, in all likelihood, might be elected in his place. They resolved, on the following night, at a late hour, to drown him privately in a neighbouring river. Finding him, according to his usual custom, praying in a retired place ; they bound him in a skin with thongs, and brought him towards that river. While leading him in this manner, a religious monk, whose custom it was to walk round the cemetery, during the latter part of the night, met them. Being astonished at what he saw, this monk asked them whom they carried, at that hour of the night. Those persons told him, they carried the garments of certain brethren to be washed ; but, not trusting such an account, he obliged them to lay their burden down, that he might examine it. Having complied, they found St. Carthage lying in the wrapper.<sup>64</sup> Being Prior of the place, the monk said to those wicked brethren, who were much alarmed at such a discovery of their guilt, that they were engaged in a most abominable work. The holy Mochuda, however, replied : " My son, it would have been productive of good to me, for, I should be enrolled among the holy martyrs ; but, of evil to them, for they should be condemned with Judas, the betrayer of his Master. They designed killing me, that they might be set over my brethren ; but, neither these wretches, nor any from their nation, shall be my successors. The Britons shall be despised for ever, in my city ; but those, who belong to this nation that hath saved me, shall always be my successors, in my seat."<sup>65</sup> The Prior was a native of Kerry, and the future successors of St. Carthage were from that province, according to his prediction.<sup>66</sup> However, among the holy monks living under him was St. Constantine,<sup>67</sup> a king of the Britons.

For a long time, St. Mochuda would not receive cows, oxen, or horses, to cultivate his land. This work was performed by his monks with hoes, and they carried all burdens on their shoulders. But, St. Fintan, a relative of St. Carthage, on his return from Rome, visited him, and that guest said : " Why, O Carthage, dost thou impose upon rational beings the work of irrational animals ? Your men are made like to beasts of burden, and I shall not eat in this place, unless you liberate your monks, who are the servants of Christ, from such degrading occupation." Afterwards, through regard to St. Fintan, Carthage allowed oxen and horses to his monks, engaged in prosecuting their labours.<sup>68</sup> St. Lanchein, or Lachean, Abbot,<sup>69</sup> taking compassion on St. Carthage and his monks, set

<sup>63</sup> See Vita ex antiquo MS. Hibernico, cap. iii., num. 32.

<sup>64</sup> "Quo autem deposito, inventus est ibi sanctissimus Pater Patronus noster Carthagus."—Vita ex antiquo MS. Hibernico, cap. iii., num. 33. By these words, it would seem, that this tract must have been written by a monk, or inhabitant of Rathain, or of Lismore, or of some other place, where our saint was recognised as Patron.

<sup>65</sup> This legend might furnish a clue to the family and descent of the early superiors of Rathen.

<sup>66</sup> See Vita ex antiquo MS. Hibernico,

cap. iii., num. 33. This must have reference only to the period, when this old Life of our saint had been written.

<sup>67</sup> See an account of this devout and royal pilgrim, in the Third Volume of this work, at the 11th of March—the day assigned for his feast—Art. ii.

<sup>68</sup> See Vita ex antiquo MS. Hibernico, cap. iii., num. 34.

<sup>69</sup> This Abbot Lancheinus, was unknown to the Bollandists. In n. (2), they remark : "inferius autem semper scribebat Lacheanus."

<sup>70</sup> See Vita ex antiquo MS. Hibernico,

out towards Rathin, bringing thirty cows and a bull, with two herdsmen, and some vessels. When near the place, Lanchein concealed what he had brought; and, going into the monastery, he asked for milk, pretending to be sick. This request the servant conveyed to Mochuda. The saint ordered a vessel to be filled with water. Then, bestowing a blessing, it appeared to be changed into new milk. In this state, it was brought to St. Lanchein. Knowing what had occurred, he changed the contents of the vessel into water once more, saying: "I asked for milk, and not for water." St. Lanchein then said before all: "Our father Carthage is a good monk, but, his successors shall not create milk out of water." He then addressed the guest-master, "Tell St. Mochuda, that I shall not eat in this place, unless he receive gifts I have brought, to his brethren." Carthage promised to accept them, and he said: "I was unwilling to receive herds from any person, in this place, but, through respect and reverence for thee, I have accepted them." Lanchein then said: "Henceforth, abundance of temporal things shall be with you, and a multitude of religious men must inhabit thy city, in which thou shalt depart to Christ; since from this place, shalt thou be driven." A mutual friendship, between these saints, was thenceforward established.<sup>70</sup>

During the time of harvest, his steward said to Carthage: "Father, we cannot procure reapers enough, although the corn is over ripe." Mochuda replied: "Go, my dear, in peace, the Lord will give you good reapers." Accordingly, the Angels of God appeared, and reaped the greater part of the corn, collecting it into one heap. The monks, on seeing the progress of this work, gave thanks to God, and admired the sanctity of their venerable superior.<sup>71</sup> Obedience was a virtue particularly enjoined, among the subjects of our saint, and it was exemplified, on many occasions. One day, while bread was in the oven, our saint said to one of his brethren: "The loaves are burning—take them away." But, just at the time, an iron shovel, with which the bread was removed, fell from its handle. The brother at once rushed through fire, near the entrance, and with his hands removed the loaves from the heated oven, without sustaining any injury. Another day, while our saint's monks were abroad and near a river, one of them who was in authority told a monk, named Colman, to enter the water, on some emergency. At once, twelve monks bearing a similar name rushed clothed into the water, not stopping to enquire about the particular one, who had been designated. This gave much edification to the other brethren, because at the sound of a superior's voice, they showed perfect examples of obedience.<sup>72</sup> The virtue of patience also characterized those monks of Carthage, as illustrated in the following instance. A certain religious continued his daily toil, without seeking to avoid it, while he appeared to the other monks very pale and emaciated. Holy Carthage one day made enquiry, as to the cause of his disease. But, this brother, wishing to conceal his infirmity, at last acknowledged, that one day, while engaged with his fellow-religious, he drew a heavy log of timber from the wood, when his cincture broke. Then a boy, on seeing his garments loose, put a rough girdle around him. This soon caused his flesh to mortify. Our saint asked, why he had not removed this girdle; but, the brother answered, that such was not his desire, as the boy had tied it. This monk was advanced in years. Mochuda said to him, "Brother, thou hast borne much suffering; wherefore, take thy choice, that to-day thou mayst be healed, or go to Heaven." Having received Holy Communion, he made his will known and departed to Christ. The boy was blamed for his negligence and indiscretion, in having caused the

cap. iii., num. 35, for the foregoing account.

<sup>71</sup> See *Vita ex antiquo MS. Hibernico*, cap.

iii., num. 36, for these statements.

<sup>72</sup> See *Vita ex antiquo MS. Hibernico*, cap.

monk such suffering.<sup>73</sup> A woman, named Brigh, having a hand withered, and adhering powerless to her side, came with her husband to St. Carthage. She asked the saint to heal her hand, in Christ's name. At this time, she happened to be pregnant; but, our saint, as in the case of the chieftain's daughter, presented her with an apple. He told her to raise the withered hand, in order to receive it. Immediately, her hand was restored, and she received that apple from our saint. Having tasted it, she brought forth her child without pain, and then returned with much joy to her friends.<sup>74</sup>

Already, St. Columba and other holy persons had prophesied, that our saint should be expelled from Rathin, towards the close of his life. So it happened. For, it appears, that the Meathian prince, together with the clergy<sup>75</sup> of Cluin Kiarraigh,<sup>76</sup> bore some envious feelings towards our saint; and, between them, they resolved on his expulsion.<sup>77</sup> Elsewhere, it is stated, that the monks of Jobh Neill or Clanna Neill excited against him the resentment of Blaithmac and Diarmuid,<sup>78</sup> son to Aid or Aedh-Slaine. The former requested Mochudda to leave his present settlement, and repair to his own country, in the province of Munster. This our saint refused to do, unless compelled by violence. The mandate sent to him must have been conveyed, long before either Blaithmac<sup>79</sup> or Diarmuid had been recognised as monarchs over Ireland. At this period, they could only have been provincial chiefs or rulers; but, the author of St. Mochuda's Life speaks of them, by anticipation, as it were, of the dominion they subsequently acquired, over the other kings of Ireland. Coming to Raithen, as we are informed, the chiefs of that district said to St. Mochuda: "Depart from this city, with your monks, and seek a settlement in some other country." The holy senior answered: "I wish to end my days here, for I have served God many years in this place, and I have almost finished my course. Wherefore, I shall not depart from it, unless some person violently compel me, lest men consider me inconstant in my purposes. It would be disgraceful for me to become a wanderer in my old age." Those chiefs returned to Blaithmach, afterwards King of Termoria,<sup>80</sup> and falsely accusing Carthage of insolence, they requested that king himself to come and to expel the saint. Roused by these representations, King Blaithmach, his chiefs and leaders, with his brother Diarmaid, his sons, and a large retinue, set out for Rathin. In the meantime, St. Carthage prophesied to his monks, saying: "My dearly beloved, pray you and bundle up your effects, for soon a violent persecution shall overtake us. The princes of this place shall expel us, from our renowned settlement." The king sent his brother, with many chiefs, to Rathen. On coming there, these found St. Carthage in the choir.<sup>81</sup> The prince then stood in the choir vesti-

iii. num. 37, for this anecdote.

<sup>73</sup> See *Vita ex antiquo MS. Hibernico*, cap. iii., num. 38.

<sup>74</sup> See *Vita ex antiquo MS. Hibernico*, cap. iii., num. 39.

<sup>75</sup> They are said to have lived in the Convent of Jobh Neill, in Rev. Jeoffrey Keating's "General History of Ireland," Book ii., p. 394. Duffy's edition.

<sup>76</sup> "This place was somewhere not far from Raithen; how it is now called I cannot discover." — Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiv., n. 190, p. 354.

<sup>77</sup> There is a curious Tract headed, The Banishment of Mochuda out of Rathin, in the Book of Fermoy. See "Proceedings of the Royal Irish Academy," vol. i., part i.,

Irish MSS. Series, p. 20.

<sup>78</sup> Both of these, afterwards regarded as joint rulers over Ireland, from A.D. 658 to 666, died of the plague, after a reign of seven years. See Roderick O'Flaherty's "Ogygia," pars. iii., cap. xciii., p. 431.

<sup>79</sup> According to the "Chronicum Scotorum," his reign as monarch ceased A.D. 658, after the battle of Ogaman at Cenn Corbadan, where he was vanquished. Then, as some say, the reign of Diarmaid commenced. See edition of William M. Hennessy, pp. 96, 97.

<sup>80</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiv., num. 191, p. 354.

<sup>81</sup> Dr. Lanigan places the expulsion of our saint from Rathen at the year 630.

bule, when our saint asked him, on what business he came. Diarmaid replied : " My brother, King Blaithmach, and the Meathian chiefs, sent me, that I might take you by the hand, and eject you, with your monks, from this city." Our saint to him : " Be it, as thou willest, since we are ready to bear all things, for Christ's sake." Diarmaid, full of remorse, then replied : " I shall never do this wrong, for thou art a saint of God." Carthage then said : " Thou shalt have an inheritance in Heaven, and soon shalt thou be king, in place of thy brother. Thy face, which is full of reverence before me, shall not be put to shame, before thy enemies. That disgrace,<sup>82</sup> which the king, thy brother, shall shortly seek to inflict on thee, because thou dost not execute his demands, shall be converted into personal praise, and a blessing. But, because thou hast thought evil of me in thy heart, and wert more ready to expel me than others, thy son shall not reign after thee." Then, Diarmoid returned to his brother's castle, saying he could not find it in his heart, to expel our saint. In anger, the king cried out : " Ruanaidh, he is full of joy." Diarmoid replied : " It will come to pass, as the servant of God Mochuda promised me."<sup>83</sup> Then all who were present applauding, said : " Truly, Ruanaidh, he is joyful." After this, the chiefs cast lots amongst themselves, to see who should take our saint, by the hand, and so drive him away from his monastery. This lot fell upon the Prince of Cluana. The king, with his magnates, then entered Rathin. He found our saint and his monks together, in the church. A certain rich man, named Cronan, said in a loud voice : " Speedily perform the work, for which you come." Our saint replied : " Quickly shalt thou die, but because thou hast given me many gifts, in Christ's name, and because thou wert always a friend until now, thy riches shall be with thy posterity hereafter." So it happened ; he immediately died, and his posterity remained in possession of his wealth. Another man, named Dublisuileach, derided St. Mochuda, and his monks, with an unmannerly glance of the eye. The saint thereupon said : " So shalt thou appear ridiculous, to the day of thy death, and many of thy posterity shall be like thee." And so it came to pass. Another mocker, named Caillibe, was likewise punished by sudden death, for his want of feeling and irreverence towards our saint.<sup>84</sup> King Blaithmach and the chief of Cluana, being angry, grasped the hand of this venerable old man, and brought him forth from Raithin city. Their satellites acted in like manner towards his monks.<sup>85</sup> However, many of the king's soldiers wept, with the people of

<sup>82</sup> The disgrace here alluded to appears to have been reproachful terms applied to Diarmoid by Blaithmac, as mentioned in Dermot O'Connor's Keating's History of Ireland, Book ii., p. 396. Mochudda besides praying for spiritual and temporal blessings to descend on Diarmaid and his posterity remarks : " Nor would I have you to be concerned at the scoffs and indignities you will be apt to receive on your return to Blaithmac and his profane companions ; for they will in derision bestow a title upon you, and call you by the name of Diarmaid Ruaighnigh, yet that name shall be a distinction of honour to yourself and your posterity."

<sup>83</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xiv. De S. Carthago, &c. Vita ex antiquo MS. Hibernico, cap. iv., num. 40. Vita ex duplice MS. Legendario, num. 11. When, according to the Rev. J. C. Keating's account, Diarmaid declared his unwillingness to offer violence

to our saint, Blaithmac is said to have replied in a scoffing manner, "that, I confess, was Ruaighnigh," which we are told, was as much as to say, "it was charitably done." The word Ruaighnigh in the Irish language signifies "charitable." We are also told, that the whole company derided him with the same appellation, whereby the prediction of the saint was accomplished. Upon account of this circumstance, the descendants of Diarmaid were called Siocla Diarmuida Ruaighnigh, for many generations. See "General History of Ireland," Book ii., p. 316.

<sup>84</sup> See Vita ex antiquo MS. Hibernico, cap. iv., num. 41.

<sup>85</sup> The manner of this expulsion is thus differently related by Rev. Dr. J. C. Keating : "When St. Carthage learned their design for expelling him by violence ; on the approach of his enemies, he sent a Pictish nobleman, who was a lay monk in his house,

Rathan, when they saw such an affecting sight. One of the monks, being unable to walk, without great pain, the holy Bishop besought his persecutors, in the name of Christ, to allow this infirm man to remain in his monastery. This request was even refused. Carthage then called the brother to him, and in the name of Christ ordered, that pain should leave his foot, and be transferred into that of Colman—a chief, who was remarkably officious, while seeking to injure him. The pain instantly left the monk's foot, and transferred itself to Colman's, for the rest of his life; while the relieved monk without any inconvenience arose, and went with his master St. Carthage. Another old monk, wishing to die in Rathain monastery, as he had resolved, obtained such permission from St. Carthage. This old man, having received Holy Eucharist from the Bishop's hands, departed to Heaven, before all who were present. He was buried in Rathain, as he had desired.<sup>86</sup> Going out from his monastery, St. Carthage entered the cemetery of the departed brethren. He asked a blessing from those who were buried there. While pouring forth his prayers, at the grave of a certain monk, who had been a long time interred, the tomb was miraculously opened. Suddenly, that dead person raised his head from the tomb, and cried aloud: "Our most holy protector, Mochuda, bless us thy children, and through thy blessing, all of us rising shall go with thee." Our saint said to him: "I will not make a new body, nor procure the resurrection of so many men, before the human race shall arise." The dead man again said: "Why, father, do you leave, although promising our union with thee, and thine for us." Mochuda said: "Hear this proverb, my son, 'Necessity moveth decrees and councils,' but here rest in your sepulchre. On the day of Resurrection, with all my monks, I shall return to thee, and to that cross, which stands at the doors of our church."<sup>87</sup> In like manner shall we all go together, before the judgment-seat of God." The saint having spoke these words, the dead man returned to that tomb, which closed upon him. Taking a last farewell of the tomb, our holy Bishop went outside of the city, with his people, to a certain cross. This bore for its title "The cross of the Angels."<sup>88</sup>

According to Archbishop Ussher<sup>89</sup> and the Rev. Dr. Lanigan,<sup>90</sup> this expulsion of St. Carthage and of his monks from Rathen is placed, at the

to treat with Blathmac, and to desire that the abbot might be allowed to continue with his monks at Rathain, for the term of one year. This request of the Scottish nobleman, named Constantine, was granted by the king. But, at the end of the time stipulated, the king urged his former demand. Mochudda, still unwilling to leave his convent, despatched the pious Constantine once more to deprecate a violent expulsion. He promised at the same time, that if allowed to remain with his monks for another year, he would withdraw and without further difficulty. The request of our saint was again complied with, although reluctantly, on the king's part. Mochudda was tolerated in possession, however, for another entire year. When this time again expired, Blathmac and his clergy returned to Rathain. Finding Mochudda and his monks still disposed to resist the mandate of expulsion, a company of turbulent men was raised in the neighbourhood, under the leadership of a person, named Diarmuid Ruaignigh. This man, we are told, was followed by the principal

part of the Cluain Aongusa tribe. The manner in which Diarmuid executed his commission accords in substance with the narrative contained in the text. However, many of its incidents, are not contained in Keating's account. See "General History of Ireland," Book ii., p. 395.

<sup>86</sup> See *Vita ex antiquo MS. Hibernico*, cap. iii., num. 42.

<sup>87</sup> This was probably one of those fine Irish crosses, which seem to have adorned our cemeteries and other ecclesiastical sites, even from the early Christian ages.

<sup>88</sup> See *Vita ex antiquo MS. Hibernico*, cap. iii., num. 43.

<sup>89</sup> See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 537.

<sup>90</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiv., p. 352.

<sup>91</sup> Under the year 631, we read: "Carthach, i.e., Mochuda, son of Finnall was banished from Rathain."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 252, 253.

year 630 ; other accounts have it at 631,<sup>91</sup> while the "Chronicum Scotorum" has A.D. 635,<sup>92</sup> and the Annals of Inisfallen refer it to A.D. 636.<sup>93</sup> This latter is too late a period ; for, it took place, before the death of the famous warrior Failbhe Fland, King of Cashel, which fell in the year 634.<sup>94</sup> Some accounts place his departure, however, at A.D. 636.<sup>95</sup> Turning to the king, when about to leave, St. Carthage said to him : "Behold, O king, the Heavens above and the earth beneath ; you shall not possess Heaven, and you shall quickly be expelled from your earthly kingdom. Your brother Diarmaid, whom you have reproved, because he honoured me, shall reign rather than you, and you shall be despised by all. For your humiliation, you shalt be despised in the camp, being left without food. You, and your posterity shall die in evil. After a little time, even none of your race shall remain. Thus denouncing the king, St. Mochuda rang a small bell against him, and his posterity. In the Scottish dialect, this bell was called, Clograbbagh Blaichmei, which is interpreted, "the extinguishing bell of Blaichmaic," because after its ringing, the king with his posterity soon afterwards became extinct, although he had many sons and daughters, at that time. Our saint likewise said to the chief, who held his hand : "Thou shalt be a servant before thy death ; because thou shalt be expelled from thy principality, and thy seed shall be almost extinct." As in the former instance, this prediction likewise came to pass. Again, Carthage said to another, who held him : "Why hast thou drawn me, by the hand, from my seat?" The man answered : "Lest a Munster man should have too much honour, in this part of the country." The holy man replied : "Thy face shall always be filled with confusion, and the hand which hath grasped mine shall ever be accursed." Immediately, the eyesight of this man was extinguished. Afterwards, turning to the prince and people of Demaige city, Carthage said : "A grievous discord shall arise among you, and then you shall suffer heavy losses ; for, in great measure, you have excited this persecution against me." This predicted event was likewise realized.<sup>96</sup> Those circumstances, connected with the expulsion of our saint from Rathain, are somewhat differently related in other accounts.<sup>97</sup>

#### CHAPTER IV.

DEPARTURE OF ST. CARTHAGE AND HIS MONKS FROM RAHIN—THEY TRAVEL SOUTHWARDS BY WAY OF DRUMCULLEN, SAIGIR, ROSCREA, CASHEL, MUSCRAIGHE, AND ARDFINNAN, TOWARDS LISMORE—ST. CARTHAGE RECEIVES A GRANT OF THIS PLACE, FROM THE TERRITORIAL CHIEF, MAELOCTRICH—YEAR OF HIS ARRIVAL AT LISMORE—ESTABLISHMENT OF ST. CARTHAGE, IN THIS PLACE—HIS SUBSEQUENT PROCEEDINGS AND MANNER OF LIVING—HIS DEPARTURE FROM LIFE—HIS FESTIVAL AND MEMORIALS—CONCLUSION.

ALTHOUGH the saint was then extremely advanced in years,<sup>1</sup> he gave orders to his people, and in a stern voice, that they should proceed on their journey,

<sup>92</sup> See William M. Hennessy's edition, pp. 84, 85.

<sup>93</sup> According to these Annals, however, Carthagh died in 637, and time could hardly be found for his transactions subsequent to the expulsion, in case it occurred so late as 636.

<sup>94</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiv., n. 192, p. 354.

<sup>95</sup> See William M. Hennessy's "Chroni-

cum Scotorum," pp. 84, 85.

<sup>96</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xiv. De S. Carthago seu Mochudda, &c. Vita ex antiquo MS. Hibernico, cap. iv., num. 44, p. 386.

<sup>97</sup> See Dermot O'Connor's Keating's "History of Ireland," Book ii., pp. 394 to 397.

CHAPTER IV.—<sup>1</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 20.

thenceforward leaving King Blaithmaic and his subjects.<sup>2</sup> With his disciples, who were in number 867,<sup>3</sup> Carthage resolutely set out, about the year 630.<sup>4</sup> The Annals of Ulster<sup>5</sup> have this expulsion, however, at A.D. 635, and at Easter time, while those of Tigernach<sup>6</sup> place it under A.D. 636. Many of these holy men, who left Rathain, became Bishops and Abbots, in due course of time, and they raised many structures to God's glory. It is said, that nearly an equal number of his monks were buried in Rathain city, at the time when the saint and his brethren left; while, many other disciples of Carthage, living and dead, had been dispersed throughout Ireland. Besides his own community, St. Carthage had a great number of lepers, in Rathain. These he kept in a cell, apart from his monastery,<sup>7</sup> and he ministered to their wants, with great affection.<sup>8</sup> For, many afflicted persons, belonging to this class of sufferers, in different parts of Ireland, heard about his care and attention to their poor brethren. They came to our saint, and they were charitably received by him. These patients, also, he brought with him, from Raithin city, to that of Lismore.<sup>9</sup> While the evicted pilgrims proceeded on their way, with chariots and waggons, and while journeying through a thick wood, they found that a large oak had blocked up their road, it having been uprooted through some cause. The attention of St. Carthage was called to this circumstance, by one of his monks. This disciple stated, it was impossible to find any other route, but that one they were taking. While he marked the wood with his hand, Carthage commanded the oak tree to resume its former position, in God's holy name. That tree became subservient to our saint's command. At the time his biographer lived, it was to be found, standing in its former place, and having a large heap of stones piled up at its roots, in commemoration of this miracle.<sup>10</sup>

After leaving Raithin, the first stopping place which the pilgrims reached was the monastery of Druym Culium,<sup>11</sup> on the confines of Munster, Leinster, and Meath. It lay within the territories of the latter, however, and among the people of Fearceall. There, a monastery had been erected; and, in it, the Abbot Barrin,<sup>12</sup> or Barindus, was renowned for his miracles.<sup>13</sup>

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xiv. De S. Carthago seu Mochudda. Vita ex antiquo MS. Hibernico, cap. iv., num. 45. p. 386.

<sup>3</sup> Archbishop Ussher thus writes: "Idem quoque author expulsionem S. Carthagie monasterio Ratheniensi postea enarrans; Perexit, inquit, Sanctus in viam cum discipulis suis, qui erant numero DCCCLXVII. et coæqualis numerus in civitate Raythen in sepulchris mansit: et plures in aliis locis per Hiberniam de discipulis S. Mochudie, vivi et defuncti fuerunt. Et qui secuti sunt sanctum senem Carthagum de civitate Raythen, pleni gratia. Dei erant: et plures ex eis postea Sancti Episcopi et Abbates facti, loca Domino ædificaverunt. Ab alia Vita ejusdem scriptore, exceptis parvulis et servientibus, sanctorum monachorum numerus DCCCLXVII. fuisse proditur, labore manuum suarum victimum sibi ac pauperibus acquirentium. Alius, iisdem exceptis. DCCXLIV. tantum numerat." &c.—"Britannicarum, Ecclesiarum Antiquitates," cap. xvii. p. 472.

<sup>4</sup> According to the Bodleian copy of the Annals of Inisfallen. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scrip-

tores," tomus ii., p. 13.

<sup>5</sup> See *ibid.*, tomus iv., p. 46.

<sup>6</sup> See *ibid.*, tomus ii., p. 193.

<sup>7</sup> The Life states, "ipse enim magnam turbam leprosorum in sua civitate in cella deorsum cum magna dignitate habebat, et quendam corporis valetuo dimisit."

<sup>8</sup> In praise of St. Carthage of Lismore, the reader may peruse some pleasing verses, composed for a popular air, in Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxv., pp. 622 to 624. They were written by the Very Rev. Dr. Barry, formerly Vice-President of the College of All Hallows, Dublin.

<sup>9</sup> There, likewise, he provided a place for them, in which they continued under care of their kind patron.

<sup>10</sup> See Vita ex antiquo MS. Hibernico, cap. iv., num. 45.

<sup>11</sup> Situated in the south-western part of the present King's County, and it is now called Drumcullin.

<sup>12</sup> About the year 590, according to Archbishop Ussher, "Barrindeus monasterii Druim-cuillin Abbas claruit."—"Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 534.

<sup>13</sup> This was most likely the saint of that

Thence, they came to Saigir,<sup>14</sup> St. Kieran's city.<sup>15</sup> Next, they journeyed towards Roscrea, the city of St. Cronan.<sup>16</sup> Here they spent a night, without receiving the hospitalities of St. Cronan, although invited. The Abbot Cronan himself had prepared a supper, for St. Carthage. But, our saint was unwilling to go to him, saying : "I will not go to the man, who hath shunned strangers, and who hath built his cell in a desert." Hearing these words, Cronan came meekly to St. Carthage, and, by advice of this latter holy man, he left that retired place.<sup>17</sup> Then, both saints went into the city of Roscrea.<sup>18</sup> Afterwards, St. Mochuda came through Hesse<sup>19</sup> territory, on to Cashel, the royal city of Munster. On the following day, with noble courtesy, Failbhe, King of Cashel, visited Carthage, and offered him a site, whereon to construct a monastery.<sup>20</sup> The saint replied to this generous offer : "It is not permitted us, by the Lord, to remain here ; but, we will go to the place, pointed out to us, by holy men." Then, a messenger came from the Leinster King to Failbhe, asking his assistance ; for, the northern people were engaged, at that time, in wasting the south-eastern province.<sup>21</sup> Some accident had occurred to Failbhe's eyesight, about this juncture ; but, when St. Carthage had bestowed his blessing, the king's power of vision was restored. He then set out, to assist the King of Leinster.<sup>22</sup> Meanwhile, Mochuda continued his journey, to the people of Muscraigh Hithir ;<sup>23</sup> and Ædan, a chief over that people, received him with kindness. He even presented to St. Carthage a village, named Hysseall.<sup>24</sup> The servant of God, blessed this chief and his posterity. Passing the plain of Fenry,<sup>25</sup> he came to Ardbrenaind,<sup>26</sup> on the River Suir. Here, he entered the Nan Desii territory, and he was met by Melostrich,<sup>27</sup> the chief, and by another noble, named Suibhne. These were then engaged, in bitter contest, regarding some land. Our saint, however, contrived to reconcile them ; when, the chief presented this land to St. Mochudda. There a cell was built, and in course of time, a city arose, at a place called Airdfinayn.<sup>28</sup> A large tract of land around it, afterwards became a parish, dedicated to St. Mochudda.<sup>29</sup>

Still directing his course southwards, St. Mochuda came within view of the Blackwater River ; where, according to local tradition, a hill or eminence is shown, and on it the holy man rested,<sup>30</sup> while he looked down on that charming site, destined for his future habitation. In the meantime, a daughter to

name, whose festival occurs, on the 21st of May.

<sup>14</sup> Also called Seir-Kieran.

<sup>15</sup> The Life of this saint will be found at the 5th of March—the date for his festival—in the Third Volume of this work, Art. i.

<sup>16</sup> See his Life, at the 28th of April—the day for his feast—in the Fourth Volume of this work, Art. i.

<sup>17</sup> Probably Monahinchá.

<sup>18</sup> Allusions are made to it, in the Life of St. Cronan, at the 28th of April.

<sup>19</sup> So written, in the Life of St. Carthach.

<sup>20</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May xiv., p. 198.

<sup>21</sup> In the "Chronicum Scotorum," at A.D. 628, is noticed the devastation of Laighen by Domhnall. See William M. Hennessy's edition, pp. 80, 81.

<sup>22</sup> See Vita ex antiquo MS. Hibernico, cap. iv., num. 46.

<sup>23</sup> So it is written, in St. Carthach's Life ; but, Muscraigne Thire is meant.

<sup>24</sup> This is the reading, in the Life of St. Carthage. Probably, Athassel is meant.

<sup>25</sup> This is the reading, in St. Carthach's Life ; but, it is evidently incorrect. The true reading should be Magh Femhain, the plain near Cashel.

<sup>26</sup> Rightly spelled, it should probably be Ardfinnian.

<sup>27</sup> Thus written, in St. Carthach's Life.

<sup>28</sup> Dr. Lanigan remarks, that our saint only built a cell or temporary habitation at Ardfinan, and not a regular monastery. He adds, in a note, "The monastery, properly so called, of Ardfinan, was founded by St. Finian, surnamed the *leper*, who lived late in the seventh century."—"Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiv., pp. 352, 353, and n. 194, p. 354.

<sup>29</sup> See Vita ex antiquo MS. Hibernico, num. 47.

<sup>30</sup> This information was communicated to the writer by Rev. David B. Mulcahy, in a letter, dated Portglenone, 18th December, 1875. Some associated legends had been forgotten by the writer, but having reference

Failbhe, King of Cashel, and who was wife to the chief Maelochtrich, or Melos-trich, son of Cabhtaygh, had a vision. In it, she saw many quails,<sup>31</sup> flying through the air, beyond Magh Femyn. One of these led the way, being larger than the rest. At last, he alighted on the bosom of the chief, Meloctrig. Awaking from sleep, the lady told her husband what she had seen. The chief replied : "Thou hast seen a good vision, O woman, and it shall soon be fulfilled. This is its interpretation : the birds flying are St. Mochuda and his monks in heavenly conversation. But, he is more excellent and greater than the rest ; his repose also is in my bosom. He shall have his place of resurrection, in our land, while great graces shall be derived to us and to our country." St. Mochudda then went to Meloctrig, and asked him for a piece of land, on which to found a church. The chief replied : "This great place —alluding to the name Lismore<sup>32</sup>—cannot be within narrow bounds." Mochuda said : "God, who hath sent us to thee, will show thee a suitable spot to offer us." Then, said the chief, "I have a country, on another part of Chuah<sup>33</sup> mountain—on the banks of Nemhe<sup>34</sup> River—and abounding with wood and containing abundance of fish.<sup>35</sup> But, I fear it is too narrow." Mochudda replied : "It shall not be narrow, but spacious ; because that land this long time has been designed for us, by the Lord. Within it shall be the place of my resurrection." Then, the chieftain presented that tract of land<sup>36</sup> to St. Carthage. On this, the cathedral<sup>37</sup> and city of Lismore were afterwards built.<sup>38</sup> Many witnesses<sup>39</sup> were present, at the time; and, Carthage blessed that chief, his wife, and children, and his people.<sup>40</sup>

His arrival at Lismore has been placed in 630, by Archbishop Ussher,<sup>41</sup> and it was during the year of his expulsion from Rathen. It is said, that he had been driven from this locality, in the time of Easter. His haltings here and there, make it appear probable, in the opinion of Rev. Dr. Lanigan, that his arrival in Lismore was somewhat later.<sup>42</sup> Having been greatly honoured by the chief, Mochudda received permission from him to set out

to St. Carthage's approach.

<sup>31</sup> The Latin term for these birds is "Cothurnices," in the original Life.

<sup>32</sup> According to the Life of St. Carthage, it would seem as if the name Lismore, or rather Lios-more, which signifies great fort or habitation, &c., had been given to that place, before Carthagh's death. See cap. iv., num. 47.

<sup>33</sup> So it is written in the Life of St. Carthach. Now, it is known as Sliabh Gua, Anglese Slieve Gua, in the parish of Sheskinan, barony of Desies-without-Drum, and county of Waterford. The more elevated part is now called Cnoc Maeldomhnaigh ; but, the whole range was originally called Sliabh Cua. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (l), p. 48.

<sup>34</sup> Among the Irish-speaking people, this Nemhe, or Blackwater River, is now called Ow-more, "the big River."

<sup>35</sup> These are still its characteristics. This river, the "Irish Moselle," is bordered by a great number of beautiful country places.—William F. Wakeman's "Tourists' Guide to Ireland," Dublin to Cork, p. 341.

<sup>36</sup> By "regionem," we are not to understand a large tract of country ; for, it is spoken of in the Life of our saint, as not much more than a field, formerly called

Maghsciath, *i.e.*, "the field of the shield."

<sup>37</sup> See Smith's "Ancient and Present State of County and City of Waterford," chap. i., pp. 6, 7.

<sup>38</sup> We read in the Life of St. Carthage : "Dux Meloctrig Nandesi, filius Cobh-thaič illam regionem, in qua nunc est civitas S. Mochudae Liassmor, coram multis testibus obtulit S. Carthago."—"Acta Sanctorum," tomus iii., Maii xiv. De S. Carthaco seu Mochudda, &c. Alia Vita ex antiquo MS. Hibernico, cap. iv., num. 47, p. 387.

<sup>39</sup> This appears, as having reference to a Deed, executed by the chief, and the witnesses were probably subscribers to the charter.

<sup>40</sup> See Vita ex antiquo MS. Hibernico, cap. iv., num. 47, and Vita ex duplice MS. Legendario, num. 12.

<sup>41</sup> See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. DCXXX., p. 537.

<sup>42</sup> This learned historian remarks : "Carthagh could not, in this hypothesis, have completed this establishment and fixed it on a permanent footing before his death ; nor could he have, as it is stated that he did, lived retired for 18 months after everything had been properly arranged."—"Ecclesiast-

beyond the mountain Chuah. In the plain of Cehnemin,<sup>43</sup> he came to a cell, called Ceallchochayr.<sup>44</sup> The Abbot, who was over this house, St. Mochuia Miannus, prepared a supper for St. Mochudda and for his companions, according to the humble means, at his disposal. Only one moderate-sized vessel, filled with beer, had been provided for their entertainment; although, St. Carthage and his companions remained there, for three days and three nights. However, St. Mochuia Miannus and his servants drew forth goblets, filled with liquor, from that vessel, which still remained full. Even the liquor seemed to have increased, as the measure of oil did, after the blessing of Elias.<sup>45</sup> Then, one of St. Mochudda's disciples said, with a loud voice, in the presence of all, "If we are to remain here, until this provision fail us, we shall continue a long time. For this entertainment, with God's blessing, shall not be lessened, but it shall increase each day." Hearing this, St. Mochudda replied: "You say what is true, brother, it is time for us to depart." He then ordered all his companions, to proceed on their journey. Meantime, St. Mochuia Miannus had presented himself with his place, to God and to St. Mochudda. When Carthage left, the vessel of beer began to sink even to the very dregs.<sup>46</sup>

After this, St. Carthage came through the plain of Chua, to Nemphe river, and to a place, called in the Irish language, Athmedhoin.<sup>47</sup> This denomination means, "the ford" or "shallow of the river bed." Over this ford, only a few persons, who had confidence in their good swimming, would dare to pass. During the heats of summer, solely, and when the ocean tide was out, could a passage be there effected. For the tide occasionally swelled the river, to its very banks; and, this tidal water extended five miles above Lismore.<sup>48</sup> At the time St. Carthage came to this place, a great fall of rain had flooded the river, while the tide, flowing inwards, had raised the surface, beyond its usual high water mark. St. Carthage asked, if any boat could be had, at that place, and he was answered in the negative. Then, full of faith in God's protection, the saint approached the river banks, where he commanded flood and tide to cease, for a time, in the name of Christ.<sup>49</sup> Having made a sign of the cross, a passage was traced through the river's bed, while the sand on the bottom appeared quite dry. Even its waters stood on the right and left, like a wall at either side. Then, the saint ordered his monks to advance through this passage, which mandate they obeyed with entire confidence. A great number passed over on foot, and others in chariots, through the passage thus opened; as Joshua and his people formerly did, through the Jordan.<sup>50</sup> Every moment, the sea-waves and torrent became higher, on either side. Carthage passed over last of all; and, when he had reached the opposite side, he blessed that place, ordering the waters to return into their usual channel. Then meeting, the rushing waves caused a great noise. This place was afterwards called, in the Irish language, by a name, which signifies, the "place

tical History of Ireland," vol. ii., chap. xiv., sect. xiv., n. 196, p. 355.

<sup>43</sup> Thus written in St. Carthach's Life.

<sup>44</sup> In a letter from Rev. D. B. Mulcahy, and headed Portglenone, 18th December, 1875, he informs me, that this name appears to be misspelled. It is now called Killehluhair (Kill chloohir), and it is four miles east of Cappoquin, in the county of Waterford.

<sup>45</sup> See III. Kings, xvii., 16.

<sup>46</sup> See Vita ex antiquo MS. Hibernico, cap. iv., num. 48.

<sup>47</sup> It is Latinized, "Vadum Alvei."

<sup>48</sup> This description proves the writer of our saint's life to have been quite conversant with the locality; as he was able particularly to state, how far the sea-water, at the full, ascended the Blackwater River.

<sup>49</sup> The Rev. David B. Mulcahy had been told by the Rev. Father Power, P.P., of Tooraneen, that there was a place opposite Affane, on the right bank of the Blackwater, still known by the name of Bother na naoim, "the saints' road," commemorating the miracle wrought by St. Carthach, when he divided the Blackwater.

<sup>50</sup> See Josue iii., 16.

of benediction.”<sup>51</sup> In one of our saint’s Lives, it is said, that this miracle was obtained, through the prayers of St. Carthage, together with those of a St. Colman and a St. Molua.<sup>52</sup> With his monks, our saint came to a small plain, named, as stated, in the Irish language, Maghsgiats—but more correctly should it have been written Maghschiath—and meaning in English, “plain of the buckler.” Then Carthage was on his way, towards a place granted him, by the chieftain of Nan Desii. There they encamped. Having blessed this spot, the holy Pontiff, with his companions, marked out a site, on which they intended to build. But, a certain pious woman, named Cornell, who had a cell in that place, asked them, what they designed doing? Mochudda answered : “ By the will of God, we prepare a moderate house, to contain our effects.” The virgin replied : “ It shall not be small but large.” St. Mochudda returned for answer : “ What thou sayest is true, O maid of Christ, because from its name, the place shall always be called Lismore,<sup>53</sup> in Irish.<sup>54</sup> Then the virgin presented herself as a client, with her cell, to St. Mochudda.<sup>55</sup>

The old name Lismore<sup>56</sup> was Dunsgrinne,<sup>57</sup> according to the Rev. Jeoffrey Keating;<sup>58</sup> although it is said to have been called, even at a more remote time, Magh Sgiath, “the field of the shield.” However, it has been conjectured, that the present name of this place has been taken from a Danish fortification, known by the name of the Round Hill, standing a little to the east of the town,<sup>59</sup> while Dr. Charles Smith, in reference to the former name Dunsgrinne, remarks, that Dun signifies a fort, situated on an eminence, and Sgein, a flight, which seems to allude to the flight of St. Carthage to this place. He has been regarded as its first bishop,<sup>60</sup> and especially as its chief Patron. The present town of Lismore—formerly a city of considerable note<sup>61</sup>—is situated on the south side of the noble River Blackwater.<sup>62</sup> As St. Colman Elo<sup>63</sup> had predicted, the cemetery of St. Mochudda, in Lismore city, designated by the Angels, was that, in which our saint was buried. The author of his Life remarks, that God alone only knew the number of saints buried there after him, and down to the time, at which he wrote.<sup>64</sup> From the settlement of St. Car-

<sup>51</sup> See Vita ex antiquo MS. Hibernico, cap. iv., num. 49.

<sup>52</sup> See Vita ex duplice MS. Legendario, num. 12.

<sup>53</sup> In Latin rendered “atrium magnum.”

<sup>54</sup> The author of St. Carthac’s Life then adds : “ Egregia jam et sancta civitas Liassmor, cuius dimidium est asylum, in quo nulla mulier audet intrare : sed plenum est cellis et monasteriis sanctorum, et multitudo viorum sanctorum semper ibi manet. Viri enim religiosi ex omni Hiberniae parte ; et non solum, sed ex Anglia et Britania confluent ad eam, volentes ibi migrare ad Christum,” &c.—Cap. iv., num. 50.

<sup>55</sup> This means, that she chose him, as her spiritual guardian or director.

<sup>56</sup> Lis, in the Irish language, signifies “ a fort,” and Mor, “great.”

<sup>57</sup> The Rev. Dr. Lanigan supposes, this to have been the hill, near Lismore, on which there might have been a Dun or fort in olden times. See “ Ecclesiastical History of Ireland,” vol. ii., cap. xiv., sect. 14, n. 195, pp. 354, 355.

<sup>58</sup> See “ General History of Ireland,” Book ii., p. 397, Duffy’s edition.

<sup>59</sup> See Charles Smith’s “ Ancient and Present State of the County and City of Waterford,”

ford,” cap. iii., p. 27.

<sup>60</sup> See Les Petits Bollandistes’ “ Vies des Saints,” tome v., xiv<sup>e</sup> jour de Mai, p. 519.

<sup>61</sup> Allusion to its history will be found, at the 10th of April, in the Fourth Volume of this work, at Art. v., treating on St. Malchus, or Malachus, Bishop of Lismore, in the eleventh and twelfth centuries.

<sup>62</sup> Ptolemy notices its river, which he calls Daurona ; and Necham has allusion to it as Avenmore, of which he says—

“ Urbem Lismor, pertransit flumen  
Avenmore,  
Ardmor cernit ubi concitus aquor  
adit.”

The distich is thus translated :—

“ By Lismore town, the Avonmore doth  
flow,  
And Ardmore sees it to the ocean  
go.”

—Charles Smith’s “ Ancient and Present State of the County and City of Waterford,” chap. iii., p. 27.

<sup>63</sup> His feast occurs, at the 26th of September.

<sup>64</sup> See Vita ex antiquo MS. Hibernico, cap. iv., num. 50.

thage at Lismore, this city is said to have been dignified as a Bishop's See. Soon after his time, a great number of religious houses and schools<sup>65</sup> were established, and a university was there located. The best known of the Munster schools was that of Lismore,<sup>66</sup> said to have been founded in 633. At that time, when the holy confessor had been expelled from Rahan, he brought the holy virgin Flannaid with him; and, when he came to Lismore, Mochudda sent her to found a cell, on her former property. St. Flannaid built a famous nunnery, at a place called Cluain Dablam.<sup>67</sup> This was founded, under the patronage and jurisdiction of St. Carthage.<sup>68</sup> Besides the cathedral at Lismore, we are informed, that the holy Abbot here founded an Abbey<sup>69</sup> for Canons Regular, as also a Hospital for Lepers;<sup>70</sup> but, it is probable, he did not live there a sufficiently long time, to do much more than build cells and a church, for the use of his religious brethren. We are told,<sup>71</sup> the cathedral here was originally constructed in the Saxon style;<sup>72</sup> the windows were narrow, and terminated with circular arches, each surmounted with a small window of circular shape. These round windows were over the entrance, also, and at the extremities of the transepts.

Notwithstanding the purity of this Abbot's life, yet would he indulge in the deepest sorrow for his sins. In the poem<sup>73</sup> beginning, "Patrick of the fort of Macha,"<sup>74</sup> Cuimine of Condaire states, no one ever lived before Mochuda, that had shed half as many penitential tears. A certain Magus, who felt displeased at the arrival of St. Carthage, in this place, came to him. Tempting our saint, he asked, if Carthage were the servant of Christ, so that he should be able, in God's name, to cause a dry branch without bark, and which he bore in his hands, to bring forth fruit. Knowing that he wished to deride the Almighty's power, our saint blessed that dry branch, and caused it to bring forth bark, leaves, flowers, and fruit. When the Magus saw this miracle, he retired. Another day, a poor man indiscreetly asked St. Carthage for milk and beer. Our saint, being near a fountain, blessed it. Immediately, it was changed into milk, then into beer, and, afterwards, into wine. He then ordered the man to partake of all these liquids, and to drink as much as he wished.<sup>75</sup> After this, finding his strength failing him, on account of his labours and extreme age, the holy bishop began to feel a great disinclination for interruptions caused by people, who flocked to him from every side. Having taken council with the brethren,

<sup>65</sup> An ancient college here "had the honour of educating Alfred, King of Northumberland, at a period when the learning and culture of Ireland were celebrated over the length and breadth of the known world, and students from all countries flocked here for education."—William F. Wakeman's "Tourists' Guide to Ireland," Dublin to Cork, p. 342.

<sup>66</sup> See "The Irish Ecclesiastical Record," Third Series, vol. vi., No. 4, April, 1885. "Ancient Irish Schools," by Rev. Timothy Lee, p. 251.

<sup>67</sup> Thus it is written, in the Life of St. Carthach.

<sup>68</sup> See "Acta Sanctorum," tomus iii., Maij xiv. De S. Carthaco seu Mochudda, Episcopo et Abate Lismoriensi in Hibernia. Alia Vita ex antiquo MS. Hibernico, cap. iii., num. 29, p. 383.

<sup>69</sup> This Abbey is said to have occupied the present site of Lismore Castle, which rises majestically and at a steep elevation imme-

diate over the Blackwater River.

<sup>70</sup> See Sir James Ware, "De Scriptoribus Hibernicis," lib. i., cap. iii., p. 21.

<sup>71</sup> By Rev. R. H. Ryland, in his "History, Topography and Antiquities of the County and City of Waterford," &c., sect. ii., p. 336.

<sup>72</sup> This ignorance of the writer, on this subject, may be corrected by the substitution of the words Irish or Irish-Romanesque.

<sup>73</sup> On the characteristic virtues of Irish Saints.

<sup>74</sup> Thus is the stanza translated into English:—

"Mochuda loves the piety;  
Famous is every story of his stories;  
Before him no one had shed  
Half what he shed of tears."

—Rev. Dr. Kelly's "Calendar of Irish Saints," p. 165.

<sup>75</sup> See Vita ex antiquo MS. Hibernico, cap. iv., num. 51.

<sup>76</sup> See Vita ex antiquo MS. Hibernico, cap. iv.,

and obtained their unanimous consent, he went to a certain secret and safe place. Here, there was a renowned monastery, in a valley. It lay eastwards from his own greater monastery, and yet, not far removed from it. Here, too, with a few attendants, he remained during a year and six months, leading an eremitical life, and being wholly occupied, in the contemplation of holy things.

After some time spent in this place, he was visited by his monks, and by some of the older and more decrepid brethren. To these, he addressed religious discourses, full of instruction, on dogmas of the Church. His homilies also contained admonitions, suitable for the lives of those, to whom they were directed. The author of his Life represents Carthage, as a solace to the aged ; as safety, for the infirm ; as a source of consolation, for the sorrowful ; as a foundation, for those in despair ; as abounding in faith, for those in doubt ; and, as a firm guide, for those who were young.<sup>76</sup> St. Carthage saw, that the holy old men and many of his monks had much trouble in ascending and descending the steeps, leading to that valley, where he dwelt, and when coming to visit him. Finding that his end was fast approaching, he called the brothers, and then ordered, that he should be brought to the parent house, so that he might not be an occasion of further trouble to them. But, the merciful and omnipotent God had now intended to remove his illustrious servant, from the scene of his labours. The Heavens were suddenly opened. Then, an army of Angels was sent, and it seemed as if these blessed spirits were moving in triumph to welcome him. On seeing the Heavens open, and the Angels advancing towards him, St. Carthage caused himself to be brought into the middle of the valley. Telling the holy seniors what he beheld, he ordered the Body and Blood of our Lord to be brought, and towards a place, where a fountain was afterwards seen. Here, a cross was also erected, and it was called, in future time, "the cross of migration." Having then given many pious admonitions, and having received the Body and Blood of our Lord, in the Most Holy Sacrament, being surrounded by his holy seniors, and a multitude of brothers, he bade them all farewell. Then, kissing each one in order, with great piety and affection, he ascended with the Angels from earth to Heaven.<sup>77</sup>

The holy Abbot departed this life, on the second of the May Ides<sup>78</sup>—corresponding with the 14th of this month—the date assigned for his feast. We are told, that the Annalist Tigernach has a different day—the fifth of the May Ides;<sup>79</sup> but, this is not the case in that edition, published by Rev. Dr. O'Conor.<sup>80</sup> His death is placed, so early as 631, in the Bodleian copy of the Annals of Inisfallen;<sup>81</sup> but, at 636, by Duald Mac Firbiss, and this is also the year set down, by Sir James Ware,<sup>82</sup> as also in the Annals of Ulster,<sup>83</sup> of Innisfallen,<sup>84</sup> and of the Four Masters.<sup>85</sup> Other accounts have A.D. 637,<sup>86</sup> for the date of his demise ; while thus, write Tigernach,<sup>87</sup> Archbishop Ussher,<sup>88</sup> Bishop

num. 52. Also, *Vita ex duplice MS. Legendario*, num. 13.

<sup>77</sup> The fuller narrative of St. Carthach's Acts concludes with words, which seem to close a lecture or homily ; referring to Christ our Lord, it runs, "cui est honor, gloria, et potestas, cum Deo Patre in unitate Spiritus Sancti, in secula seculorum. Amen."

<sup>78</sup> See *Vita ex antiquo MS. Hibernico*, cap. iv., num. 53. Also, *Vita ex duplice MS. Legendario*.

<sup>79</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 21.

<sup>80</sup> See "Rerum Hibernicarum Scriptores," tomus ii., *Tigernachi Annales*, p. 193.

<sup>81</sup> See Rev. Dr. O'Conor's "Rerum Hiber-

nicarum Scriptores, tomus ii., p. 13.

<sup>82</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 21.

<sup>83</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. *Anales Ultonienses*, p. 47.

<sup>84</sup> In the Dublin Codex. See *ibid.*, tomus ii., p. 21.

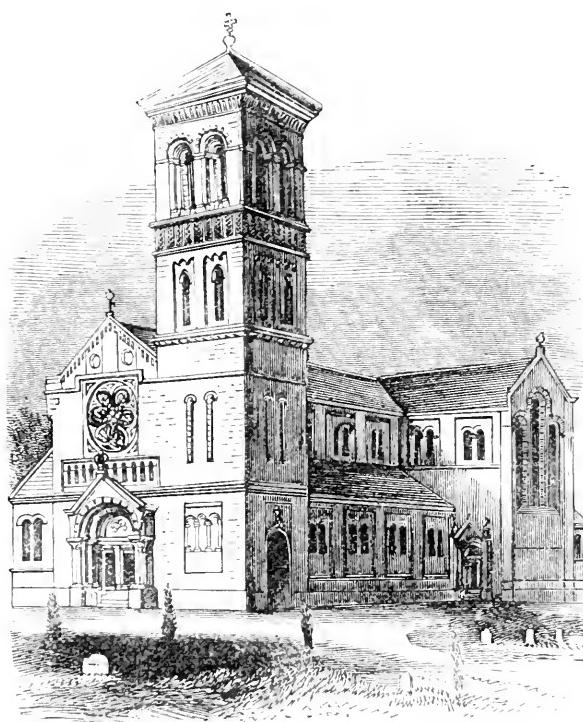
<sup>85</sup> See Dr. O'Donovan's edition, vol. i., pp. 254, 255.

<sup>86</sup> See the Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xiv., n. 201, pp. 355, 356.

<sup>87</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. *Tigernachi Annales*, p. 193.

Challenor,<sup>89</sup> Rev. Alban Butler,<sup>90</sup> Dr. George Petrie,<sup>91</sup> Edwin Third Earl of Dunraven,<sup>92</sup> Les Petits Bollandistes,<sup>93</sup> and Rev. S. Baring-Gould.<sup>94</sup> However, in Harris' Ware,<sup>95</sup> he enters also the date A.D. 638, for the departure of St. Carthage. This holy Patron was buried at Lismore; and, it has been said, within his own cathedral there.<sup>96</sup> In a particular part of this city was an asylum, into which no woman was allowed to enter,<sup>97</sup> although, the reason for this custom is not related. The day for the festival of its Patron, in that Diocese, is yet celebrated as a Double of the first-class, with an octave. Lismore is still a large town; but, its once flourishing trade and manufactures, as nearly alike in all our Irish towns, are greatly diminishing; while, only the castle,<sup>98</sup> and some tolerably good houses, indicate the former importance of that ancient city. Of late

years, a very beautiful Catholic Church has been erected in Lismore, and it has been dedicated to the Patron, St. Carthage. This noble monument to his memory, originated by the zeal and piety of Very Rev. Monsignor Patk. Byrne, is of fine architectural proportions and harmony, built in the Italian style.<sup>99</sup> The following are its measurements: Total length of church, 145 feet; width across transepts, 84 feet; width between aisle walls, 55 feet; width of nave, 28 feet; height of nave, 57 feet; height of tower, 113 feet.<sup>100</sup> In his native district of Kerry, as it would seem, our saint had been also



Catholic Church of St. Carthage, Lismore.

commemorated. At Castlemaine, there is an old abbey, and in its graveyard there is a hollowed stone, called Cloch-Mochaeda, or the stone of St. Carthage

<sup>89</sup> See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D., DCXXXVII., p. 538.

<sup>90</sup> See "Britannia Sancta," part i., p. 288.

<sup>91</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xiv.

<sup>92</sup> See "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. i., p. 342.

<sup>93</sup> See Notes on Irish Architecture, "edited by Miss Margaret Stokes, vol. ii., p. 67.

<sup>94</sup> See "Vies des Saints," tome v., xiv. jour de Mai, p. 519.

<sup>95</sup> See "Lives of the Saints," vol. v., May

Mochaeda.<sup>101</sup> He is the patron of Castlemaine, and also of Kiltallagh, where he was born.<sup>102</sup> The feast of St. Carthach is commemorated, in the "Feilire"<sup>103</sup> of St. *Ængus*, at the 14th of May. The commentator, has some observations,<sup>104</sup> on this entry, "Mochuda Liss Moir. vel Finall nomen fratris ejus."<sup>105</sup> At the 14th of May, in the Martyrology of Tallagh,<sup>106</sup> his name is set down as Carthaigh, *i.e.*, Mochutta Lis-moir. It is also entered, in the Franciscan copy.<sup>107</sup> On the 14th of May,<sup>108</sup> the Kalendar of Drummond inserts<sup>109</sup> the Natalis of St. Carthach, Bishop and Confessor, in Ireland, with an encomium on his virtues. This day, the Martyrology of Donegal<sup>110</sup> enters the name of Mochuda, Bishop, of Lis-mór; and, as it notes, he was also abbot of Raithin, at first. Under the head of Lis-mor, Dwald Mac Firbis enters, Mochuda, bishop, *quievit* 636, May 14th.<sup>111</sup> St. Carthagh's feast likewise occurs, in the Circle of the Seasons,<sup>112</sup> at this same date.

In former times, as we frequently find it in their context, during the recital of Matins at the ecclesiastical office, in monastic refectories, or for pious instruction, the Chronicles or Lives of our Saints had been read. Hence, they were denominated *Legenda*, which may be Anglicized into Readings or Legends. These prelections often terminated, with an intimation, that everything mentioned therein—and especially that referring to supernatural accounts—when the Church had not duly investigated and approved such narratives, must rest solely on the writer's credibility, and on the grounds as ascertained for his information. But, they are far from acquiring our unqualified assent, in all

xiv., pp. 637.

<sup>95</sup> See vol. i., "Bishops of Lismore," p. 549.

<sup>96</sup> See Dr. Charles Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., p. 28.

<sup>97</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xiv.

<sup>98</sup> Now belonging to the Duke of Devonshire—but formerly to the Right Hon. Richard Boyle, Earl of Cork. A view of Lismore Castle and the cathedral as they stood, about the middle of the last century, will be found in Dr. Charles Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., at p. 27.

<sup>99</sup> The accompanying illustration, from an engraving, furnished by the venerable Pastor, has been drawn on the wood, by William F. Wakeman, and it was engraved, by Mrs. Millard.

<sup>100</sup> The foregoing details have been furnished in a letter received from Very Rev. Monsignor Patrick Byrne, P.P., of Lismore, and dated November 19th, 1884.

<sup>101</sup> See Miss Mary Frances Clare Cusack's "History of the Kingdom of Kerry," chap. xviii., p. 400.

<sup>102</sup> See *ibid.*

<sup>103</sup> In the "Leabhar Breac" copy, we find:—

Córona agur uictor  
Conacleip cennmathim  
Tóp oenlith leip rúthain  
Teil chaim Chártacháig Rathin.

Thus translated into English by Dr. Whitley

Stokes:—"Corona and Victor with their train, without abatement, on one festival pious, perennial, the fair feast of Carthach of Rathin."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., p. lxxix.

<sup>104</sup> See *ibid.*, p. lxxxvi.

<sup>105</sup> He also adds—

mochutoa cecenit  
Cech manach cech eirmánach  
Fórrárga mún  
níbá hífeannach tárnibhráthi  
níbárao iarrún.

Thus translated by Whitley Stokes, LL.D.:

"Every monk, every non-monk,  
On whom my mould shall go,  
Will not be a Hell-haver after Doom,  
This is not a saying in mystery."

<sup>106</sup> Edited by the Rev. Dr. Kelly, p. xxiv.

<sup>107</sup> Thus: Cárthach .i. mochuto  
Lír. m.

<sup>108</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 13.

<sup>109</sup> Thus: "Prid. Idus. Item ipso die in Hibernia Natale Sancti Episcopi et Confessoris Carthachi cuius vita virtutibus plena resit."

<sup>110</sup> Edited by Drs. Todd and Reeves, pp. 126, 127.

<sup>111</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 118, 119.

<sup>112</sup> See p. 135.

particulars ; while our judgment must be exercised, in subjecting them to the test of sound criticism. They are often distinct from—yet not inconsistent with—the object of Divine Faith ; and, therefore, those legends are frequently reproduced, without attaching to them, or assigning for us any obligation requiring acknowledgment or credence in their authenticity.

ARTICLE II.—ST. MAOLCETHAIR, SON OF RONAN, OF KILMELCHEDOR, COUNTY OF KERRY. [*Probably in the Sixth Century.*] In the published Martyrology of Tallagh,<sup>1</sup> at the 14th of May, as also in the Franciscan copy,<sup>2</sup> we find entered the name of Maelcetair mac Ronain. The Bollandists<sup>3</sup> also quote this authority, for placing the feast of “Maelchedarius filius Ronani,” at the same date. In that Table, appended to the Donegal Martyrology, this saint’s name has been Latinized, Mallegarius.<sup>4</sup> He was son to Ronán, who was son to the King of Uladh. He belonged, therefore, to the race of Fiatach Finn, monarch of Erin. The place selected for his religious retirement was off that remote part of Ireland, which after him has been called Cill Melchedair,<sup>5</sup> and it was near the shore of the sea, which is connected with the great Atlantic. Local tradition has it, that the old church, now to be seen at Kilmalkedar, had been erected by St. Brendan, and by his contemporary St. Malkedar.<sup>6</sup> If this be true, it throws the period of this latter holy man back to the sixth century ; and, local traditions of this character are usually reliable.<sup>7</sup> Kilmalkedar is situated on the east of Smerwick Harbour, and it lies south-west of Brandon Hill.<sup>8</sup> Now, Kilmalkedar<sup>9</sup>—also written Kilmelchedor—is a parish, in the barony of Corkaguiney, county of Kerry. The old church there is situated in a townland of the same name, about four Irish miles to the north-west of Dingle.<sup>10</sup> It was an excellent specimen of masonry, and built of freestone, from the neighbouring cliffs. The nave was originally covered, by a high-pitched stone roof,<sup>11</sup> constructed on the corbel principle,<sup>12</sup> without employment of the arch. The side walls are terminated by a string-course, from which the roof slanted directly to the

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus: *mælcethair mac Ronan.*

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xiv. Among the premitted saints, p. 263.

<sup>4</sup> See Drs. Todd’s and Reeves’ edition, pp. 440, 441.

<sup>5</sup> Most beautiful photograph illustrations of Cell Maeleeadair, viz., Plate xciii. West end of church, Plate xciv. East E. S. view. Plate xcv., West doorway of Church. Plate xcv. Chancel Arch of Church—are contained with descriptive letterpress—in “Notes on Irish Architecture,” by Edwin, Third Earl of Dunraven, edited by Margaret Stokes, vol. ii., part iv., sect. i., pp. 52 to 55. There are also woodcut engravings of the Interior of Doorway, and a ground-plan section of details and measurements.

<sup>6</sup> According to John O’Donovan, in the “Letters containing Information relative to the Antiquities of the County of Kerry, collected during the Progress of the Ordnance Survey in 1841.” See Letter, dated Dingle, August 4th, 1841, p. 84.

<sup>7</sup> However, Dr. Smith, the historian of Kerry, has a statement, that in his day, it

was thought by the people, Spanish merchants, residing in Dingle before the time of Queen Elizabeth, and who traded with the Irish natives, built this church. See “Natural and Civil History of the County of Kerry,” chap. vii., pp. 192, 193.

<sup>8</sup> It lies towards the west of Brandon Hill, according to the O’Clerys.

<sup>9</sup> It is shown, on the “Ordnance Survey Townland Maps for the County of Kerry,” sheets 33, 34, 42, 43. Kilmalkedar townland is on sheets 42, 43.

<sup>10</sup> The parish of Dingle is also shown, on sheets 34, 42, 43, 53. *ibid.* The townland commons and town of Dingle are shown, on sheets 43, 53.

<sup>11</sup> Mr. Brash states, that portions of the stone roof still exist for a height of from 3 feet to 5 feet from the eaves, both in nave and chancel, and that the roof “was constructed of rectangular flat-bedded blocks of stone, neatly dressed, and laid breaking joint.”—“Ecclesiastical Architecture of Ireland,” p. 99.

<sup>12</sup> That is, each stone was horizontally bedded, but over-lapping, until the sides met, and were covered by a single course of flags and heavy stones to form the ridge.

ridge ; while inside, the form was curved gradually, from the upright line of the walls to the apex.<sup>13</sup> The chancel<sup>14</sup> was also stone roofed ; but, it is not thought to have been so ancient as the nave, although still of the round-arched period. There is no positive evidence for the date, either of the original building, or of its addition. According to Mr. Hill, none of the work can be earlier than the twelfth century, as it has been asserted, that fine-jointed masonry and carving were not in use, in England or in Normandy, before that date ; and, it is thought to be far from likely, that the most western island of Europe took the lead of these countries, in the art of church building. However, in the work of Edwin, Third Earl of Dunraven, it is assumed—and apparently with good reason—this church has been of a much more early age.<sup>15</sup> The parish of Kilmelkedar, is remarkable for its remains of antiquity.<sup>16</sup> The old church there is now in ruins ; but, it is one of the most ancient and interesting, within the county of Kerry. Like the generality of primitive Irish churches, built before the Anglo-Norman Invasion, it consists of a nave,<sup>17</sup> and a choir,<sup>18</sup> or chancel.<sup>19</sup> The east gable of the chancel is ornamented by a projecting band, worked in the solid, from horizontal stones ; while, the quoins differ from those of the nave, being without buttresses. A small cross, with another incised on its eastern face, still stands, on the east gable of the nave. A cross formerly stood on the west end, but it was blown down several years ago ; it is now disfigured, and laid prostrate, in the graveyard beneath.<sup>20</sup> The chisellings and ornamental bevels of the doors and

See "Kilmalkedar, County Kerry," by Arthur Hill, B.A.

<sup>13</sup> See *ibid.*

<sup>14</sup> In its details, it affords a marked contrast with the nave. The east window in it, instead of being a simple opening with sloping jambs, is constructed with parallel jambs, moulded on the exterior, and it is much higher, in proportion to its width.

<sup>15</sup> It is said, to judge from the existing remains, it "must have been an ecclesiastical establishment of some note from an early period down to the twelfth century."—"Notes on Irish Architecture," edited by Margaret Stokes, vol. i., part i., sect. ii., p. 58.

<sup>16</sup> There is a very particular and minute description of the parish and old church of Kilmalkedar, by John O'Donovan, in "Letters containing Information relative to the Antiquities of the County of Kerry collected during the Progress of the Ordnance Survey in 1841," pp. 83 to 102. This letter is dated August 4th, 1841, and it was apparently written at Dingle. Various illustrations of the old church accompany this communication, and drawn in ink, by William F. Wakeman.

<sup>17</sup> The nave measures 27 feet 4 inches in length, and 17 feet in width ; while its walls are 3 feet 7 inches thick, and 12 feet high, at the north-west angle. See "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, edited by Miss Margaret Stokes, vol. ii., part iv., sect. i., p. 52.

<sup>18</sup> The chancel is 16 feet long and 11 feet 3 inches wide ; while, the walls are 2 feet 9 inches thick. See *ibid.*

<sup>19</sup> In the opinion of Mr. Hill, this latter is

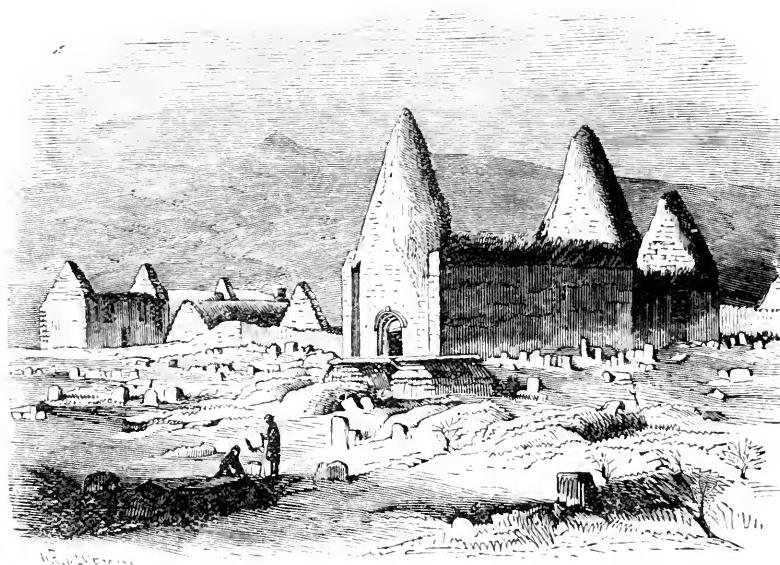
an addition, made at some time previous to the introduction of pointed architecture into this country.

<sup>20</sup> See "Letters containing Information relative to the Antiquities of the County of Kerry, collected during the Progress of the Ordnance Survey in 1841." Letter of John O'Donovan, dated Dingle, August 4th, 1841, p. 88.

<sup>21</sup> The windows are rather plain, as contrasted with the other richly decorated features of the building. The east window is round-headed, and with vertical jambs. It measures 5 feet 10 inches high, by 8 inches wide, on the outside, while on the interior it splay to a width of 4 feet 8 inches. There is no dripstone, and inside each jamb is crowned with an animal's head. See "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, edited by Margaret Stokes, vol. ii., part v., sect. i., p. 54.

<sup>22</sup> The most correct idea that can be formed—short of a visit to the spot—may be drawn from a Monograph, "Kilmalkedar, County Kerry, drawn by Arthur Hill, B.A., Associate of the Royal Institute of British Architects, in 1870." Besides a letterpress description preceding, we have the following LITHOGRAPHS introduced : No. i. Plan and Elevation of West End. No. ii. Elevation of South Side. No. iii. Elevation of East End and Section through Nave. No. iv. Longitudinal Section. No. v. Detail of West Door. No. vi. Detail of Chancel Arch. No. vii. Mouldings of West Door and Chancel Arch. No. viii. Details of Nave, Windows, &c., East Window, and Western Cross. PHOTOGRAPHS : No. i. General View of the West End. No. ii..

windows<sup>21</sup> are yet exceedingly sharp, and the masonry is very perfect.<sup>22</sup> There are only two windows to light the nave. These are scarcely a superficial foot each, in area ; they are unmoulded, splayed on the inside, and not prepared to receive either shutters or glass.<sup>23</sup> The old church walls, on the inside, display a fine sculptured range of low pilasters, on both sides of the nave. The five recesses<sup>24</sup> in the side walls are separated from one another, by round pilasters.<sup>25</sup> The altar stood independently from the walls. The entrance to Kilmalkedar old church—in the middle of the west gable—is a perfectly



Kilmalkedar Old Church, County of Kerry.

rounded arch, with a rich carving of heads, balls, flowers, and foliage. These sculptures<sup>26</sup> are not very much injured, by time or climate. The doorway consists of three concentric arches ; shafts, caps, and a label moulding, are introduced ; and, in the uppermost part is the rude representation of a human head, thought by the natives to represent that of St. Brendan or of St. Melchedor.<sup>27</sup> The arch-way is filled by a plain tympanum, carried on independent

General View from the South-east. No. iii.  
Interior looking East. No. iv. View from  
the Chancel looking West.

<sup>23</sup> This church, with its interesting surroundings, has been drawn on the spot, by William F. Wakeman. That sketch represents St. Brandon's Mountain, in the background. It has been transferred to the wood, by Mr. Wakeman, and it is here presented as an illustration, engraved by Mrs. Millard.

<sup>24</sup> Each recess or niche is four feet, four inches, in height, by three feet, five inches in width, and the bottom of each is five feet,

eight inches, above the present level of the floor.

<sup>25</sup> Each of these is four feet, seven inches high.

<sup>26</sup> It is remarkable, that the stones dug up on the summit of Brandon Mountain, which rises over it, are a foreign kind of marble ; several of them are pierced through, with dowel holes, appliances for gudgeons and cramps, clearly for the purpose of securing greater firmness and durability, in an ancient church building, to be found on this very elevated site.

<sup>27</sup> See "Letters containing Information

piers, and on the inside<sup>28</sup> of which a grotesque head projects, while it is worked from the solid stone. There is a stone-roofed oratory or cell,<sup>29</sup> not far from Kilmalkedar church, while tradition ascribes its erection to St. Brendan, and to his contemporary St. Maelchedar. The walls of this building incline towards one another, until they are closed at the top, with a row of flags extending along the ridge of the roof. Internally, it is perfect to the apex, on the western side; and, it is 12 feet, in height. The end walls are thicker than those at the side.<sup>30</sup> Surrounding the church,<sup>31</sup> there is a well-filled graveyard. Some of the tombstones there are inscribed with Ogham, and with other antique characters; and, in the churchyard, there is a curious ancient stone cross of considerable size.<sup>32</sup> A short distance to the north-east of Kilmalkedar church, there is another small cell, which measures 8 feet 3 inches in length, and 5 feet 5 inches in breadth, it being 6 feet in height. On the top ridge of the roof are five flags, laid horizontally. The door was on the north side, but its original form has been destroyed of late years. The window was in the west side, but now, also, it is disfigured. The original rude lintel remains.<sup>33</sup> Not far from the old graveyard are the ruins of an ancient house, which seems to have been the former residence of ecclesiastics, who served the church. It consisted of two stories, with curious small doors and windows, appearing in various parts of the walls, now remaining; but, it is unroofed, and now unprotected, on every side. The people there call it St. Brandon's House; while they have no tradition whatever of St. Maolcethair. No doubt, however, the celebrity of St. Brandon has overshadowed that of every other local saint throughout Kerry. Near the ancient church of Kilmalkedar, an old ruined building is shown by the people; it is called the Chancellor's House.<sup>34</sup> The situation of Kilmalkedar is truly a romantic one; and, it overlooks Smerwick Harbour,<sup>35</sup> which is presented to view, with the frowning frontlet of Fort-del-Ore<sup>36</sup> clearly defined. Near this

relative to the antiquities of the County of Kerry, collected during the Progress of the Ordnance Survey in 1841." Letter of John O'Donovan, dated Dingle, August 4th, 1841, p. 87.

<sup>28</sup> An excellent woodcut illustration of the interior face of this doorway will be found, in "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, edited by Margaret Stokes, vol. ii., part iv., sect. i., p. 53.

<sup>29</sup> A photograph of this ruin, plate xxxii., illustrates "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, edited by Miss Stokes, vol. i., part i., sect. ii., p. 58.

<sup>30</sup> This cell has been described by George V. Du Noyer, in the "Journal of the Kilkenny and South-east of Ireland Archaeological Society," vol. v., 1864-1865, p. 29.

<sup>31</sup> At the side of its west door, one of the most curious ancient monuments is a standing pillar-stone, which offers a well preserved and a most interesting example of the whole alphabet in the Roman character of the sixth or seventh century, and above it the invocation, "Domine," is inscribed. See Miss Stokes' "Christian Inscriptions of Ireland," vol. ii., p. 7.

<sup>32</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 178.

<sup>33</sup> The cell has been remodelled to form a pigsty! See "Notes on Irish Architec-

ture," by Edwin, Third Earl of Dunraven, edited by Margaret Stokes, vol. i., part i., sect. ii., p. 59.

<sup>34</sup> Both the "Priest's House," and the "Chancellor's House," have been noticed, by Sir Denham Jephson Norreys, in a paper, written for "The Journal of the Royal Historical and Archaeological Association of Ireland," vol. i., Fourth Series, No. 8, October, 1871, pp. 577 to 579. Allusion is there made, to certain architectural peculiarities, which appear to have been engraved on plates, although such illustrations are not found, in that number of the Society's Journal.

<sup>35</sup> A copperplate view of this hermitage and the neighbouring harbour is given, in Dr. Charles Smith's "Ancient and Present State of the County of Kerry," chap. vii., p. 191.

<sup>36</sup> Philip II. of Spain, who had been married to Mary, Queen of England, sought in concert with Pope Gregory XIII., to assist the persecuted Irish Catholics. In July, 1579, an expedition of Spaniards and Italians landed at Smerwick, under the command of James Fitzmaurice, and these took up a position in Fort-del-Ore, which they fortified. But, the English navy, under Sir William Winter, sailed around to attack them, and in 1580, Lord Deputy Gray marched forces from Dublin, for the same

is the ancient hermitage of Gallerus. Not far from the direct road to Dingle, there is a very singular group of four bee-hive-shaped houses,<sup>37</sup> formed of rude and large stones, placed in such a position, as to allow the rain to drip from them outwardly.<sup>38</sup> These are now open on top, but the caps or roofs seem to have fallen in, or to have been removed. Around them, there is a rude walled enclosure, and a trench. Similar houses are found, in great numbers, but ruined, in all the adjoining districts. Several old Cahirs, like that fort known as Staigue,<sup>39</sup> are near; while the old stone-roofed church of Gallerus, St. Brandan's oratory, and penitential station, an old church near Feoahnagh River, Templenacloonagh, and two other old oratories, or ecclesiastical edifices, Ogham stones, &c., constitute a group of antique memorials, not frequently found in such close proximity.<sup>40</sup> There is a holy well, near Kilmalkedar old church. This extremely interesting structure is surrounded by slopes, leading to the summits of very high mountains, at the remote north-western extremity of Dingle promontory. Direct from Kilmalkedar to the summit of Brandon runs a stone built pathway; the meaning of which is eloquently told in its local title: "The pathway of the saints." All the peninsula in this part of western Kerry abounds in most interesting objects. The late Mr. Richard Hitchcock has left us a list, made out from the Ordnance Survey, and from other sources, regarding the principal remains of antiquity, in the barony of Corkaguiny. Eleven stone cahers, three carns, and forty calluraghs, or obsolete burial grounds, where unbaptized children only are interred; ten castles, eighteen artificial caves, twenty-one churches in ruins, and nine church sites, two hundred and eighteen cloghauns, or bee-hive-shaped stone houses, sixteen cromleacs, twelve large stone crosses, three hundred and seventy-six earthen forts or raths are to be found; one hundred and thirteen gallauns or immense rude standing stones, fifty-four monumental pillars, most of them bearing Ogham inscriptions, exist; fifteen oratories, nine penitential stations, sixty wells, many of them bearing the name of some saint, and twenty-nine miscellaneous remains, are yet to be seen.<sup>41</sup> That this district was anciently remarkable for cultivation, fertility, and piety, is sufficiently proved, by the numerous remains of churches, monasteries, and other vestiges of advanced Christian civilization, that are still discoverable. Smith's history enumerates no fewer than twenty parish churches, existing in Corkaguiny,<sup>42</sup> over one hundred years ago, and he concludes from this

purpose. After a siege of forty days, during the month of November, the Deputy showed a flag of truce, the garrison capitulated, were disarmed, and inhumanly massacred, in cold blood, to the number of 600. Hence, came the expression, "Graie fides." See O'Sullivan Beare's "Historie Catholice Hibernie Compendium," tomus ii., lib. iv., cap. xv., pp. 112 to 116. Rev. Dr. Kelly's edition.

<sup>37</sup> Houses of a similar description were to be found in other parts of Ireland, at a comparatively recent period. The Right Rev. Dr. French, Bishop of Ferns, took refuge in such ancient ecclesiastical structures to avoid the persecutors, who sought his life in the seventeenth century.

<sup>38</sup> The ordinary dwellings of the old races seem to have been of a rude and uncomfortable character, even among the most civilized nations. This is illustrated, in a wood engraving showing a cabin of the Aboriginal Latians, in Thomas H. Dyer's "Pompeii:

its History, Buildings and Antiquities," part ii., chap. i., p. 249.

<sup>39</sup> This remarkably perfect old fort is on the townland of Staigue, in the parish of Kilcrohane, barony of Dunkerron South, and the townland is described, on the "Ordnance Survey Townland Maps for the County of Kerry," sheets 99, 107.

<sup>40</sup> The foregoing observations are the result of notes and observations made by the writer, during a visit to this locality, in July, 1871, in company with Rev. James Gaffney, M.R.I.A.

<sup>41</sup> How many more fine remains, he remarks, have been lost during centuries of blind fanaticism, and internal warfare! Yet, the list, as it stands, is such, that he ventures to say, no part of Ireland, covering the same extent as Corkaguiny, can number so many, and such a variety of ancient remains, and in such a fine state of preservation, as are found in this interesting barony.

fact, that the barony was formerly better inhabited, than at that time when he wrote,<sup>43</sup> each parish having had its respective church. Most of the churches were very large, as appears by their existing ruins.<sup>44</sup> It is difficult, at the present time, to determine the exact era of the present holy man. We read, however, in the Martyrology of Donegal,<sup>45</sup> that this day had been dedicated to the veneration of Maolcethair.<sup>46</sup> As in and near the capital of the Christian world,<sup>47</sup> so in the remote district round Dingle, the traveller will find the relics of paganism, and the relics of Christianity. But, as the Christian has displaced the pagan temple, in Rome of the Saints, so has it happened, likewise, in that, as in every other quarter, throughout the Island of Saints.

ARTICLE III.—ST. CARTHACH THE ELDER, OF MANISTER THUAMA.  
[Sixth Century.] St. Carthach the Elder was the preceptor of St. Mochuda, who is also called Carthach, qualified by the epithet Junior,<sup>1</sup> and who is venerated, on this same day.<sup>2</sup> The Acts of his master have been published, by Colgan,<sup>3</sup> who assigns his festival to the 5th of March. Under the head of Manister Thuama, and at May 14th, Dwald Mac Firbis enters, Carthach, *i.e.*, the old bishop.<sup>4</sup> The place here mentioned has not yet been identified. Already have we treated about St. Carthach, or Carthage, the Elder, at the 5th day of March.<sup>5</sup>

ARTICLE IV.—REPUTED FEAST OF SILVANUS, ARCHBISHOP OF DUMBLANE, IN SCOTLAND. Quoting Dempster<sup>1</sup> and Ferrarius,<sup>2</sup> the Bollandists<sup>3</sup>

<sup>42</sup> He notices, as another proof, that the "number of inhabitants is prodigiously decreased," the fact that several of the mountains, though of but poor and stony soil, are marked by old enclosures, and other signs of former culture, on their side, even to the very tops.

<sup>43</sup> An account of a visit, paid by the Earl of Cumberland to this district, was printed in London, A.D. 1599. This records, "The ground is very fruitful, and plentiful of grasse and graine, as may appear by the abundance of kine and cattel there, insomuch that we had good muttons (though somewhat less than ours in England), for two shillings or five groates a piece, good pigges and hennes for 3 pence a piece—good land was here to be had for four pence yearly the acre!"

<sup>44</sup> So they became, after the desolating wars of Elizabeth's days. Spenser saw and described the ruin and desolation of those dreadful events. Within a short time, as he tells us, this most populous and plentiful country was suddenly left void of man and beast. Hollinshed's Chronicle affirms, that as the result of the cruel Desmond war, from one end of Munster to the other, from Waterford to Smerwick, a distance of 130 miles, no man, woman, or child was to be met, except in the towns; nor any beast, but the very wolves, the foxes, and such like ravening animals.

<sup>45</sup> Edited by Drs. Todd and Reeves, pp. 126, 127.

<sup>46</sup> There is a note by Rev. Dr. Todd, at Maolcethair: "The more recent hand has written in the margin, 'Maldegerius'—meaning to query, whether this may not have been the Latinized form of this name."

<sup>47</sup> In connexion with this very subject, it is curious to compare the domestic architecture of ancient Italy, with that of ancient Ireland. The cottage of Romulus was apparently not unlike the old bee-hive-shaped houses of the country near Kilmalkedar. Some illustrations of the antique houses of Latium may be seen in "Les Ruines de Pompeï dessinées et mesurées par Fr. Mazois, architecte pendant les années 1809, 1810 et 1811," part ii., p. 5. This fine work appeared at Paris, in four large folio volumes, containing nearly 200 plates, A.D. 1812 to 1838. It embraces the results of explorations made at Pompeii, from 1757 to 1821.

ARTICLE III.—<sup>1</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. v., with notes pp. 98 to 102.

<sup>2</sup> See Art. i.

<sup>3</sup> See "Acta Sanctorum Hibernie," v. Martii. De S. Carthago Epis. et Confess. Ex variis, pp. 473 to 476.

<sup>4</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 122, 123.

<sup>5</sup> See the Third Volume of this work, and Art. ii., at the 5th of March.

ARTICLE IV.—<sup>1</sup> See "Menologium Scoticum."

mention at the 14th of May, one Silvanus, called Archbishop of Dumblane. He is said to have succeeded St. Livinus, whose feast is kept, on the 12th of November.<sup>4</sup> The Bollandists hold out a promise or hope, that on the latter day, some account of him might be given. We are informed,<sup>5</sup> that he had an office, comprising Nine Lessons, at Dumblane.<sup>6</sup> The feast of a most religious man, called Siluanus, is set down in Thomas Dempster's "Menologium Scoticum,"<sup>7</sup> at the 14th of May.<sup>8</sup> At first, he is said to have been an Archdeacon. In another work of Thomas Dempster, on the assigned authority of the Breviary of the church of Ghent, and of Francis Haræus' epitome of St. Livinus' Life, St. Servanus is reported to have succeeded in Scotia to the Archiepiscopate of Dublin, when St. Livinus went from it on his pilgrimage. Having admirably followed his predecessor, in the practice of a holy life, he enjoyed a happy exit from it. He is said to have written a book, intituled, "Flores Sacre Scripturæ," and to have lived in the year 663.<sup>9</sup> He is noticed, however, in the work of Bishop Forbes,<sup>10</sup> for the 12th of November.<sup>11</sup>

ARTICLE V.—ST. LASSAR, OR LAISRE. A record of Laisre is found in the published Martyrology of Tallagh,<sup>1</sup> at the 14th of May, and it is also in the Franciscan copy.<sup>2</sup> From the same source, the Bollandists<sup>3</sup> enter at this day the festival of St. Lasra, or Lassara, with a reference to what had been said regarding Cassara Virgo—evidently a mistake for Lassara Virgo—placed among the pretermitted feasts, at the 11th of May. On this day, veneration was given to Lassar, as we read, also, in the Martyrology of Donegal.<sup>4</sup>

ARTICLE VI.—ST. GARBHAN, OR GARBAN. The name of Garbain occurs in the Martyrology of Tallagh,<sup>1</sup> at the 14th of May.<sup>2</sup> On the same authority, the Bollandists have entered,<sup>3</sup> at this date, Garbhanus, or Garvanus, with a simple reference to a St. Garvanus, a Bishop,<sup>4</sup> who is alluded to, in the Acts of St. Forannan, given by Colgan,<sup>5</sup> at the 15th of February. However, they do not state, that he is identical, with the present holy man. A festival, in honour of Garbhán, was celebrated, on this day, as we read in the Martyrology of Donegal.<sup>6</sup>

<sup>1</sup> See "Catalogus Generalis Sanctorum."

<sup>2</sup> See "Acta Sanctorum," tomus iii., Maii xiv. Among the pretermitted saints, p. 264.

<sup>3</sup> See the Life of this holy Bishop and Martyr, at the same day.

<sup>4</sup> By Thomas Dempster.

<sup>5</sup> For this statement, B. Haræus seems to be quoted.

<sup>6</sup> This is the entry: "xiv. Dumblani Siluani viri religio-issimi, qui ex Archidiacono factus est Archiepiscopus et S. Luino Gavalaensium Apostolo successit."

<sup>7</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 199.

<sup>8</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvii., num. 1031.

p. 574.

<sup>9</sup> See "Kalandars of Scottish Saints," p. 447.

<sup>10</sup> Thus: "Silvanus, November 12.—Ep. Dumblac in Scot."—(De Prosecutione Opere Bolland, p. 54.)

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus: *Læphe*.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Maii xiv. Among the pretermitted saints, p. 263.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 126, 127.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> In the Franciscan copy, we read *Sæp-bam*.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Maii xiv. Among the pretermitted saints, p. 263.

<sup>4</sup> His feast has been assigned to the 20th of March, and to the 9th of July.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," xv. Vita S. Farannani Confessoris, pp. 336 to 340, as also n. 10, p. 338.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 126, 127.

ARTICLE VII.—<sup>1</sup> See "Historiæ Catho-

**ARTICLE VII.**—**ST. MOUSEDON, OR MONCODON.** In that anonymous calendar, published by O'Sullivan Beare,<sup>1</sup> we find, at this date, the name Mousedon inserted. Referring to the same authority, at the 14th of May, the Bollandists<sup>2</sup> enter Moncodon, with the remark, that there was an error, possibly, in writing his name, as elsewhere, they could find nothing to throw light on the subject of their notice.

**ARTICLE VIII.—ST. MALDODUS.** The Carthusian Martyrology, as Henry Fitzsimon states, has St. Maldod entered, at the 14th of May. In the anonymous list of Irish Saints, published by O'Sullivan Beare,<sup>3</sup> the name of Maldodus occurs, at the same date. He is likely to be the Saint Moeldod, about whom we have treated, at the 13th of this month. The Bollandists<sup>2</sup> enter, at the 14th, Maldod or Maldodus—distinguishing him, however, from Moëldodius, Abbot, venerated on the 13th day of May. They cite not only Fitzsimon, but, the Manuscript Florarius, the Additions of Greven, the Martyrologies of Canisius and of Dempster, as also the catalogue of Ferrarius, for their standard. At the 14th of May, Thomas Dempster<sup>3</sup> enters the festival of Maldodius, a bishop in Ireland, but of the Scottish nation.<sup>4</sup> His statements, however, must frequently be regarded with great suspicion.

**ARTICLE IX.—FESTIVAL OF ST. VICTOR AND OF ST. CORONA, MARTYRS IN EGYPT. [Second Century.]** In the Feilire of St. Ængus, at the 14th of May, there is an entry of a Feast, for St. Corona and St. Victor.<sup>1</sup> Afterwards, the scholiast adds, that these Martyrs suffered, under the Emperor Antoninus, and under Sebastianus, who was Roman governor in the city of Alexandria, in Egypt. With Victor, the wife of a Roman soldier, and who is named Corona, obtained an immortal crown. She believed in God, and was only sixteen years old, when she suffered death.<sup>2</sup> This happened about the year 177 of the Christian era. The Acts of these holy Martyrs have been preserved,<sup>3</sup> and their glorious confession of the Faith before the Roman governor of Egypt, Sebastianus, fills us with admiration for their courage and constancy. This triumph happened during the persecution of the Christians, under the Emperor Antoninus.<sup>4</sup> Their memory has been constantly held in veneration, throughout the Christian world; while, their names have been inscribed, on a great number of ancient calendars.

licæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Maii xiv. Among the pretermitted saints, p. 263.

**ARTICLE VIII.**—<sup>1</sup> See "Historiæ Catholicae Iberniæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 55.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Maii xiv. Among the pretermitted saints, p. 263.

<sup>3</sup> In the "Menologium Scoticum" thus : "In Hibernia Maldodi episcopi, natione Scotti, viri in omnibus sanctissimi, qui miranda patientia et exemplo genti illi præfuit. MC."

<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 199.

**ARTICLE IX.**—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manu-

script Series, vol. i. On the Calendar of Oengus, edited by Whitley Stokes, LL.D., p. lxxix.

<sup>2</sup> See *ibid.*, p. lxxxvi. The Irish scholiast mistakes in stating, she was the wife of Victor. See Les Petits Bollandistes, "Vies des Saints," tome v., Maii xiv., p. 518.

<sup>3</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xiv. De SS. Victore Milite et Corona Martyribus in Ægypto, pp. 265 to 271.

<sup>4</sup> Also called Annus Verus, the Philosopher; but, still better known, as Marcus Aurelius. He was born A.D. 121, and he ascended the throne A.D. 161. He died in the 59th year of his age, and in the 19th of his reign. See the "Popular Cyclopaedia; or Conversations Lexicon," vol. i., pp. 188, 189.

## Fifteenth Day of May.

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ARTICLE I.—ST. DYMPNA, VIRGIN AND MARTYR, AND PATRONESS OF GHEEL, BELGIUM.

[*SIXTH OR SEVENTH CENTURY.*]

### CHAPTER I.

INTRODUCTION—ST. DYMPNA'S BIOGRAPHERS—CONJECTURES OF FATHER HENSCHENIUS—INQUIRY AS TO THE AGE IN WHICH ST. DYMPNA FLOURISHED—HER FAMILY AND NATAL PLACE—HER PARENTAGE, BIRTH, AND EARLY DISPOSITIONS.

WHEN the Almighty has been pleased to bestow a superabundant measure of divine grace on his elect, those favoured children, so precious in His sight, have generally corresponded with His desires and obtained a glorious inheritance. Especially destined to secure their own salvation, by those sweet influences, which regulate every interior motive and aspiration of their minds, the Church of Christ also regards their external acts, as deserving the veneration of all true Christians, and as incentives to the exercise of exalted virtues. When from early youth, worldly allurements cease to hold sway over innocent souls, faithful to baptismal vows, we cannot fail to recognise a spirit, breathing heavenly benedictions, on those children of happy promise. Would it were possible, that we might fathom the depths of wisdom, treasured in the hearts of the just, or that we could unveil the inner life of grace, which elevates and purifies every desire of God's true servant! What motives for close imitation should their example not present! What subjects for pious reflection should their actions not furnish! In reading the Lives of the Saints, we are often surprised, when considering the great results accomplished by means and instruments, apparently so weak and inadequate for effecting most admirable objects. Yet, the interior motions of divine grace act in antagonism to the assaults of the devil, the world, and the flesh. Hence, those signal triumphs achieved refer not merely to their own individual exertions, unsustained by a power that strengthens and gives confidence in the time of trial. Christian heroism has not been restricted to age, sex, rank, or condition, to time or place. From the earliest ages of the Church to the present century, in every country where the Gospel has been preached, faith, hope and divine love have brightly shone, in the lives and actions of zealous apostles, undaunted martyrs, holy confessors, pious recluses, and stainless virgins. Ireland has given hosts of saints to fill the courts of the Heavenly Jerusalem. And yet, comparatively few records, regarding numbers thus crowned with eternal happiness, have survived to our time. Amongst others, the existing Acts of St. Dympna, virgin and martyr, are meagre and unsatisfactory, in reference to many particulars of her short, but glorious career. Sufficiently known, however, are the principal facts of her life, and well authenticated the many miracles attesting her exalted sanctity. Tradition has faithfully preserved, for subsequent edifying record, the bright example and merits of this chaste spouse of Christ, in the country of her voluntary exile, as also in the island, which claims the honour of her nativity.

CHAPTER I.—ARTICLE I.—<sup>1</sup> It was formerly included within the Dutch province of

Hainault, and afterwards it was in the province of French Flanders. From this city, the

The Life of this glorious saint was written by one Peter, a Canon Regular of St. Autbert's church, in the city of Cambray,<sup>1</sup> which is situated upon the River Scheld, and within the present French Department, called Nord. The author informs us, in a short preface, prefixed to his narrative of her Acts, and those miracles, wrought through the intercession of our noble virgin and martyr, that he wrote this account in obedience to a request preferred by a pious layman of Gheel, and also urged by the exemplary bishop of Cambray, who is named Guido.<sup>2</sup> This biographer of our saint appears to have availed himself of an earlier Life, written<sup>3</sup> in the common idiom, and which Peter afterwards rendered into the Latin language. According to the Bollandist editor, the "Legenda S. Dympnæ, Virginis et Martyris," had been printed about two hundred years before he wrote,<sup>4</sup> or towards the close of the fifteenth century, and another edition of that legend appeared in the year 1496. Various hagiographers published compendious Acts of St. Dympna, which appear to have been compiled from a more considerable amount of matter, extant in Manuscripts. Thus do we find accounts of her in Lippeloo,<sup>5</sup> in Messingham,<sup>6</sup> from Benedict Paschiasius,<sup>7</sup> Canon of St. Dympna's Collegiate Church, at Gheel, in Miræus,<sup>8</sup> and in Molanus.<sup>9</sup> Also, Haræus, Grammay,<sup>10</sup> F. Girolamo Ercolani,<sup>11</sup> and Ribadineira,<sup>12</sup> have accounts of this illustrious Virgin and Martyr. No ordinary degree of taste and elegance is manifested in the edition of her Acts, as published by Surius, who informs us, that he improved the style, and abridged the narrative, of her Life,<sup>13</sup> in some passages. The Life of this illustrious Martyr Virgin had been prepared for publication in his work,<sup>14</sup> by Colgan, at this date,<sup>15</sup> as appears from the posthumous list of his unedited Manuscripts. The Rev. Herr John Ludolph van Craywinckle<sup>16</sup> wrote St. Dympna's Life, in the idiom of Brabant.<sup>17</sup> This writer

linen called Cambric derives its name.

<sup>2</sup> Some doubt appears to exist, regarding the identity of this bishop. The Bollandist Henschenius supposes, that he was either Guido de Collemedio, who succeeded bishop Guijelmus, A.D. 1296, who died A.D. 1302, and who was the reputed author of a MS. Dialogue on the Sacraments, said to be extant; or, Guiardus, otherwise called Guido de Lauduno, who presided from the year 1238 to 1247.

<sup>3</sup> As is said by Father Henschennius.

<sup>4</sup> Namely, in 1680. Father Kuyl, vicaire of the grand cathedral of Antwerp, has informed the writer, that Peter of Cambry could never have been at Gheel, before this ancient biographer wrote the acts of St. Dympna and of St. Gerebern. From various intrinsic evidences and some omissions of statement, which appear in his work, this conclusion seems fairly established.

<sup>5</sup> See "Vite Sanctorum," tomus ii., xv. Maii, pp. 714 to 723.

<sup>6</sup> See "Florilegium Insulæ Sanctorum," pp. 343 to 350.

<sup>7</sup> He transcribed it accurately, from an ancient Life, at the instance of the Very Rev. Laurence Sedgarve, President of the Irish Seminaries in Belgium. A hymn in honour of the saint, taken from her office, is found appended.

<sup>8</sup> See "Fasti Belgici et Burgundici," pp. 258, 259.

<sup>9</sup> See "Natales Sanctorum Belgii," Maii xv., in one paragraph, pp. 99, 100.

<sup>10</sup> In "Antverpiæ Antiquitates," lib. ii., cap. x.

<sup>11</sup> See "Le Eronine della Solitudine sacra: ovvero Vite d'alcune delle più, illustri Ronite sacre," which contains a Life, Dimpna Figlia del Rè d'Ibernia, p. 431. The ordinary Legend of her Acts is given in Italian.

<sup>12</sup> See the Latin edition, printed at Cologne, A.D. 1630, "Flos Sanctorum," pars ii., xv. Maii, pp. 185, 186.

<sup>13</sup> See "De Probatis Sanctorum Vitis," vol. iii., xv. Maii, pp. 216 to 218. In ten paragraphs.

<sup>14</sup> The "Acta Sanctorum Hiberniae."

<sup>15</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. v., May 15,

<sup>16</sup> This learned and pious man was born at Lire, a city of the Marquisate of Antwerp, and he was baptized there, on the 28th of August, 1609. He was educated in the city of Gheel. He was a proficient in polite literature, and after his first studies, he became canon of the Premonstratensian Order, in the celebrated abbey of Tangerloo. His profession was made on the 8th of September, 1631. He became vicaire of the parish of Duffel, near Lire, in 1641. The same year, he passed to Val-de-Lis, or Leliendaal, a house of religious women of his order,

appears to have entertained a most tender devotion towards St. Dympna, and to have placed the greatest confidence in the efficacy of her intercession and patronage.<sup>18</sup> But, the Bollandists resolved on the publication of a more complete life, having procured materials for their task, by acquiring a MS. bearing on this subject, and which belonged to the church of Gheel. The two first chapters of this Life, already in their possession, had been obtained from a MS. of Red Cross Monastery,<sup>19</sup> in the forest of Soigny, near Brussels. Another abridged life of St. Dympna, taken from MSS. belonging to the church of St. Saviour, in the city of Utrecht, Holland, enabled the Bollandist editor<sup>20</sup> of our saint's Acts to publish those interesting memorials of her virtues and glorious martyrdom, in that great encyclopædia of hagiological biography—the "Acta Sanctorum." Again, Adrian Baillet,<sup>21</sup> and Bishop Challoner,<sup>22</sup> have written particulars of our saint. The Fifth Volume of the "Acta Sanctorum Belgii Selecta," records the Acts of St. Dympna, virgin, and

in the city of Malines, and of which he became chaplain. Having exercised this function about twenty-six years, he was appointed parish priest of Oeleghem village. His death occurred, on the 11th of September, 1679, in the seventy-first year of his age.

<sup>17</sup> The following is the title of this short biography in the Flemish language : "Eeu Lehe onder de Doóren, De Edele, Doorluttige ende Heylige Maeget Dymphna, Dogter van den Koning van Yrlant, Patroonersse van de vryheit van Gheel, Wiéns Leven, Martelie ense Dood, ende ook van den II. Priester Gerebernus haeren Biecht-Vaeder, hier in 't kort beschreven is," etc., etc. By een vergaerdert door Fr. Ludolphus van Craeywinckel, Canonick Norbertyn, der Aldye van Tongerloo, Vicarius in 't Klooster van Leliendaal, tot Mechelen. In the English language this title may be rendered : "A Lily amongst Thorns. The noble, illustrious and holy St. Dympna, daughter of the King of Ireland, Patroness of the municipality of Gheel, whose Life, Martyrdom and Death, as also of the holy Priest Gerebern, her Confessor, are here briefly written," etc., etc. Compiled by Fr. Ludolphus van Craeywinckel, Norbertin Canon of the Abbey of Tongerloo, Vicaire to the Monastery of Val-de-Lis, at Malines. A copy of the original edition of this work, in 4to, published, A.D. 1652, is extremely rare, and can hardly be found at the present day. The Rev. Mr. Kuyl, Vicaire of Antwerp cathedral, was in possession of one; which literary curiosity, however, the writer had not the opportunity of seeing, during the time he remained in that city, as it was in the hands of a bookbinder. This little work has frequently been reprinted in the different cities of Belgium, and numerous copies of these various editions, in 18mo, can be easily procured. The Rev. M. Kuyl presented the writer with one of these copies, containing seventy-two pages, and bearing on the title page the city where it was printed, with the publisher's name : "Te Turnhout, by P. J. Brepols, Bock-drukker."

There are usually Litanies, Hymns and Prayers, referring to St. Dympna or St. Gerebern, appended to the several editions of this little work. The following Latin dedication is found prefixed : "Virgini Castissimæ, Martyri invictissimæ, Regina Nobilissimæ, Hybernie Flori, Primiceriæ Virginis Martiri, Totius Brabantiae, Thaumaturge sponsæ JESU, Candidæ Rubicundæ, SANCTÆ DYMPNÆ, Ccelo terraque gloriose Miraculis præclaræ, Divæ tutelari, municipiæ Gelensis; sacrae Tongerloëniæ Vicinæ Patronæ sue æternum colendæ, Ludolphus van Craeywinckel, Canonicus Tongerloëniæ, Vicarius Lilio Vallensis Sacrarum Virginum, Nativitate Liranus, Incremento Fidei, studi, pietatis, tuus Gelensis cliens humillimus, seipsum totum, corde toto, viribus omnibus, dicat consercatque." An edition of Craeywinckel's work, printed at Malines in the seventeenth century, has the following Flemish title : "De triompherende Suyverheyt. Het leven, martelie ende mirakelen van de II. Maeghtende martelersse Dympna, dochter van den Coninck van Yrlant, Patronesse van de wyt-vermaerde Vryheit van Gheel," etc. Door Fr. Joannes Ludolphus van Craywinckel Canonick, etc. Mechelen, by Robert Jaye, 1658. The foregoing title may be thus Anglicized : "Chastity triumphant. The Life, Martyrdom and Miracles of the holy Virgin and Martyr, Dympna, daughter of the King of Ireland, Patroness of the celebrated municipality of Gheel," etc. By Fr. John Ludolph van Craeywinkel, canon, etc. Mechlin, Robert Jaye, 1658.

<sup>18</sup> The titles of seven works, which he wrote, may be found in "Memoires pour servir à l'Historie Littéraire des Dix-Sept Provinces des Pays-Bas, de la principauté de Liège, et de quelques contrées voisines," tome ii., p. 12.

<sup>19</sup> Dedicated to St. Paul.

<sup>20</sup> Godefridus Henschenius, S.J.

<sup>21</sup> See "Vies des Saints," tome ii., xv. Maii, pp. 264, 265.

<sup>22</sup> See "Britannia Sancta," part i., pp. 288, 289.

of St. Gerebern, Priest, and Martyr, at Gheel, in Brabant, at the 15th of May.<sup>23</sup> Likewise, Rev. Alban Butler notices her feast.<sup>24</sup> Among the Manuscripts,<sup>25</sup> preserved in the Burgundian Library at Brussels, there is a small portfolio, in which may be found, "Aneccotes a la vie de St. Dympna," occupying only one sheet of foolscap, and containing merely a short notice, regarding the subject of this memoir. We are told, it does not differ from the ordinary Life of this holy virgin. Some notices of St. Dympna are also entered in the "Circle of the Seasons,"<sup>26</sup> and in Mrs. Anastatia O'Byrne's "Saints of Ireland,"<sup>27</sup> at the 15th of May. In 1837, a Flemish Life of the saint<sup>28</sup> appeared, at Antwerp; and also a French book, published at Anvers, in 1840, bears the title, "Dympne d'Irlande; Legend du septième siècle, par Felix Bogaerts; avec trois lithographies composées par N. De Keyser."<sup>29</sup> The Rev. S. Baring-Gould,<sup>30</sup> L'Abbé Rohrbacher,<sup>31</sup> L'Abbé Destombes,<sup>32</sup> and the Petits Bollandistes<sup>33</sup> have Memoirs of St. Dympna, Virgin and Martyr, as also of her holy companion St. Gerebern, Priest, who shared her glorious crown. An imperfect, but a valuable work,<sup>34</sup> entitled,<sup>35</sup> "Notice Historique sur le chapitre Collegiale de Sainte Dympne, à Gheel,"<sup>36</sup> par L'Abbé C. Stroobant, was printed at Antwerp, in royal octavo, 1856.<sup>37</sup> It gives a short notice about the Acts of St. Dympna and of St. Gerebern, and afterwards an incomplete, but still interesting, historical account of the collegiate chapter<sup>38</sup> and church of St. Dympna, at Gheel.<sup>39</sup> L'Abbé Stroobant's narrative brings the history of St. Dympna's church down to the year 1660.

In addition to these works, the most complete, correct and interesting historical account of St. Dympna, and of her companion Martyr, St. Gerebern, as also of the ancient city of Gheel, hitherto published, has appeared at Antwerp.<sup>40</sup> It is written in the Flemish language, by the Rev. Peter

<sup>23</sup> An address to the reader, by Cornelius Smet, precedes these Acts; as also a previous commentary, by Godefrid Henschenius, sect. I to 10. Then follow, viz.: Vita auctore Petro Canonico S. Autberti ex codicibus MSS., in three chapters, sect. I to 23; Prologus ad Miracula: Historia Miraculorum, sect. I to 6; Miracula recentiora in Compendium redacta, sect. I to 5. See pp. 301 to 333.

<sup>24</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xv. 1855 Vol. xxxi., No. 17056, as found in the "Inventaire," and described by Mr. Bindon in the "Proceedings of the Royal Irish Academy," vol. iii., p. 502.

<sup>25</sup> See p. 136.

<sup>26</sup> See pp. 91, 92.

<sup>28</sup> It bears the title: "De Heylege Dympna, eerste Maegd en Martelares der Brabandsche Kempen; tot voorbleíd voordragaen aan de Belgische jeugd;" door J. B. B., R.C.P. In English: "St. Dympna, first Virgin and Martyr of the Campines, in Brabant, proposed as a model for young Belgian females." We here give the author's name in full. By John Baptist Beulen, R. C. Priest. Published by C. J. Janssens, in 12mo.

<sup>29</sup> For this information, I feel indebted to the Rev. Dr. Reeves; but, I have not been fortunate enough, to procure a copy of the work in question.

<sup>30</sup> See "Lives of the Saints," vol. v., May 15, pp. 207 to 211.

<sup>31</sup> See "Vies des Saints pour tous les jours de l'Année," tome iii., xv<sup>e</sup> Mai, p. III.

<sup>32</sup> In "Vies des Saints de Cambrai et d'Arras."

<sup>33</sup> See "Les Vies des Saints," tome v., xv<sup>e</sup> jour de Mai, pp. 551 to 554.

<sup>34</sup> This work is not yet finished, but the first part, already published, contains 248 pages.

<sup>35</sup> This work is dedicated to the Very Rev. Monsieur Corneille Eyskens, Curé de Gheel, et Archiprêtre du district de Gheel.

<sup>36</sup> The materials for this work appear to have been drawn, in a great measure, from what has appeared on the Chapitre de Ste. Dimphne, in the "Annales Archeologiques de la Belgique," tomes xii., xiii., xiv., xv. and xvii.

<sup>37</sup> Imprimerie J. E. Buschmann.

<sup>38</sup> About the period of the French Revolution, when the revenues were sequestered, this college of canons was dispersed.

<sup>39</sup> This work has two woodcuts, representing armorial bearings, belonging to the Berthout and Merode families.

<sup>40</sup> This beautifully illustrated work bears on its title-page the following inscription: "Gheel vermaerd door den eerdienst der Heilige Dimphna Geschied—en oudsheidskundige Beschryving der kerken gestichten en kapellen dier oude vryheid," door P. D. Kuyf, Priester, etc. Antwerpen Drukkery J. E. Buschmann, MDCCCLXII. This title may be translated: "Gheel celebrated for the veneration of St. Dympna. A histori-

Domenick Kuyl, vicar of the great cathedral in that city.<sup>41</sup> The author had previously prepared a smaller work, for popular circulation, entitled: "Legende der Martelaren van Gheel SS. Dimphna en Gerebernus opgevolgd van eene reeks wonderbare genezingen door de voorspraak der H. Dimphna bekomen, alsmede eenige oefeningen van devotie tot de H. Patrones van Gheel."<sup>42</sup> This little pamphlet was also issued at Antwerp, and by the same publisher, in the year 1860. It has a small but beautifully engraved map prefixed, on which a plan of Gheel, with the image of its patroness and her usual emblems, will be found. The position of the streets, churches, religious establishments, and other interesting objects, although not drawn according to an exact scale, is intelligibly represented, with various accompanying references.<sup>43</sup> Besides the foregoing, there are several published accounts of St. Dympna, in Belgium, and in Germany, as also in other countries, on the Continent of Europe.<sup>44</sup>

From the Prologue to the Life of our saint, as written by Canon Peter,<sup>45</sup> it would appear, that his task had been undertaken, in compliance with the repeated request of a venerable and pious inhabitant of Gheel, named Stephen

cal and an archeological description of the churches, institutions and chapels of this ancient commune." By P. D. Kuyl, Priest, etc., Antwerp. J. E. Buschmann, Publisher, 1863. This magnificent work contains 396 pages, with an appendix of 152 additional pages, royal 8vo. It is highly creditable to Flemish scholarship, research and taste. A very large edition, issued by the amiable and erudite author, who has established for himself an enduring fame in the literary world, had been already nearly exhausted, a few months after its first publication. The fine paper copies bound are published at twenty francs, and the ordinary unbound copies at eight francs. The work is dedicated to His Eminence, Engelbert, Cardinal Archbishop of Mechlin.

<sup>41</sup> Having been furnished with a letter of introduction from the learned Bollandist father, Victor De Buck, of the Jesuit College, Brussels, to this young and estimable ecclesiastic, the writer was enabled to procure much valuable material and obtain access to reconnoitrite sources of information, elsewhere unattainable. Through the Rev. Mr. Kuyl, further favourable opportunities were afforded, and valuable introductions obtained, to prosecute all necessary inquiries at the localities of Gheel and Sonsbeck, in reference to the subjects embraced in this biography. Father Kuyl, who is a native of Gheel, and was born, as he told me, under the very shadow of St. Dympna's church, has a great veneration for our holy virgin and martyr. During my short sojourn in Antwerp, I experienced great kindness and attention from this zealous Priest. He expressed a regret that his special duty of the week did not permit him to accompany me to Gheel, where his services as guide should have been invaluable, during the prosecution of my researches.

<sup>42</sup> In English : "Legend of the Martyrs

of Gheel, Saints Dympna and Gerebern, followed by miraculous cures, wrought through the intercession of St. Dympna, with some exercises of piety in honour of the patroness of Gheel." This small book, in 8vo, contains 100 pages, and is dedicated to St. Dympna. It is quite a popular tract in Gheel and its immediate neighbourhood, where it can be procured at the low price of one half franc, and where it already competes in public estimation, with the older biography of our saint, by Van Cray-winkel.

<sup>43</sup> In the larger work of Rev. Mr. Kuyl there is a correct and an engraved Kaert van Gheel, or a map of this commune, with all roads, rivers, villages and objects of interest, for a considerable distance around St. Dympna's city—see p. i. There are also many engraved seals, armorial bearings, etc., illustrating the different pages of this valuable work—a copy of which was kindly presented to me by the author.

<sup>44</sup> In the year 1863, at the request and at the expense of the late Very Rev. Monsignor William Yore, D.D., P.P., of St. Paul's, and V.G. of the Dublin Archdiocese, the writer issued in a small book, "The Life of St. Dympna, Virgin, Martyr, and Patroness of Gheel; with some Notices of St. Gerebern, Priest, Martyr and Patron of Sonsbeck," Dublin, 18mo, pp. 232. This involved the necessity of a visit, to those places on the Continent, with which their patronage has been specially connected. The Dedication and Preface are here omitted; some corrections and alterations in the order of chapters are now introduced; a considerable amount of new and curious information has since been obtained regarding those saints and here inserted; while, for the sake of brevity, many of St. Dympna's attested miracles have been suppressed or abbreviated in the present Memoir.

de Brava. To the latter, therefore, his tract was dedicated by the writer, who had long deliberated on the expediency of undertaking a work, which he considered might have been more suitably accomplished, by some other person. Stephen de Brania or Branas<sup>46</sup>—not de Brava, as Father Henschenn incorrectly wrote the name—had adopted St. Dympna, as his special patroness; and, he was naturally anxious, to have the incidents of her life and passion transmitted to posterity, as well to satisfy his own devotion, as to spread before the minds of Christians those facts, which might prove a source of edification to young ladies, and excite the admiration of all future generations. It is difficult to ascertain, from the words of Canon Peter, whether he translated into the Latin tongue his Life of St. Dympna, from a Manuscript written in the vernacular language of the country, or compiled his work originally from popular traditions, prevailing in his day. I incline to the latter supposition, as most probable, from the words used by him.<sup>47</sup> The writer thinks it presumptuous and indecorous for an uninstructed man, to attempt penetrating the mysteries of Sacred Scripture, because he can hardly understand what he reads, and might easily misinterpret the sense. Yet, he who invisibly penetrated the breasts of the apostles, and shed his divine beams on them, might make even illiterate men inflame the minds of their hearers, with the flames of holy charity, which suffers all things, and is not inflated. As the prophet Samuel declared, that obedience was better than sacrifice;<sup>48</sup> so Canon Peter ventured to undertake his task, being unwilling to refuse any request his patron might demand of him, yet humbly conscious of his own literary deficiencies. His hope of effecting something useful was drawn, from a recollection of what is related in the Old Testament; those who were poor offered the skins of goats, to make hair-cloth veils for ornamenting the tabernacle of God,<sup>49</sup> when the rich and powerful presented more valuable gifts.<sup>50</sup> Wherefore, to enlighten and fortify the minds of men, Canon Peter declares, that, as a poor man, he would offer his contribution, without attaching importance to it as his own production. Yet, He who opened the mouth of the prophet Zachary,<sup>51</sup> and who deigns to manifest His wonderful and miraculous actions through the accounts of men, can also use them as suitable instruments, to proclaim his own perfections amongst all Christian people. As inferiority of style, however, might detract from the value of a noble subject, the writer especially beseeches his friend Stephen, to submit the life of our saint for revision to Guido, bishop of Cambrai,<sup>52</sup> of whose sound judgment and literary taste an exalted estimate had been formed.

The learned and critical Father Henschenius, editor of our saint's Acts, has

<sup>45</sup> In the Appendix to the Rev. Mr. Kuyl's History of Ghel, we are presented with a version of Canon Peter's Life of our Saint, copied from one of the ancient church registers in that city. The author had separate copies of this Latin Life struck off for circulation amongst his friends.

<sup>46</sup> There is historic proof, that Stephen de Brania or Brana, flourished in 1247. Father Kuyl also told the writer, that his name appears to have been derived from the town of Braine-le-Comte, which the traveller will pass as a station on the railroad, between Mons and Brussels, in Belgium. From the foregoing circumstances, it is possible to form some conjecture as to the proximate time when Canon Peter lived; since few other notices have been preserved, which

could tend to illustrate his biography.

<sup>47</sup> After complaining of the long neglect of those preceding him, in not treating about the passion of our saint, "nondum sacrae litterarum memorie commendata," he declares, that he was urged, "de vulgari eloquio in Latinum redigerem idiomam," etc.

<sup>48</sup> 1 Kings, xv., 22.

<sup>49</sup> Exodus, xxv.

<sup>50</sup> Exodus, xxviii., xxx., xxxi.

<sup>51</sup> Luke, i. 64.

<sup>52</sup> "Ut in eo quo:lcumque perspexerit incompositum sive rude, quod forsitan audi tori possit facere ridiculum, aut legenti, diligenter eliminet; siue sarmentis sterilibus amputatis, uberior fructum ferat: ne dum per publicos aspectos transierit, temerarius appaream et insulsus."

adduced arguments, tending to call in question Ireland's claim, to the birth of this pearl of great price. He assumes, that Dympna obtained the crown of martyrdom, after the middle of the seventh century, and that Ireland was then altogether Christian,<sup>53</sup> having already sent missionaries to spread the faith, in Gaul, Belgium, and Germany. Henschenius thinks that a reading, found in the MS. obtained from Utrecht, should rather be adopted, than that he should receive the other accounts known to be extant, with the concurring testimony of long-established popular tradition. This MS. states, that her father was a pagan king, not of Ireland, but of Britain,<sup>54</sup> which latter country had been for the most part occupied, at that period, by the Angles and Saxons. It then remained under the rule of seven or perhaps a greater number of petty pagan kings.<sup>55</sup> Another argument, advanced by Henschenius, in support of his opinion, refers to the name of St. Gerebern,<sup>56</sup> the companion of St. Dympna's flight. In the ancient Saxon language, we are told, that this name may be Latinized, "Colligens filios."<sup>57</sup> Henschenius supposes, that another conjecture—the force of which most intelligent readers will be at a loss to discover—may be adduced to sustain his position. As nearly the same idiom prevailed among the Anglo-Saxons and the people living at Antwerp, Gheel, and the adjoining districts, to which St. Dympna and St. Gerebern fled, perhaps, he says, the latter wished to instruct in the Christian religion those Anglo-Saxons, among whom he might have been born, whilst it was possible, he had been converted to the faith in Gaul, and there received the grace of priesthood. The Bollandist writer dismisses with little regard the inquiry, if St. Dympna could have been a daughter to one of the Danish kings, invading or settled in Ireland? He justly considers this subject inadmissible, unless we assign a later period for the actions both of Dympna and of Gerebern, than is generally allowed.<sup>58</sup> In reply to the foregoing observa-

<sup>53</sup> The editor thought all the Acts of Irish Saints previously published by the Bollandists established this fact.

<sup>54</sup> The Utrecht MS., instead of Hibernia, reads Britannia. Molanus does not give the country of St. Dympna's birth.

<sup>55</sup> Among these, St. Ethelbert, King of Kent, was the first who embraced the faith, towards the close of the sixth century, and he died A.D. 616, all the cotemporary princes being then pagans. The East Saxons during the reign of King Sebert became Christians, but afterwards relapsed into idolatry. In Cressy's "Church History of Brittany," Third Part, Booksxiii. and xiv., a very complete account of England's conversion to Christianity will be found. The kings of the Southern, Eastern, and Western Saxons, of East Anglia, of Mercia, and of Northumbria, were then unconverted to the faith; and Henschenius ventures to suggest, that the father of St. Dympna might have been one of the aforesaid Saxon Kings. His subsequent conjecture is far more ingenious than probable. For admitting, as he supposes, that the whole Heptarchy afterwards became united under one king, and that the Belgians recognised no other people as Saxons but those of Germany: we may ask, how could the Christian inhabitants of Belgium have resolved on assigning the birth of St. Dympna to Ireland without just warrant,

because the latter country was better known to them than Britain, whilst at the same time, it is groundlessly conjectured, the Belgians were ignorant of this fact, that the Irish had embraced the Christian religion during previous centuries? These contradictory opinions mutually destroy each other, and do not merit the trouble of a grave refutation. They are altogether unworthy the learning and critical acumen of Father Henschenius.

<sup>56</sup> His festival is referred, also, to this date, and a special account of him immediately follows our Life of St. Dympna.

<sup>57</sup> Henschenius adds: "et ita dicuntur Gerinus, Gerlacus, Gertrudis, nota inter Belgii Sanctos nomina; Osbernus, scriptor, et alii similes."

<sup>58</sup> In the Annals of Florence of Worcester, who flourished about the year 1120, we read at A.D. 937: "Hiberniem multarum insularum Regem Paganum Anlafum, a socero suo, Rege Scotorum Constantino, incitatum, ostium Humbri fluminis valida cum classe ingressum fuisse." By other English writers, this Anlaf is also represented as a pagan king of Ireland, and of various islands; and that he was afterwards baptized, King Edmund having been his sponsor, A.D. 942, or the year succeeding. This Anlaf was descended from the Kings of Norway, and he was the son of Sitric, first King of Dublin.

tions, it must be observed, that paganism lingered in certain Irish localities, to a period so late as the sixth century; for, we find various accounts referring to Magi and Gentile superstitions, before the commencement of the seventh century, when St. Dympna is supposed to have suffered martyrdom. As to the name Gerebern having an Anglo-Saxon rather than an Irish termination, we find several Irish names ending in *ern*, such as Fortchern, Libern, etc. Besides, several Irish names of saints are known to have been changed to suit a peculiar idiom, by the people in Britain and on the Continent of Europe, amongst whom they laboured. The names Dympna, Genebern, and Genebrand, were probably instances in point. The weight of written authority and of oral tradition furnishes irrefragable evidence of Dympna and of her companion Gerebern being natives of Ireland.

Some explanation, however, may be required, to solve certain difficulties, in connection with the exact period, at which this holy virgin flourished. A learned authority examines the probability of Dympna being the daughter of a Northern viking, in some part of Ireland, during the time when the Danes and Norwegians, who had established themselves in this island, were pagans. These nations, it is well known, were under little restraint, on the matter of matrimonial impediments, consanguinity, and alliances. But, if such hypothesis be admitted, the times of St. Dympna must be referred to a period, not earlier than the ninth century. This should appear a more reasonable supposition, it is thought, than to allow of her having lived, in the latter part of the sixth, or in the beginning of the seventh century, when all the Irish princes named in our annals appear to have been Christians, and when the rules of morality and religion were so strictly observed, that no ruler in our island would have made proposals in direct violation of them.<sup>59</sup> Although the period of St. Dympna's martyrdom is usually referred to about the year 600, there are better reasons for assigning it to before the year 500, or soon after this latter date. During the whole of the fifth, and likewise, during the early part of the sixth century, some pagan kings and chiefs are known to have lived in this island. We are told, that in the sixteenth century, St. Dympna was honoured greatly, in the county of Louth; and hence, an inference is drawn by Hanmer, that her father dwelt there.<sup>60</sup> However, this may be, to us it appears more probable, that while we can readily admit him to have ruled over that particular district, he was also the Dynast of a much more extensive territory, known as Airghialla,<sup>61</sup> Oirghialla, or Oriel, which at one time spread over the greater part of Ulster; but, afterwards, it was confined chiefly to the counties of Louth, Armagh and Monaghan.<sup>62</sup> The great sept of this territory descended from the three Collas.<sup>63</sup> Not only do popular tradition and probability of circumstances

Henschenius then quotes the authority of Colgan for asserting, that although in 812 a fleet of Danes arrived in Ireland and was repelled, no native or foreign writer worthy of credit had asserted, that the Danes, Norwegians or Normans obtained a footing in this island before the year 838. See "Acta Sanctorum," tomus iii., xv. Maii. De SS. Dympna, Virgine, et Gereberno, Sacerdote, Martyribus Gele in Brabantia.—Prologomina, sect. 2, 3, 4, 7, 8, 9, pp. 477 to 479.

<sup>59</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xiii., n. 134, p. 476.

<sup>60</sup> See Dr. Meredith Hanmer's "Chronicle of Ireland," p. 143. This writer died of the plague in Dublin, A.D. 1604.

<sup>61</sup> In the east of this territory were the Oirtheara, or Orientales, and this name is still preserved, in the two baronies of Orior, in the eastern part of Armagh County, the country of the O'Hanlons. This district was also called Crich nan-Airtear, translated in the Secunda Vita S. Patricii, "Regio Orientalium."

<sup>62</sup> Shortly after the introduction of Christianity to Ireland, the descendants of Eoghan, son to Niall of the Nine Hostages, deprived them of the present counties of Londonderry and Tyrone. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," n. 103, p. xix., and n. 122, p. xxi.

<sup>63</sup> See an account of them, in Roderick

point to a more north-westerly residence for the father of St. Dympna—known as Daphne or Davnet in the northern parts of Ireland—but even our history reveals the fact, that the Kings of Oirghalla had their chief stronghold at Rathmore,<sup>64</sup> near Clogher, in the present county of Tyrone. Wherefore, the greater regard should be had for the following statements, which appear to connect the family and birthplace of this illustrious saint and martyr, with that particular locality. The town of Clogher is built on the little River Lanny, or Launy,<sup>65</sup> a branch of the northern River Blackwater.<sup>66</sup> It is situated, within a barony called by the same name, and in the southern part of Tyrone County. During the pagan period of our history, it was known as Clochar-mac-Damene, or “Clogher of the Sons of Damene.” In a note on the *Feilire of St. Ængus*, Cathal Maguire has stated, that Clogher derived its name from a stone, which was surmounted by a golden ring, and which in his time was preserved there, at the right side of a church. He also states, that in this stone, the Kerdman Kelstach, the most celebrated Idol of Northern Mythology, was worshipped by our pagan ancestors.<sup>67</sup> There is no place near Clogher, at the present day, bearing the name Rathmor, though there is a townland, named Lismore, convenient to it. However, it is not supposed a very difficult matter to identify Rathmor, with the large earthen fort, situate within the former episcopal palace grounds of Clogher. First, because this earthen fort was the chief stronghold and place of residence for the princes of Oriel in after ages.<sup>68</sup> Secondly, because it was the most convenient fort to Clogher, and corresponding with the designation of Rathmor, near Clogher. And thirdly, because it is the only fort in the vicinity, which deserves the name of Rath—not to say Rathmor or the great Rath. This remarkable fortress was very strongly fortified—being surrounded by three deep fosses, while the inner *liss* is still protected

O’Flaherty’s “Ogygia,” pars iii., cap. lxxv., lxxvi., pp. 359 to 366.

<sup>64</sup> See what has been already stated, in the Life of St. Fanchea, Virgin, in the First Volume of this work, at the 1st of January, Art. i., chap. i.

<sup>65</sup> It rises in the heights beyond Ferdross, and in the name of this stream was preserved for many ages the etymon of the district, formerly known as Magh Leanna, pronounced Moy Leney, long after it had become merged in the more extensive territory, called Oriel. In the midst of this district stands Knockmany, the sacred hill, or Olympus of the early colonists in the locality. The plain of Moy Leney extended for some distance west of Clogher to beyond Ballygawley. The present towns in Augher and Ballygawley, as well as of Clogher, lie within this ancient principality. It included the churches and religious foundations of Clogher and of Erriglekeerogue, *Ath-Ergal*, where passed the very interesting conversation between St. Patrick and St. MacCartin, which is given *in extenso* in Eugene O’Curry’s “Lectures,” was a ford on the River Blackwater, situated within that territory, probably midway between the Church of Erriglekeerogue and Clogher, at or near Augher. This plain had Clogher on its western, and the Church of St. Dachiarog almost on its northern extremity. This plain was also called Clossach. It preserved this

name even in the time of Father Colgan, who described it as a “level district of Tyrone in the diocese of Clogher,” and it was called, on an old map of it preserved in the State Paper Office, London, as “the countrie of Cormac MacBaron O’Neill.” By reference to Joyce, we find it may have received the name “Clossach,” from some real or fancied resemblance this plain may have, by reason of its semicircular and detached appearance, to the human ear, *cloosh* being the corresponding Irish word for ear. The foregoing information has been extracted from a learned topographical investigation, headed, “Knockmany in Tyrone,” by Sacerdos. It appeared, in the *People’s Advocate*, Saturday, February 24th, 1877, a newspaper published in Monaghan. The writer is Rev. Daniel O’Connor, P.P.

<sup>66</sup> It was formerly called the Avonmore, and it flowed through Magh Leanna.

<sup>67</sup> The “Registry of Clogher” states, that the *Cloghoir* sent forth puzzling answers, like the oracle of Pythian Apollo, at Delphos. The like statement occurs, in O’Flaherty’s “Ogygia.”

<sup>68</sup> We are told, there is no reason for doubting, that it was erected by Queen Bainé, as a royal residence and fortress. At the date A.D. 111, in Dr. O’Donovan’s “Annals of the Four Masters,” we read: “The first year of the reign of Feidhlimidh Reachtinhar, son of Tuathal Teachtmhar, as king

by a very strong breast-work of earth.<sup>69</sup> In former times, it must have been a stronghold of great importance. Covering the southern declivity of the hill, on which Rathmore is situated, may be seen at intervals down the hillside smaller circumvallations, or fosses.<sup>70</sup>

There was a certain holy virgin belonging to the family of Orgiel, and we are told, her name was Damnoda, otherwise Dymna, surnamed Schene, or the fugitive. She is said, in one place, to have been the daughter of Damen,<sup>71</sup> who was the son of Corpore, surnamed Damh-airgid, and she was one of the saints belonging to the family of Colla Dacrioch, according to the martyrologists. But, Colgan tells us, that in some MSS. he found Damand-Scene, Mac Daunhen, etc., which means Damand the fugitive, son of Damen. However, here he thinks two mistakes have occurred. First, the change of one letter for another, thus making Damand appear for Damnad. He says, there was a very celebrated virgin of the family of Orgiel, commonly called Damnad, who in his time was venerated, throughout the whole territory of Orgiel. There is no male or female saint to be found in our histories, or fasti, named Damnad, or any name more resembling it than Damnad. Secondly, another mistake arose from the first, as Colgan conjectures, for we have Mac Daimen used, for ingen Daimhein,<sup>72</sup> or for ingen mhic Daimhein.<sup>73</sup> The Irish hagiographer thinks, that no other saint can be meant, than Damnad, or Dimma, virgin, as may be gathered from the added epithet *Scene*.<sup>74</sup> Thus, he supposes, Damnad Scene, that is Damnada, or Dimma, the fugitive, can be no other than the St. Dympna, who fled from Ireland to Belgium, and who was afterwards killed by her father. Colgan remarks, that although this saint was venerated in Belgium, on the 15th of May, her festival in Ireland was placed, at the 13th of June,<sup>75</sup> as might be seen, by consulting our native martyrologies.<sup>76</sup> The reader is referred, also, to what is stated, at this latter date.

over Ireland. Bainé the daughter of Scal, was the mother of this Feidhlimidh, it was from her Cnoc-Baine in Oirghialla (was called), for it was there she was interred. It was by her also Rath-mor of Magh-Leamhna, in Ulster, was erected."—Vol. i., pp. 102, 103. The above pithy sentence, gives a compendious history of the sepulchre of Knockmany, and who knows, says the Rev. Daniel O'Connor, but that it may be almost a literal translation of the oghamite marks, scorings, concentric circles, lines and dots, so faithfully represented on Mr. Wakeman's engraving? See the very interesting Paper, with accompanying illustrations, by that gentleman, intituled "The Megalithic Se-pulchral Chamber of Knockmany, County Tyrone, with some remarks on Dolmens in Fermanagh and its borders." See "Journal of the Royal Historical and Archaeological Association of Ireland," &c., A.D. 1876, vol. iv., Fourth Series, pp. 95 to 106.

<sup>69</sup> The enclosed space within this *rath* is much more extensive, than any the Rev. D. O'Connor had elsewhere seen. It includes fully three times as much space as the similarly constructed stronghold, called in Jobson's Survey of the County of Monaghan, "Manning's Castle," in the plain of Donaghmoyne, the difference in the case of the latter being, that in the lapse of time, a mediaeval castle, with drawbridge, &c., was erected on its summit.

<sup>70</sup> It is related, that on the occasion of an incursion from an invading party, these fosses could be flooded from an adjoining lake, and thus contribute to the defences of the royal residence. Of this lake, there now remains no vestige, though a little to the west of the *rath* traces of an ancient lake are more apparent. Much credence is given at Clogher to a tradition, which states that, at the time of the Reformation, the guardian of the "Bell of St. MacCartin," for greater safety, cast this venerated relic into this latter lake, which had not then wholly disappeared.

<sup>71</sup> This king was the grandfather of St. Endeus of Arran, who flourished before the latter part of the fifth century.

<sup>72</sup> The daughter of Damen, in English.

<sup>73</sup> The daughter of the son of Damen, in English. We find, that Dympna was not a sister of St. Endeus, for her name does not appear amongst those of his sisters, who are often mentioned. She must have been either a first cousin or an aunt of his, if we follow the accounts of our genealogists; for, she is said to have been the daughter, or the paternal grand-daughter, of Daimhein, or Damen, a king of Orgiel, who was also grandfather to St. Endeus of Arran.

<sup>74</sup> "Quod fugientem, sive fugitivum, vel fugitivam, denotat."

<sup>75</sup> In the Martyrology of Tallagh, at this day, we find the entry, "Damnat Sleibhe Beta."—Rev. Dr. Kelly's "Calendar of

If this conjecture of Colgan be admitted, St. Dympna must have been born before the year 500, as her relative St. Endeus<sup>77</sup> flourished prior to that time. We have no reason for believing, that the Damen alluded to was a Christian, and one of his sons might have been a pagan. In this case, the Rev. Dr. Lanigan considers our saint's martyrdom cannot be assigned to a later period, than to about A.D. 500.<sup>78</sup> On this matter, however, much uncertainty prevails; and, after all, it will be found most expedient, to confine ourselves within those accounts given, in the more ancient Acts of St. Dympna, which are now accessible, and which contain her traditional biography.

This holy virgin, a most stainless vessel of election, is said to have been daughter to one of those petty kings, who ruled in Ireland, and that he was also an idolater. Although this prince, addicted to pagan superstition, despised the true God, whose worship had been generally diffused by the apostles throughout the known world; yet, he had acquired fame, owing to his supremacy over rival chieftains, and through his prowess in war. He was also wealthy, besides being powerful.

The wife<sup>79</sup> of this prince was descended from a noble family. As in figure and in features, her beauty formed the theme of general conversation, so her husband became devotedly attached to his companion. It had been remarked by all, that the young and graceful Dympna bore a striking resemblance to her mother. From her earliest infancy, the child seemed to have received special graces from Heaven. Although accustomed to all the luxuries of life, owing to her birth, education, and position, this noble child appeared to have disregarded all her advantages of rank and station, and to have turned her thoughts towards more abiding interests. It was remarked, that she felt no inclination to indulge in those idle amusements, in which so many of her sex waste their precious moments. She avoided dancing, profane singing, and all unbecoming pleasures. She carefully shunned all incentives, dangerously affecting the habits and sentiments of decorum and modesty. The very name of Damhnait,<sup>80</sup> or Dympna,<sup>81</sup> is said by the old writer of her Acts, to have given a promise, that she would afterwards render herself worthy of God's approval. Like the white snow-drop of her natal lawns, that springs upward from the rank and frozen soil, with its blossom

Irish Saints," p. xxvii.

<sup>76</sup> See Colgan's "Acta Sanctorum Hiberniae," xxi. Martii. Vita S. Endei, Appendix, cap. iv., pp. 713, 714.

<sup>77</sup> See his Life, in the Third Volume of this work, at the 21st of March, Art. i.

<sup>78</sup> He also thinks Colgan's conjecture, that Dymna the fugitive was the same as St. Dympna the martyr, not improbable. It is evident such is his meaning, although through a misprint, "not probable" occurs. He afterwards adds: "To the hypothesis of St. Dympna having suffered about 500, it may be objected that the Andoverites, or people about Antwerp, were pagans until the seventh century (see Fleury, I, 38, sect. 29), and many of them still later. But in the saint's Acts, they are not represented as Christians in her time, although it is said there was a church at Gheel. Besides our not being bound to believe this part of the narrative, it may be observed, that a church or chapel might have been erected there by some former missionaries, which, however, was neglected by the inhabitants. It may

also be said, that in the latter end of the said seventh century, Antwerp was but a small place, a *castrum*, as appears from the Life of St. Villebrod. This difficulty is easily removed; whereas in the Acts it is only called a *castrum*, and this is no allusion to its having been in St. Dympna's days a place of consequence."—"Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xiii., n. 134. pp. 476, 477.

<sup>79</sup> According to some accounts, she and her daughter were Christians, and baptized by the holy Priest Grebern. See "Les Petits Bollandistes' Vies des Saints," tome v., Mai 15, p. 551.

<sup>80</sup> The English meaning of this name is not given in Dr. O'Donovan's list of Irish female names.

<sup>81</sup> The Irish name Damhnait or Devnet is Latinized Dympna, as we are informed by Dr. O'Donovan, referring to the Irish tract, on "The History of Remarkable Women." See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhirin," Introduction, p. 61.

pure and bright and vigorous, even through the chilling blasts of winter; so this precious and lovely child bloomed in the midst of a moral landscape, where desolation overspread the face of nature, and contamination was to be apprehended from the mire and thorns, that surrounded this lily of stainless chastity.

### C H A P T E R I I .

DEATH OF DYMPNA'S MOTHER—THE SAINT'S VOCATION TO THE TRUE FAITH—HER FATHER'S PROPOSAL OF MARRIAGE—DYMPNA'S VIRTUES AND CONSTANCY—SHE SEEKS THE ADVICE OF GEREBERN—IS COUNSELLLED TO FLY FROM HER NATIVE COUNTRY—ST. DYMPNA, GEREBERN, AND TWO COMPANIONS, LEAVE IRELAND—THEY ARRIVE AT ANTWERP—PROCEED TO GHELE—TAKE UP THEIR RESIDENCE IN THE NEIGHBOURHOOD OF ST. MARTIN'S ORATORY—THEIR PIous MANNER OF LIVING—GRIEF OF THE KING ON HIS DAUGHTER'S DEPARTURE—ORDERS MESSENGERS TO SEEK HER—PROCEEDS ON A LIKE SEARCH HIMSELF—ARRIVES AT ANTWERP—HIS SERVANTS BRING HIM INTELLIGENCE OF DYMPNA'S DISCOVERY—HE VISITS THE PLACE OF HER RETREAT—URGES HER TO CONSENT—GEREBERN'S NOBLE REPRIMAND—THE KING'S ATTENDANTS DESIRE THE DEATH OF GEREBERN—THEIR REPROACHES AGAINST THE HOLY PRIEST—HIS JUST REPROOFS—THE SERVANTS OF THE KING BEHEAD GEREBERN, WHOSE LIFE AND DEATH BEAR A STRIKING RESEMBLANCE TO THE ACTS AND PASSION OF ST. JOHN THE BAPTIST.

At a very early age, St. Dympna was left without the protecting care of a mother, who, lapsing into an infirm state of health, was finally removed from her by death. But, this temporal misfortune, perhaps, proved the occasion of greater spiritual gain for the orphan. She is said to have been placed under the tutelage of certain Christian women, who were her nurses and guardians. By these, she was also taught the lessons of divine faith, and admonished regarding the necessity of fulfilling all the duties they inculcated. It should seem that, during this guardianship, her father gave himself little concern, regarding the direction of his daughter's religious convictions. After being prepared in a proper manner for the reception of the Sacrament of Baptism, it was conferred on the noble maiden, by an old and a venerable priest, named Gerebern, or, as sometimes called, Genebrand.<sup>1</sup>

The grace of this sacrament was destined to produce other salutary effects, in the mind of the pious neophyte. She had long felt a growing inclination, as her years progressed, to consecrate her virginity to God. Accordingly, she consulted her director, in whose sanctity and prudence she had great confidence, on this matter. His advice accorded with her own holy desire; and, thenceforth, she took her resolution of diverting her thoughts from the allurements of the world, to which her birth, her station, and her beauty, might seem to invite.

More vehemently even than Abraham grieved for the loss of his wife Sarah,<sup>2</sup> or than Job lamented the sudden death of his children,<sup>3</sup> the Gentile

CHAPTER II.—<sup>1</sup> The Rev. S. Baring-Gould has remarked, that there is no very ancient account of the Legend of Saints Dympna and Gerebern, whose martyrdom rests on tradition; while, there is much fable in their story, and every appearance of its earlier part being the localization of the wide-spread household tale of "Catskin," the German "Allerleirauch," Grimm's

"Kinder Mahrchen," p. 65. We are informed, likewise, that the story is found among the Highlanders, Neapolitans, Greeks, Germans, Lithuanians, Hungarians, &c. See "Lives of the Saints," vol. v., May 15, p. 207, and n. 1.

<sup>2</sup> Genesis, xxiii.

<sup>3</sup> Job, i. 18, 19, 20, 21.

<sup>4</sup> "It may be thought strange, that even a

king mourned his deceased partner. However, this grief manifested itself in that strange and irrational manner, so commonly incident to the thoughts of a heart, not purified by the holy influence of religion. After a lapse of some time, the king resolved on alleviating his sorrows, while preserving a vivid recollection of their cause, by sending messengers, not only to all parts of his own principality, but even to adjoining countries, and charged with a commission, to find some noble lady, exactly resembling his deceased wife in features and in figure. Should their search prove successful, those ambassadors were directed, to demand the selected lady's hand in marriage. They were also instructed, to conduct her to their dynast, with every demonstration of pomp and rejoicing.

The confidential and distinguished persons, selected for this tour of discovery, made every preparation for departure, having been previously assured, they should receive marks of still greater favour and honour, if they could succeed in that object, on which they were engaged. The king desired them to use every discreet means, for being introduced to as many noble ladies, as they could visit, within a reasonably short interval. They were directed, to report all particulars, regarding the personal appearance and mien of those ladies. Some time was necessarily spent, in perfecting the arrangements for the required inspection, and many countries were visited, but in vain; so that, after a fruitless inquiry and search, the messengers despaired in accomplishing the object of their king's desire, and they proposed to return. A new idea seems to have taken possession of their minds. On entering their sovereign's court, the king was told, how fruitless had proved that long investigation, made during their absence. At the same time, they remarked, how exceedingly like her mother Dympna appeared, both as to amiability of disposition and beauty of person. Nor could her father, they declared, more perfectly revive the recollection of his past happiness and affection, than by persuading his charming daughter, to give her consent to nuptials, such as they suggested. The very instinct of natural law should have corrected such an opinion, and parental feelings should have revolted from the unhallowed suggestion. For the honour of human nature, it is to be hoped, that even amongst the pagan inhabitants of our country, incestuous marriages were rare.<sup>4</sup> However, we have some authenticated accounts of habits and customs,<sup>5</sup> afterwards very generally eradicated, through the bright and purifying influences of Christianity's general diffusion.<sup>6</sup> The unholy relation of Lot towards his daughters,<sup>7</sup> and of Ammon towards his sister, Thamar,<sup>8</sup> prove how degrading monstrosities of passion may stain the souls of men, who yield to the base allurements of vice and irreligion. We can, therefore, scarcely wonder at—however severely we may reprobate—the conduct of this Gentile potentate, who lent a willing ear to the poisoned words of his evil counsellors. The

pagan, anyhow civilized, could have resolved on marrying his own daughter; but incestuous marriages of this, and even of a worse kind, were not unusual among some nations, otherwise far removed from the savage state, such as the Persians in the proudest time of their empire. It is certain, that the pagan Irish had several customs and practices, both religious and political, similar to those of the Persians and some other Orientals. The mode of contracting marriages is said to have been nearly the same in Ireland as in Persia."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap.

xvi., sect. xiii., n. 134, p. 477. We are referred for evidence of the foregoing statements to Vallancey's "Vindication," etc., p. 351.

<sup>5</sup> See O'Flaherty's "Ogygia," pars. iii., cap. xlviij., p. 282; and cap. xlxi., p. 287,

<sup>6</sup> The student of our history is referred to other accounts, bearing allusion to morals and practices of a more advanced period, yet not tending to Christian edification. See Dr. Todd's "Liber Hymnorum," Fasciculus i., pp. 81 to 93.

<sup>7</sup> Genesis, xix.

<sup>8</sup> II. Kings, xiii.

Devil also knew, that his empire over the pure mind of Dympna must end, if he could not effect her return to idolatry, and persuade her father to violate the living temple of God in her soul. His temptations readily prevailed, against that restless spirit of the flesh, which remained unfortified by the graces of the sacraments ; but, when tried upon a weaker vessel, still protected by a power from on high, his arts were rendered nugatory, and his solicitations were effectually counteracted.

The approach of temptation is usually insidious, and it requires more than human strength and wisdom to divine its motive and object. Scarcely had the father of Dympna conceived this depraved passion, than natural affection for his daughter seemed to increase in intensity, and every fond caress was cautiously veiled from the suspicions of the lovely and innocent child. At length, with persuasive and flattering words, the father began to manifest the purpose he had in view, by promising a variety of elegant apparel, ornaments and wealth, or whatever might appear most desirable to a girl of her years, as a reward for compliance with his marriage proposals. Long since dedicated to the embraces of her Heavenly Spouse, Dympna trembled with horror, at the snares laid for her purity, when she learned the full nature of their fearful import. However, she nobly answered, that no earthly inducement or power could oblige her, to dishonour the memory of a deceased parent, or minister for the gratification of a living one, by any thought or act contrary to the natural or divine law. She declared her loathing and horror of this base and abominable proposition. But, the king was persistent in his wicked desires, which grew stronger in proportion to the opposition given by his pure-minded daughter. He urged every argument, yet still to no purpose ; and, at length, inflamed with resentment, he told Dympna she must yield to his wishes, whether he succeeded in obtaining her consent, or forced her to compliance.

Sadness settled on the soul of this holy maiden, when such a doleful intention was expressed. All her arguments and entreaties proved unavailing, against the attempted caresses of her father, who could not but respect that innate feeling of modesty, which parents should especially labour to inculcate in the minds of youthful children. When the heroic Judith found herself reduced to similar straits, not being able to escape from the solicitation of Holofernes, she was mysteriously inspired to demand an interval of three days and three nights, that she might be at liberty to determine her future course of action. The better to cover her designs, she consented to array herself, in the most attractive robes.<sup>9</sup> Perhaps, Dympna had received this account from her Christian instructors, and had resolved on following such an example, under present difficulties. She asked her father for a respite of forty days, to consider his proposals ; and, in the meantime, she seemed anxious to procure those dresses and ornaments of female attire, which should tend most to enhance the attractions of her native beauty. On hearing this, her father immediately concluded, that his purpose must be accomplished ; so truly do exaggerated accessories of dress betoken the weakness and frivolity of worldlings, with a spirit of vanity and levity, most dangerous to that purity and innocence of soul, which ought always to characterize a Christian lady. The king foolishly imagined those royal robes demanded were intended to render his daughter still more an object of delight, and that they should at least dispose Dympna for ultimately consenting. Wherefore, his threatened wrath was appeased, and he granted her request, with eagerness and loving expressions. Like another Herod, and for a similar purpose,<sup>10</sup> the king declared, he would bestow half of his kingdom, had it been demanded ; but,

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<sup>9</sup> Judith, x., xii.

<sup>10</sup> Matthew, xiv., 7.

he ordered everything that could serve the purposes of female decoration and minister to vanity for her special use. In this matter, his liberality was allied with that ungenerous selfishness, which contracts as it darkens the mind, driven to sinful objects and the sad consequences of depraved inclinations.

Thrice happy the soul, which aspires to God, as the ultimate aim of a holy ambition ! How noble the destiny of that young virgin, who treasured these sweet and consoling words of the Heavenly Bridegroom in her memory, that He came into this world to draw all hearts to Himself ! How illuminated and fortified by divine grace, the tender soul of this bright pearl of chastity, when, like the apostles, she could safely exclaim, notwithstanding her natural affection for a persecuting father : " We must obey God rather than men ! "<sup>11</sup> Often did Dympna, in the hours of solitude, raise her pure heart to Heaven, for help and consolation ; often did she meditate on her vows of virginity, and on the dangerous storm that seemed impending, without any apparent prospect of release from its destructive blight. Oh ! with what feelings of anguish and sorrow did she not dread the course, which those currents might take, and which were criminally agitating the mind of a beloved parent ! She feared her own weak defences and unprotected position, and she knew not how soon the lamb might be torn, within the fold of a treacherous protector. And to reflect, that this foul wrong could proceed from a quarter, whence it might be least expected—her sense of modesty outraged—her stainless youth defiled—her nearest and dearest relative to become her destroyer and betrayer ! These were harrowing reflections ; but, they induced Dympna to consider, if she might find safety, by escaping from the dominions of her father. For weak indeed the holy virgin deemed herself, contending against such fearful odds. How could she preserve those flowers of chastity, which, with willing and full hands, she had so delicately gathered ? This was the thought, which most occupied her mind ; and, the Almighty was pleased to devise those means, that served to assure her, and to solve every difficulty.

At this time, the old and venerable priest, Gerebern, lived in Ireland. He was full of that fire of divine charity, which Christ came to scatter in the world ; and, while his edifying conduct and Christian virtues obliged him to remain concealed, still some of the pagans sought his ministry, and were secretly baptized by him. This most amiable servant of God practised the virtues of chastity, of temperance, of Christian vigilance, and of prayer, in a high decree of perfection. Sound in doctrine, wise in counsel, and candid in discourse, like another Samuel, he always experienced a renewed spirit, in the Lord's service.<sup>12</sup> He always felt compassion, for the poor and afflicted. Those who were burdened in conscience, and who approached him to reveal their hidden sins, received advice to suit their peculiar state, and they returned full of consolation, as if they had heard the words of an angel. Having a knowledge of the wonderful graces that adorned this holy man, St. Dympna, earnestly desired his conversation, and sent a message to that effect. A great trouble, which filled her with alarm, required the sage counsel of this holy priest. In spiritual matters, self-will and pride of opinion lead to many evils ; and, this holy virgin, distrusting her youth and inexperience, revealed the dreaded secret to her sage director, from whom she expected some advice, regarding her future course of procedure. Gerebern was then told, how the king, her father, urged an infamous suit and with seductive persuasions, thus inducing her to renounce a vow of chastity, that he might plunge her into the abyss of horrible depravity.

That holy priest, from his youth, had been a lover of chastity, and he re-

<sup>11</sup> Acts, iv., 19.

<sup>12</sup> I. Kings, ii., iii.

mained pure and undefiled amidst all the corruption of this world. Compassionating the miseries, to which this innocent girl was reduced, Gerebern offered her the best consolation in his power, and he recommended Dympna, to trust in God for a happy issue of the event. He advised her, to maintain her resolution of serving God in a single state of life, and to suffer every misfortune, even death itself, rather than abandon that virtue of virginity, or yield to the blandishments or threats of her father. The holy priest was satisfied, that she had been sufficiently instructed, in the mysteries of divine faith ; he also knew her settled purpose as to a future state of life, and that she had been found worthy to receive baptism in secret, at his hands. He was also aware, that, through his influence, the docile maiden had despised all pleasures and allurements of this world from her very infancy. In word and in habit, she avoided whatever should serve to recommend her beauty of form and of carriage to the eyes of men. Dwelling on the words of the Apostle : “Let him who standeth take heed lest he fall,”<sup>13</sup> the pious priest was fearful and anxious, lest his precious child might imitate the example of her friends and kindred, in a court that offered so many incentives to sin. And, as those who trust to their own strength and exertions are often deceived, he dreaded the possibility of this dear ward falling into those snares, laid for so many of her sex, by the seductions of luxury, or through natural terrors, that might urge her to criminal compliance.

The holy priest Gerebern silently and earnestly deliberated, as to how he might save his youthful neophyte from that gulf, which threatened to destroy both soul and body. He considered the weapon aimed from a distance, if it cannot be always avoided, at least, may be deprived of a more deadly effect, as distance might lend opportunity for prevision and defence. He therefore advised St. Dympna, to fly from her native country to a more distant one ; and, as danger was now imminent, he urged her to make no delay. The example of Jacob avoiding the fury of his brother Esau,<sup>14</sup> of David escaping from the vengeance of Saul,<sup>15</sup> and of the just Joseph flying from Herod, when warned by an angel during sleep,<sup>16</sup> were worthy of the pure virgin’s imitation. Humble in spirit herself, it was meet she should follow the example of the lowly Jesus, flying from His enemies, and thus baffling all designs of the most wicked one. No sooner had the holy virgin fully resolved on her future course of action, than the deep interest felt in its successful prosecution caused her to pass many sleepless nights, in conjectures about embracing the most favourable opportunity, which might be presented, to escape from her native country. Soon, indeed, she was enabled to put the advice of her sage director, Gerebern, into execution. The hour for flight having arrived, and every circumstance bearing on this matter having been most providentially arranged, it was resolved to steal away privately, with only a few in company. This small band of exiles was composed of St. Dympna, her venerable companion Gerebern,<sup>17</sup> her father’s court jester, and the wife of this latter person. The writer of our saint’s Acts tells us, that the two retainers accompanying her served to disarm the suspicions of her guardian, because it might naturally be suspected, the maiden left her father’s house for the sake of a little recreation. We can hardly doubt, that the jester and his wife were Christians ; and, most probably, the holy priest Gerebern had wisely arranged to have the benefit of their companionship, for the sake of avoiding all possible semblance of scandal or evil suspicions, as to the object and motives of the principal parties engaged in this adventure.

<sup>13</sup> I. Cor., x., 12.

<sup>14</sup> Genesis, xxviii.

<sup>15</sup> I. Kings, xix., 18.

<sup>16</sup> Matthew, ii., 13, 14.

<sup>17</sup> In the time of Canon Peter, St. Gerebern was held in great veneration at Santen,

Here it will be necessary, however, to interrupt the narrative of their escape, by stating, that at the present day, there is a popular tradition current,<sup>18</sup> how the holy St. Damphne and her companions, having fled from her father the king, took refuge in a ravine, then enclosed with thick woods. The spot is still pointed out, in the townland of Curraghwillan,<sup>19</sup> near the old graveyard of Lavey parish, in the county of Cavan. Through this ravine, a stream gurgles onwards, in broken courses; and, immediately over a small cascade, there is a steep rock, on the summit of which may be seen the foundations of an old oratory, which was quadrangular. It measured 34 feet,



St. Daphne's Station, County of Cavan.

in length, by 16 feet, in width. The walls are about three feet in thickness, and they were built with a species of green flagstones. This is called, at present, St. Damphne's old house or station.<sup>20</sup> Like the children of Israel escaping from the restraint of the tyrant Pharaoh,<sup>21</sup> this little band hastened, finally, towards the sea-shore, where a vessel had been provided. Here they

a town near the Rhine, and a community of secular canons was attached to that church. Henschenius adds a note, in connection with this statement, that he was also venerated at Sonsbeck, near Cleves.

<sup>18</sup> This was stated, by an intelligent peasant, who accompanied the writer to this interesting spot; and, although he had never heard any but mere local traditional accounts, it seemed wonderful to remark the coincidence of his narrative with that of Canon Peter, who does not appear to have received any immediate information from Irish sources, when composing his Life of St. Dympna.

<sup>19</sup> Thus it is locally spelled and pronounced, by the natives. On the "Ordnance Survey Townland Maps of the County of Cavan," sheet 26, it is written, Corrawillan, a small townland, in the parish of Lavey, and barony of Upper Lough tee. On the Map is marked, likewise, the site of Dav net's chapel.

<sup>20</sup> In June, 1876, the writer visited this spot, and took a sketch of the scene, which is here represented. The drawing was transferred to the wood, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>21</sup> Exodus, xiv.

embarked, and, with pious gratitude, committed their future course to the direction of Divine Providence. We may well admire the noble resolution exhibited by this tender virgin, and the wonderful desire of avoiding all snares laid for her purity, when one so very young, and unaccustomed to hardships, danger, and privation, feared not trusting herself to the raging billows of that sea, although quite uncertain as to the future events it might please Heaven to decree. Casting aside the natural timidity of her age and sex, her hopes and heart aspired to her Maker, who directs the winds and waves to subside, that a great calm may ensue.<sup>22</sup> She also recollects, and felt confidence in the fact, that the Almighty had caused His chosen Israelites to pass from Egypt on dry land through the depths of the Red Sea, while the billows surged around them on either side.<sup>23</sup> Such was her strong faith and love of God, that the fear of death or the dangers of banishment—perhaps amongst uncivilized people—could not cause her to blanch with fear, in presence of the difficulties impending. Through duty she was prepared to bid adieu to her relations, and to the house of her father, as also to the friends and familiars of her native country. She disregarded all the accessories of rank and station, with those earthly comforts they were sure to provide. Some of those on board turned their eyes with a natural feeling of regret towards the receding coast, when scudding over the rocks and shoals, or bounding through the waves. They, doubtless, thought of friends and home with that strong affection, which a future uncertainty of returning to behold them ever awakens within the breasts of unwilling exiles. But, conscious that her hand had been put on the plough, and that the furrows made through the main should not be retraced<sup>24</sup>—knowing also that the wife of Lot, when departing from Sodom, had been changed into a pillar of salt<sup>25</sup>—Dympna heroically turned her eyes towards the onward course, lest love of country and of friends should cause a momentary pang, to weaken the force of her holy resolution.

Whilst their vessel bounded swiftly over the waves, or met opposing winds on the course, our voyagers trusted to the direction of Divine Providence. At length, after a generally favourable passage, they arrived on a coast, near the present city of Antwerp.<sup>26</sup> Having disembarked, they procured lodging at a hospice, where they rested for some time, and made all requisite inquiries among the natives of that place, to discover the most suitable locality for their permanent residence. They were anxious to dwell in a retired spot, where they should be removed from intercourse with pagans, and where they could worship their Creator in sincerity and truth. The heart earnestly devoted to God's service always desires seclusion, from the bustle and turmoil of temporal cares. The true servant of Christ centres all happiness in pleasing a Master, who will preserve him innocent and unattached, although living in the midst of worldly temptations and corruption. Yet, it is always difficult, even for true worshippers of the Lord, to escape those stains of sin, when moving through the general herd of worldlings.

Our travellers had only rested on the track of their wearisome route. Again, they resumed this long journey, and passed along roads, leading through woods and solitudes, over the heathy Kempenland.<sup>27</sup> Through one community or another, and passing the habitations of many strange people, they arrived with little delay at a village, which was named Ghele,<sup>28</sup> by the old in-

<sup>22</sup> St. Matthew, viii., 26.

<sup>23</sup> Exodus, xiv., 22.

<sup>24</sup> See Luke, ix., 62.

<sup>25</sup> Genesis, xix., 26.

<sup>26</sup> See a description and historical notice

of this city, in the "Popular Encyclopedia; or Conversations Lexicon," vol. i., pp. 201, 202.

<sup>27</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 15, p. 208.

habitants of that place.<sup>29</sup> Here they received a hospitable reception,<sup>30</sup> and, after a very fatiguing and continuous journey, they were allowed an interval to recruit their exhausted strength.<sup>31</sup> Thus, the Almighty, who formerly conducted by a straight course the aged servant Eliezar into the house of Abraham, as the steward and confidant of his master,<sup>32</sup> had compassion also on the painful travelling of His servants, and brought them safely through bye-ways and rugged paths, to the end of their course.

These holy companions arose early, on the day following their arrival, for the purpose of reconnoitring the vicinity of Ghele, and with a view of selecting some site for their future dwelling. They at length found an oratory, dedicated to St. Martin,<sup>33</sup> the bishop of happy memory, and whose festival occurs on the 11th of November.<sup>34</sup> In the immediate neighbourhood of this hermitage, they found a quiet and retired spot, most suitable for purposes of religious contemplation and refuge. Here, the sweet exercise of prayer engaged their time; and, as they had retired to the desert, there, according to His promise, the Almighty spoke to their hearts.<sup>35</sup> In the oratory, Gerebern oftentimes celebrated the divine mysteries, and became a faithful mediator between God and His servants, by offering the agreeable and propitiatory sacrifice. Having cleared a small plot of ground, from its thorny shrubs and branching trees,<sup>36</sup> a suitable habitation<sup>37</sup> was erected near that little oratory.

<sup>29</sup> Gheel is now a town of Belgium, in the province of Antwerp, and situated on the Great Nethes River. It lies about twenty-five English miles, to the east of the city of Antwerp. Its present population is over eight thousand inhabitants, many of whom are employed in the manufacture of lace. It is said, that for centuries back, the inhabitants have devoted themselves to the care of insane persons, who are sent there from all parts of Belgium. From seven hundred to eight hundred of these afflicted creatures receive attendance in this town. See "Gazetteer of the World," vol. vi., *sub voce*, Gheel.

<sup>30</sup> Excolebatur enim tunc temporis villa de Gheel raro habitatore, quia in ea quindecim tantummodo hospita, que etiam nemorum densitate fere per sex millaria fuerunt circumsepta."—Vita S. Dymphnae. Apud Messingham's "Florilegium Insule Sanctorum," p. 344.

<sup>31</sup> In Butken's "Trophées tant sacrés que prophanes de Duché de Brabant," we find the following notices of this city: "Gele est une très belle bourgade, située à deux grosses lieues de Herentals, et à l'ouest l'Eglise Paroissiale, la Collégiale de Ste. Dimpne, Vierge, très bien bastie, il appartenait ci-devant à ceux de Berthout Sires de Dufflé, et tomba par alliance en la maison de Hornes d'où estant passé en celle de Rotselaer, elle parvient finalement en celles de Merode et Withem." Tome ii., liv. ii., p. 27. A la Haye, A.D. 1724, fol.

<sup>32</sup> John Baptist Gramayus writes: "Post annum sexcentessimum adveniente Dymphna regia virgine obscurum Patrem fugiente et fugae præsidium hic nacta, locus hic excolebatur, sed raro habitatore, quindecim dum-

taxat ædibus rusticis et quidem ob silvarum densitates ad sex millia passuum dissipatis et circumseptis villæ autem (verba sunt historie) antiquum nomen *Gelæ* erat impositum, a Flavo colore ut appareat, cuius regiones undecim ut nunc res sunt, ordine per curram et quod in singulis rarum aut memorabile annotabo."—"Antverpiæ Antiquitates," lib. ii., cap. x., p. 141.

<sup>33</sup> Genesis, xv., xxiv.

<sup>34</sup> Henschenius thinks this veneration might have been promoted by the bishops of Tongres, near Liege, or probably of Maestricht, in Brabant. He adds, conjecturally, "quidni etiam tempore B. Pippini Ducis a S. Amando tunc Episcopo Apostolico, qui ante Turonibus apud S. Martinum, aliquamdiu substituerat?"

<sup>35</sup> John Baptist Gramayus tells us, that this oratory of St. Martin was to be seen in a well-preserved state at Capremont, commonly called Kiuremont, where an annual trade in woollen blankets was carried on in the weavers' shops. The veneration for St. Martin was very great throughout Belgium, even during those ages immediately succeeding the death of that saint.

<sup>36</sup> Osee, ii., 14.

<sup>37</sup> "Excolebatur autem tunc temporis locus ille raro habitatore tantummodo quindecim hospitiis, veprimumque densitate refertus fere per sex millia dilatando arborum nemoroso magnitudine prestans erat."

<sup>38</sup> John Baptist Gramayus, in "Antiquitatibus Antverpiæ," tells us, that it resembled a cell, and here St. Gerebern for the space of three months led a most angelic life in vigils and prayer.

<sup>39</sup> Their cell was afterwards to be seen in the village, Latinized, Zammalia, now Zam-

Here the all-seeing eye was benignantly directed to the pious exercises and merits of our holy exiles.<sup>38</sup>

Thus circumstanced, the holy Gerebern and St. Dympna spent many happy hours, in considering the empty pomp of worldlings, and the wisdom of aspiring to Heavenly rewards. They often reflected, on the pains of Hell, and on the importance of securing their souls' salvation. So far as the conveniences of their humble dwelling admitted, they fasted, prayed, and passed a great portion of their time, both during the day and night, in devout contemplation. To prepare their souls for these pious practices was a constant object of their solicitude. Strength of human affection was restrained by that chastened spirit, which arises from a true love of God, and from the eliciting of internal penitential desires. Pious exercises engaged their inmost thoughts, and regulated those ordinary relations of life, between the aged priest and his angelic ward. She listened to the words of instruction, that fell from Gerebern's lips, as if they had been spoken, by the Holy Spirit of light and of truth. Filled with a love of holy chastity, her outward senses never embraced objects dangerously affecting the state of perfection to which she aspired. She felt most anxious, to fulfil all her duties, under the experienced counsel of her saintly director, and her more than father, in paternal interest and tenderness. Like Mary, who had chosen the better part, and who loved to place herself at the feet of Jesus,<sup>39</sup> the docile virgin looked up to the venerable priest, for support and comfort, in the laborious but consoling effort, to attain Heaven's choicest gifts. And when Jesus Himself commended his Virginal Mother to the chaste and beloved disciple St. John before expiring on the cross, this charge, so admirably fulfilled by His faithful and favoured evangelist,<sup>40</sup> was emulated by the holy Gerebern, who found in the forlorn and helpless Dympna all those motives for generous sympathy and warm admiration, which should engage the best efforts of humanity and of charity, in administering to her various necessities.

While the wicked king allowed all the worst forms of detestable passion to take possession of his heart, with the full resolution of proceeding to still greater lengths in the pursuits of his unhallowed desires, word was brought him, that his child had escaped from her father's house, and that she was already beyond the reach of his power. The news of her flight soon spread through the court. Grief oppressed the spirit of the king, when he learned how little prospect was held out, that presented a chance of recovering his lost treasure. Being ignorant regarding the course taken by the holy virgin of Christ, her father burst into tears and lamentations, like to those of David, who wept for the loss of his son Absalom.<sup>41</sup> All the military retainers, matrons, and female servants of the castle, who had charge of Dympna from her very infancy, and who loved the noble child, on account of her good and admirable dispositions, were overwhelmed with grief. Throughout the household, lamentations for her loss were heard; it seemed, as if the sudden announcement of her escape added a greater poignancy to their bereavement and affliction. For, in her demeanour towards these domestics, an innate grace and benignity, partly the result of her accomplished training and exalted rank, but arising more from the good natural dispositions of her soul, drew all hearts to entertain most affectionate regards for the noble girl, and to cause that vehement grief now manifested. The chiefs and magistrates of the king endeavoured to offer consolation, but he would not attend to their

male, which derived its signification from the sandy nature of the soil, "quasi Zant-mail," says the foregoing writer.

<sup>39</sup> John, xi., 32.

<sup>40</sup> John, xix., 26, 27.

<sup>41</sup> II. Kings, xviii., 33.

words. All the demonstrations of his grief became more violent, and like Jacob mourning for his son Joseph,<sup>42</sup> this king bewailed the absence of Dympna, as if she had been devoured by a wild beast. In a heart, not chastened by the stroke of adversity, and wholly a prey to unnatural passion, the fire of concupiscence smoulders with the strength and permanence of that furnace, which heaves the volcanic mountain, and bursts forth in a torrent of destructive velocity. And greater the force becomes, when deprived of that object, which might soon serve to satiate, but not control it. While weeping for his absent daughter, the king frequently recalled to his recollection the winning grace and elegance of her features and figure, the native simplicity and modesty of her carriage, with that ease and dignity of manner, which so greatly distinguished Dympna, amongst other children of her age, sex, and position. But, alas! parental affection was debased in the soul of this pagan king, and few right-judging persons could feel a sympathy for his loss of a child, who had already chosen the better and nobler part.

We may well imagine, however, that the dynast did not long indulge his grief, in this passive state of useless lamentation; for, with his usual energy of action, orders were at once issued to his messengers, that they must repair through distant nations in quest of the princess, and return with an account, as to whether she might be found living or dead. The messengers lost little time, in complying with their instructions, and no expense was spared for their outfit. They cheerfully undertook labours and hardships, necessary for this investigation, and manifested the greatest zeal in their master's service. But, the king himself felt a desire, to participate personally in that search; and, he travelled to all the neighbouring towns and cities, even through deserted and wild forests and mountains, in quest of the necessary information. At length—having probably obtained some accurate account—he resolved to tempt the dangers of ocean; and, accordingly, he gave orders, to have some vessels loaded with men and provisions, to undertake his meditated voyage. Having embarked, his mariners loosed their sails, bent on their oars, and soon cleared the port. After getting out into the sea, a swift passage brought them over the depths and shallows, which led to the present city of Antwerp. It was then the site for a fort or an encampment. When the vessels were safely moored, the king and his retinue landed, and proceeded through the midst of a curious crowd, to seek a lodging on shore. The image of his self-exiled daughter, during this adventure, seems to have been vividly present to his mind, and this stimulus tended to expedite all his movements. So much more actively do men engage in human pursuits and purposes, than in quest of those lasting labours, that gain for them an imperishable crown.

Having so far succeeded, in moving with his retinue towards the very spot, where his daughter disembarked, we need hardly wonder, if information could much longer be withheld, as to the course taken by the fugitive virgin. While fluctuating between the fear and hope of accomplishing an object for which he had proceeded so far, the king sent other messengers to the adjoining districts, for the purpose of discovering his daughter's place of retreat. He desired them, to institute all necessary inquiries, and, if possible, to bring him some information, which might tend to solace and to appease the conflicting tumult within his mind. It is the property of love, to anticipate possession of the object, which is so earnestly coveted; nor can men's thoughts be diverted, from what they hope to enjoy. However opposed to the dictates of sound reason, judgment, or moderation, still hope sustains the lover,

<sup>42</sup> Genesis, xxxvii., 33, 34.

<sup>43</sup> This is now an important town, near

Zammel. For many ages, it belonged to the noble family of Merode, "a qua Philip-

through adverse trials and disappointments. Happy, indeed, should it prove to him, if the object of his pursuit were found unalloyed, by a reference to corruptible things.

Obeying the command of their ruler, the messengers set out through deserted and inhospitable regions, until some of them came to a small rural village, anciently called Westerloo,<sup>43</sup> and situated on the Great Nethes river, which flows into the Schelde. Here, the king's servants were lodged and entertained at an inn,<sup>44</sup> for the night; and, when they were preparing for departure, on the day following, a bill of those expenses they had incurred was demanded from their hospitaller. The travellers had been liberally supplied with money, by the king, to defray all the charges of their journey. When the host received this money, he at once remarked, that he had in his possession coins, exactly resembling those presented, although he was entirely ignorant of their value, mintage, and inscription.<sup>45</sup> This information greatly excited the curiosity of our travellers, who began to inquire from whom the money had been received. The innkeeper told them, that a foreign lady, who came from Ireland, had frequently sent him similar coins, to purchase food. Not knowing how greatly interested the strangers felt, nor what hopes had been excited in their minds, to accomplish fully the purpose of their search; the host gave them to understand, that the lady in question lived in a lonely situation, at no great distance from his house. Again, the king's messengers asked a description of her features, stature, and age, as also, whether she had any companions with her, and who the latter persons were. The travellers were informed, that the young lady was remarkable for her beauty of features and figure, and that her only companions were an aged and venerable priest, together with a mimic and his wife. He also added, that if the messengers had any curiosity to visit the place of this retreat, they could have ocular demonstration of the facts related. Scarcely had the hospitaller spoken these words, when he was asked for a guide to conduct the strangers through those rugged and lonely paths, leading to the virgin's hermitage. Local tradition points to the present village of Zammal, as her residence, and that of her companions. Having travelled on horseback to the place, the king's messengers, acting the part of spies, lay in wait for some time, and at length perceived Dympna with her companions. Finding their information and hopes thus verified and rewarded, with ecstacies of joy, they hastened back towards Antwerp, where they expected to tell their master all those interesting particulars, which eventuated in the fortuitous discovery of his daughter.

During the temporary absence of his messengers, the king's mind was greatly agitated; while the disquiet experienced by him was manifested exteriorly, in his downcast looks, by his restlessness, and in his lean and melancholy features. It seldom happens, that passion or anxiety of any description can fail to leave its traces on the human constitution, and waste that physical strength, necessary for the healthful development of a well-regulated life. But, while thus agitated, word was brought the king, that those messengers despatched in quest of his daughter had returned, and that they awaited per-

pus anno 1626, a Philippo IV. Rege Catholico primus Westerloë renunciatus est Maricio Consule quæ diximus 3 Maji, ad Vitam S. Aufridi Episcopi Ultajectini, qui Ecclesiis Ultajectiniis Westerloam et vicina aliqua loca tradiderat, quæ ibidem sita dicuntur infra Comitatum Riën, tunc latius distentum, et olim Episcopo Cumaracensi cum urbe Antverpiensi subiectum."—"Acta Sancto-

rum," tomus iii., xv. Maii. Acta S. Dympnæ, cap. ii., n. (a), p. 484.

<sup>44</sup> At Oolen, near Herenthal, according to Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 15, p. 208.

<sup>45</sup> The period, to which this tradition refers, must be remote; and, if we are to credit the account, contained in our saint's Acts, the use of a metallic currency must have pre-

mission to enter and give him information, which must prove altogether satisfactory to him. Scarcely had the order to enter been given, when it was rumoured amongst his household attendants and retinue, that their young mistress had been discovered, and with the certainty that she must soon be restored to her father, friends and native country. Great joy pervaded the entire assemblage, when the messengers appeared before their ruler, making the usual obeisance. The king told them to speak, and he motioned for silence during their narrative. The messengers enter minutely into all the incidents of their journey, and especially dwell in detail on the adventure, which led them immediately to the haunts of Dympna. Most of the court attendants were present, but nothing could exceed the king's delight, when he was assured his daughter was yet living and in safety, for he had feared she was lost to him for ever, if not actually dead. His spirits began to revive, and all who surrounded him, as a matter of course, began to offer him their best congratulations.

Immediately on receiving this intelligence, the king gave orders to prepare what was necessary for his journey to the place, where the holy Dympna and her companions sought a fancied repose and solitude. Perseverance is usually crowned with success, in finding what has been long and earnestly sought; nor is desire exhausted by continuance, says a holy writer,<sup>46</sup> but it is rather increased, and if by delay it ceased to live, we can hardly conceive how it could deserve the name of desire. Little time elapsed until the wicked king reached the dwelling of his virtuous daughter. We can hardly conceive the astonishment and dread his sudden apparition excited in the mind of the pure Dympna. On seeing her, however, he joyously saluted the chaste spouse of Christ. But, her angelic look could not suppress the promptings of former passion within his breast. The demon of impurity raged furiously within his insensate soul, and inflamed his looks with indications of the fell resolve, it had shamefully instigated. How greatly contrasted with the modest and noble expression of his daughter's countenance, whose trembling figure and shrinking glances were modestly averted from a gaze, that boded evil import and manifestations of perverse passion, which her very soul abhorred! Meantime, the furious servant of Belial had resolved, that no opposition on the part of his daughter should change his purpose. If she refused his loathed proffers of marriage, he supposed that threats of punishment and death should overcome the firmest resolutions, one of her tender age and sex could form. And, it was ever thus, from the times of old, when ungovernable passion hurried men to deeds of injury and persecution, against the just and innocent. King David, on yielding to the concupiscence of his eyes, when conceiving a violent passion for Bethsabee, had doomed the innocent husband Urias to death, and had employed Joab, the captain of his army, to devise means for its accomplishment.<sup>47</sup>

All the beauty and grace of her deceased mother seemed to reappear in the child's face and figure, and to return with renewed force to the king's imagination, when he ventured to address his daughter, in soothing and loving accents. Yet, virtue presents such an impregnable barrier to the assaults of evil desire, that even her father feared to look directly on his daughter's chaste countenance, whilst these words were uttered: "O my dearly beloved daughter, Dympna, my delight, my passion, and my desire, what wish or necessity forced you to despise the honours attending on your noble station, or to prefer, as a mendicant, unknown and foreign lands, to the country of your

vailed in Ireland, at a very early age.

<sup>46</sup> St. Gregory.

<sup>47</sup> II. Kings, xi.

<sup>48</sup> III. Kings, xxi.

nativity? What wise or foolish persuasion seduced you to forget filial duty and a royal parent, and to adopt as your father this old and decrepid priest, whose behests you obey in all matters? Had you remained with me, you should have dwelt in a royal court, and enjoyed a kingdom after my death, instead of a miserable hut, buried in the midst of a thicket and presenting every external appearance of neglect and poverty. Wherefore, prepare to obey my orders immediately, and wisely seek that country, which you so foolishly abandoned. If you willingly assent to your father's wishes, you shall hold a first rank in his estimation, above all the noble matrons and maidens of his kingdom. Crowned with a royal diadem, I shall direct a fine temple to be constructed of marble, where you shall be venerated as a goddess, and I shall order a superb statue representing you to be erected therein, which will be ornamented with gold and precious stones. If a free person or slave of any sex or condition neglect to worship you, or offer the homage of due veneration, as my decree shall prescribe and direct, just punishment shall inevitably await such a dereliction of duty."

While the holy virgin was preparing to reply, the blessed servant of God, Gerebern, anticipated her wishes, with the spirit and virtue of another Elias, who reprehended the sinful intercourse existing between Achab and Jezabel.<sup>48</sup> While his voice and manner manifested an abhorrence for the infamous proposals of this potentate, the venerable priest, like a true admirer of modesty, applied the following words : "O most wicked king, designer of the highest infamy, enemy of all virtue, and impersonation of the worst species of crime, why do you vainly labour to turn the pure mind of this holy virgin from the ways of purity? Unhappy and shameless man, why are you hostile to that virginity, so dear to God and to the angels, and which confers honour and distinction on persons of all ages? When growing in the minds of infants and children, it nourishes holy innocence ; it restrains evil desires, and prevents the lapse of youth and adults ; in mature and aged persons, it preserves honour and increases sanctity. I pray you for these reasons, to exhort and admonish this maiden, that she should ever love, acquire, and preserve, such a virtue, and constantly maintain it, to the latest hour of her life. Chastity is a useful treasure for all virtuous persons, and when lost, it can scarcely be restored to its primitive bloom. Do not disgrace your royal rank, by a crime, which ought render you an abomination and a reproach among kings ; do not presume to repeat words, which are a scandal and detestation, not only to the pure and chaste, but even to luxurious livers and impure persons. I rest satisfied and convinced, that your daughter Dympna's pure and faithful mind has already despised whatever evil pleasures or promises the world might offer, through her love for God ; nor will she be terrified by threats, nor allured by blandishments or seduction. And, probably, you would be restrained from this base passion, had you dreaded the sword of Phinees, who, led by a zeal for justice, punished wicked sinners against the Divine law, who were both run through with the sword."<sup>49</sup> In the printed Legend of our saint's Life, we are told, in addition, that St. Gerebern admonished the holy maiden, never to yield her consent to the king, her father, lest she might incur the indignation of that Heavenly King, her Spouse, whose delights she had already tasted, and whose companionship she should constantly enjoy.

Those words of sage counsel had hardly been spoken, when the execrable tyrant kindled into a perfect frenzy, which appeared to be directed principally against the anointed priest of the Lord. The king sought advice from

<sup>48</sup> Numbers, xxv., 7, 8.

<sup>49</sup> "Tanquam reum et maleficum ac beatæ

Virginis subversorem, apud Regem pariter accusabant," observes Canon Peter.

his counsellors in this dilemma. He passionately reminded them, that the venerable priest had been able to prevail upon his daughter, to resist all those seductions and threats, which a father had vainly urged. His wicked advisers, like those who sought the blood of our Divine Redeemer, were unanimously of accord, that Gerebern deserved death.<sup>50</sup> They resolved, not only to extinguish the lamp of Dympna's chastity, which shone so brightly, whether in a hiding place, or publicly exposed to view; and, they supposed by procuring the death of her director, the virgin of Christ might yet be induced to give her consent, with a renewal of her father's previous proposals. However cruel this advice seemed to be, the tyrant king gave orders to his willing adherents, that they should behead the venerable Gerebern, who had so effectively contributed to disarrange all plans for his proposed illicit nuptials.

The serfs attending on the king inflamed his anger and their own, by clamorous and senseless observations of the nature already recorded. Blinded with rage and passion, like the young of lions, they reproached God's servant in the following words, while the sword was already drawn for his execution : "Hoary monster, why must daring be carried to such a degree of temerity, that one like you of humble rank and family should not feel ashamed to reproach our sovereign master, the king, by the sound of such empty words? Is it not sufficient for you, O wretch, to divert the thoughts of his daughter Dympna, from giving her consent to this marriage, and to urge her by persuasion in seeking this distant province, without also uttering reproaches, calculated to rouse the king's fury and indignation? Unfortunate man, is it becoming your gray hairs, to reprehend the faults of another, without correcting your own? Shall the king be obliged to pine away with grief, which you have been the means of prolonging? By your evil counsels, you have prevented fruition of that love, which oppresses his soul. With the sophistical words now breathed, you manifest a proud, an indiscreet, and a rebellious spirit so greatly out of character with your advanced years, and when you should act obediently to the royal decrees."<sup>51</sup>

These were the words of base sycophants, who felt their temporal interests best promoted, by yielding a slavish submission to a tyrant's behests. But, the resolute servant of God, animated with the spirit of religious fortitude, and who was neither afraid nor desirous of dying, at once replied with a noble courage : "O people, without reflection or prudence, a false tongue cannot convict that man of guilt, whose conscience does not reproach himself with crime; why therefore do you load me with unjust charges of being a vile and guilty person, when I only seek to prevent an odious sin? You, as the members of his body, well understand what evil power exists in your head, who is a despotic king. If any man happen to see another viciously inclined, is he not bound to correct those faults of his neighbour, to the fullest extent in his power? And if, when often admonished, the culprit will not abandon those vices, ought he not be avoided as a Heathen and a Publican? Those limbs, which cannot be healed by gentle medicinal applications, must be removed by a painful stroke of the surgeon's knife, before the whole body becomes infected; and a crime must be reproved bitterly, when amendment does not follow the milder method of cure."

The wicked advisers of the king were rendered more furious than ever, on hearing these words. Their reply was couched in the following terms : "How long must the delusion of evil be permitted to remain in you? O insensate man, will your tongue still give vent to folly? Miserable wretch, are

<sup>50</sup> The Canon Peter, in the Acts of both our saints, appears to have imitated some of

the classic historical writers, by introducing imaginative dialogues, which are considered

you not aware, that it behoves a king to curb the pride of his subjects, and especially to punish the audacity of man, with a just measure of severity, when he has so cruelly deceived his sovereign? Now learn, soon as you possibly can, to induce consent to a marriage, on the part of an ill-advised girl, whose mind you have alienated from her father's love. Otherwise, know this, that having been convicted in presence of the king, you shall suffer capital punishment, if you neglect to persuade her to obedience. The door for pardon is more easily opened, when atonement is made for a crime once committed." The most reverend priest, unarmed, except with the shield of faith, and in the midst of the king's guards, gloriously replied : " O sons of darkness, far be it from my soul, to form the mind of my pupil to vice, when I ought to instruct her in every virtue ; and how could I place before her incentives to horrible passion and impurity, when by word and example, I should suggest the preservation of hallowed chastity? As her noble purpose of religion and honour should receive a father's support, and never be undermined, by deadly and unnatural influence ; so he, who trusts the faith of a faithless person, may expect to suffer in his best and dearest interests. Likewise, he, who knows what treasures of grace have been received from a religious life, ought in proportion confidently sow a greater quantity of good seed. Although you may threaten me with death of the most refined cruelty ; yet, the fervent love of Christ, which is never separated from a filial fear, should teach His true lovers the just application of that principle, when injury is sought to be inflicted for sustaining the dictates of Divine law. He who permits Christianity to be oppressed by the impious dissolves or separates himself from the body of Christ, and does not contend with necessary valour against the adversaries of firm faith."

When his executioners heard these words, resolving on his instant death, and conscious of the king's approval, they rushed upon the holy and innocent priest, and laying violent hands on him, the head fell from his shoulders with a stroke of the sword. Thus, our glorious martyr of Christ triumphed over the assaults of his merciless enemies, and he obtained a glorious crown. We are naturally led to compare his end with that of John the Baptist, whom Herod, when inflamed with wine and lust, doomed to destruction, at the suggestion of the wicked Herodias, who had been the spouse to his brother Philip.<sup>52</sup> Like John, the just man of God was now beheaded. The circumstances attending their respective deaths were nearly alike ; although John, being the precursor of our Divine Saviour, on the score of sanctity, excelled Gerebern in perfection and merits, for the Baptist was more like an angel than a man. The grace of the Lord had sanctified John in his mother's womb, to fit him for preaching, for baptizing and preparing the way of the Lord in the wilderness ; while, the holy priest Gerebern was predestined to eternal life from before the world's creation, he being intended to sow the seed of the Divine Word, and delegated to preach penance in the desert, where people flocked to hear the words of wisdom from his lips. The true Nazarene of Christ, clad in camel-hair garments, neither drank wine or vinegar, nor partook of any generous food, from the period of his infancy ; our venerable priest, who was also an example of sanctity, not only abstained from what was unlawful and unclean, but mortified himself in food, drink, and by penitential exercises. The holy preacher John, who rose like the evening star, to bring in the fulness of grace, wished to correct and save Herod, inflamed with evil desires, and not amenable to advice or entreaty ; while Gerebern, the wor-

appropriate to circumstances and characters, in his narrative.  
appertaining to the various persons figuring

<sup>52</sup> Mark, vi.

shipper of God, the impersonation of integrity, the example of chastity, and the hater of base debauchery, courageously reprehended the pagan king, whose desires were so unnatural and enormous. This correction, however, was the result of perfect charity, without any tinge of envy or bitterness. Both saints were continent and just, lovers of retirement and vindicators of chastity. Both incurred the displeasure of a king, and fell beneath the stroke of an executioner, in defence of purity, and at the instigation of wicked courtiers. Both were united in the mode of punishment, as in the measure of reward; and these glorious victors present examples of courage and constancy, in life and death, to the end of time. Their holy lives deserved a heroic exit from this world. They triumphed over death, when yielding to the temporary pressure of man's tyranny, and found their reward in those realms, where sin and suffering obtain no place, and where just deeds receive their final recognition and vindication.

### CHAPTER III.

THE KING ORDERS DYMPNA TO APPEAR BEFORE HIM—HIS THREATS AND PROMISES—THEY ARE INDIGNANTLY REJECTED BY THE HOLY VIRGIN—IN A FIT OF FRENZY, THE KING DRAWS HIS SWORD AND CUTS OFF THE HEAD OF HIS DAUGHTER—ST. DYMPNA AND ST. GEREVERN ARE DECENTLY INTERRED BY THE INHABITANTS OF THAT PLACE—DISENTOMBEMENT OF THEIR VENERABLE RELICS—THE PEOPLE OF SANTEN STEAL THE RELICS OF ST. DYMPNA AND OF ST. GEREVERN—THE FORMER REMAINS RECOVERED BY THE PEOPLE OF GHEEL—MIRACLES WROUGHT WHILST REMOVING THEM TO THAT CITY—THE PEOPLE OF GHEEL BUILD A NEW CHURCH AND PREPARE A GOLDEN SHRINE TO HONOUR THEIR GLORIOUS PATRONESS—TRANSLATION OF HER RELICS—ST. DYMPNA'S MIRACLES IN BEHALF OF THE AFFLICTED.

NOTWITHSTANDING that cruel death, inflicted on the good priest, Gerebern, such cruelty did not appease the passion of Dympna's father. He then ordered the holy virgin, to be brought into his presence. With an oppressed spirit, her tearful eyes lamenting the murder of her holy protector, and full of agitation, arising from the position in which she was now placed, the maiden's beautiful countenance became flushed with a tinge of carmine. This greatly enhanced the agreeable expression of her modest and sorrowing looks. Such accidental circumstances added fuel to that unhappy flame, which burned within the king's breast. Wherefore, in most persuasive accents, he essayed the following words: "O my dearest daughter, Dympna, why do you permit your father to be so long harassed, by such a load of sorrow? Why do you reject his addresses, and abhor one who languishes with love, excited by your beautiful appearance? My dearest, only give me your consent, and I faithfully promise, to procure you all the comfort and wealth my kingdom can afford. I will decree, moreover, that you shall be numbered among the most venerated goddesses<sup>1</sup> of my realm, and that your name must be renowned, throughout its whole extent, while you reign over it in common with myself." To these observations, the glorious saint, who rather desired to suffer for God's sake than to enjoy the delights of a temporal kingdom, replied with becoming indignation: "O unhappy and cruel man, why do you seek by falacious arguments, to subvert my vows of virginity? Do you think, O aban-

CHAPTER III.—<sup>1</sup> This casual remark Canon Peter was very little acquainted with sufficiently establishes the inference, that the nature of ancient Irish Mythology.

doned king, that a love of worldly delights could prevail on me to renounce my firm purpose, and to offend my spouse, Jesus Christ, by polluting my body? Do not for a moment believe, that any feminine weakness can take possession of my mind: I despise all the phantoms of human honour, and I desire with my whole heart those promises of Jesus Christ, which engaged all my affections. I little value the honour of being esteemed a goddess and of acquiring a statue. Do not urge me, by further persuasion, for it is much easier to retain a treasure one securely possesses, than to recover it when lost."

This wicked king, whose mind was debased by idolatry and by its cognate handmaid of impurity, laboured like his instigator, the Devil, to sow tares within the mind of a daughter, whose affections were brightened by the steady effulgence of Christian virtues. Then, kindling into anger, he said: "Perverse daughter, do not wrong my patience, I beseech you, with such cavilling: grant instantly what I demand, or you shall feel the weight of a father's indignation, like that detestable director, who, for his contumacious and rebellious opposition to my orders, has already ended his life miserably, having suffered the loss of his head. With such an example before you, and in the flower of youth, consult for your own safety, by sacrificing and offering incense on the altars of our gods, or rest assured, that your punishment will consign you to lasting infamy. Henceforth, no daughter of a king will refuse to obey the positive commands of a father, after the miserable warning you shall afford." But, the holy virgin of venerable memory, so far from being affrighted with those menaces indicating her approaching doom, fearlessly replied: "O detestable tyrant, why have you dared to butcher the ordained priest of God, in whom no fault could be found? With all who were witnesses of your cruelty, can you hope to escape the Divine judgments? I detest your gods and goddesses, as false, and commit myself wholly to the adoration of our Lord Jesus Christ, with the love of whom my soul is inflamed. He is my spouse, my glory, my salvation, my desire and delight, nor have I any other pleasure but in Him: He is altogether sufficient for me, as whole hosts of angelic spirits delight to look upon and serve Him. As the decree of your sentence seems to demand, that a person must be condemned, not by just laws, but by bad precedents, exercise whatever tyranny you design against me; for the Lord's sake, I am prepared to bear with a contented mind whatever punishment you wish to inflict. Neither can difference of death or distance of place separate those, who are united in the bonds of true faith, and among whom a Christian sympathy of disposition exists."

This reply excited the utmost fury of the king, who conceived his authority set at defiance by his daughter, and who, as it is said, felt it necessary to have her beheaded, in order to appease the requirements of his false gods. But, all his servants, through love and pity for their young princess, shrunk from executing the unnatural order for putting her to death. It was also thought, that a reaction in the feelings of their master, after his daughter's murder, should induce him to take vengeance on her executioners, when she could not be restored again to life. The tyrant, however, unmindful of the common instincts of humanity, and forgetting the maxim of those kings of old,

"To spare the humble, and the proud subdue,"

resolved to stain his own hands, in the blood of his youthful and virtuous daughter. Could this pagan king only appreciate the sublime virtue of the

<sup>2</sup> Job, xxxi., 1.

<sup>3</sup> The Life of our saint by Canon Peter

says, "Quo accinctus fuerat pugione funesto,  
sacrum caput virginis gloriose, divini re-

Patriarch Job, who entered into a compact with his eyes, not even to look upon a virgin,<sup>2</sup> with unholy desires, he ought have hesitated to plunge into those unnatural deeds of cruelty to which he was urged, by idols erected in his heart—base passion, unbridled lust, and soul-destroying pleasures. Drawing a *skein*<sup>3</sup> from his side, he furiously struck off the head of this noble daughter, while she continued imploring the divine mercy, on behalf of her immortal soul.<sup>4</sup> It is generally supposed, that St. Dympna received the crown of martyrdom, in the fifteenth year of her age, and on the 30th of May.

Canon Peter, the author of St. Dympna's acts, passes over in profound silence all reference to the year and century in which this holy martyr lived or suffered.<sup>5</sup> Saussay, in his Gallic Martyrology, thinks, that St. Dympna and St. Gerebern were crowned with martyrdom when Charles Martel ruled over France, which would place the date of their death some time after the year 700. In a rhythmical Life, printed in the vernacular language, the martyrdom of this holy virgin is set down at the year 600, and in the time of Duke Pippin, after this powerful man had been *major-domo* in the palaces of Clotaire II., of Kings Dagobert and S. Sigebert, from about the year 620 to the year 640. Henschenius favours this latter supposition, that their martyrdom occurred in the seventh century; for, at that time, those places immediately adjoining Gheel and Antwerp had begun to receive the light of Christianity.

The Life of St. Dympna, by Canon Peter, tells us, that after this infamous transaction, the king and his attendants returned to their own country, leaving the dead bodies of Dympna and Gerebern over the ground, to become the prey of wild beasts and birds. We may wonder, indeed, at this final issue of an action, surpassing in atrocity almost every conceivable deed of inhumanity, when an infuriate parent could thus abandon every feeling of virtue and parental honour, by sinking into the lowest depths of cruelty and infamy. Ungovernable passion urged a father, however, to that series of wicked acts, in vindication of a supposed affront, and through a mistaken sense of his duty. Yet, most glorious and agreeable in the sight of God and of His Angels, was the death of those happy martyrs, who, as they loved and respected each other in life, were not separated in death. Having drank the bitter chalice of Christ's own passion in suffering, they now live united in

spectus implorantis misericordiam, amputavit," etc. The word "pugio" means a dagger, a poniard; and the peculiarly Irish form of this weapon was called in our native tongue, *Daiger* or *Scian*. Many different specimens of this weapon may be seen in the Museum of the Royal Irish Academy. Although most of the shorter varieties were specially formed for stabbing or thrusting; yet, several have sharp edges on both sides, and served for the purposes of cutting or hacking. There is an interesting antiquarian disquisition, with beautiful woodcut illustrations, on this subject, in Sir William R. Wilde's "Catalogue of the Antiquities in the Museum of the Royal Irish Academy," Class V, pp. 439 to 488.

<sup>4</sup> In Molanus' Usuardus, we find the following notices of St. Dympna:—"May 15. In Brabantia, villa quæ Ghele nuncupatur, sanctæ Dympnae virginis et martyris. Haec propter fidem et amorem castitatis, decollata est a proprio genitore, rege Hyberniæ

paganorum," p. 83. And again, in the "Indiculus Sanctorum Belgij," p. 25: "Sancta Dympna, virgo et martyr, filia fuit regis Hyberniæ gentilis, qui mortua uxore sua ipsam voluit habere uxorem. Sed ipsa propter fidem, et castitatis amorem, clam fugit per Antverpiam, in villam Ghele, ubi tandem inventa, a proprio genitore decollata est, cum Gereberno presbytero, circa annum sexcentesimum. Festum ejus celebrant Canonici Ghelenses die decimo quinto Maii. Locus est diœcesis Buscoducensis, in Kempenia Brabantie: ubi obessi a dæmonibus per ejus merita liberantur. Quia etiam de causa pingitur tenens demonem aligatum. Vulgo Digna dicitur, ut videtur durior pronuntiatio.

<sup>5</sup> In an old printed legend of her Acts, it is written, "decollati circa annum Domini sexingentessimum." But, we are obliged to conjecture, whether the writer must be understood as intending to use "septingentessimus" or "sexcentesimus annus."

perpetual and heavenly felicity. The providence of God so decreed, that the bodies of these holy martyrs, although remaining unburied for some time, should be preserved, from the devouring beasts and birds. At length, some inhabitants, belonging to the adjoining country, knowing how gloriously the champions of Christ had contended in their last agony, and moved with pity for their unjust murder, had the bodies of St. Dympna and of St. Gerebern placed in a cave,<sup>6</sup> with some degree of reverence and decency. Such was the custom of interment in that part of the country, at the time this martyrdom took place.

But, after a lapse of many years, the clergy and people of the country around Gheel assembled together, through a desire of honouring God, in exhuming the bodies of those holy martyrs, who had so gloriously perished by the sword of an infidel. It was resolved, as tradition yet pointed out their place of sepulture, that the light should no longer rest within that hidden cave, where their remains had been first deposited. And, indeed, those pious persons of every rank and age were richly rewarded, by the wonderful miracles, which it pleased Christ to operate through His servants' intercession. The very first effort made to disentomb their relics was attended by the exhibition of a wonderful sight, surpassing the comprehension, as it did the previous experience, of those who were spectators. These were in utter astonishment, when the workmen removed an obstructing heap of earth with their implements. The labourers discovered two most beautiful *sarcophagi*, whiter than the drifting snow, and carved from stone, as if by the hands of angel sculptors. The colour itself was aptly considered to be typical of the virginal purity of our saints, and it was more remarkable, because in that part of the country the stone formation presented a colour black as the very soot of chimneys. Without much difficulty, and in a manner to excite the admiration of all present, these monuments were drawn from their place of concealment, and carefully scrutinized by the attending crowd. No trace of a fracture or joint could be found in them; so that it seemed, as if the bodies of our saints had been enclosed, within one great mass of concrete stone. The multitude felt joyful beyond measure, having had the happiness of witnessing such a wonderful sight, as had not before blessed the gaze of mortals; but yet, they regretted this circumstance, which seemed to prevent them from feasting their eyes with a view of the beatified remains enclosed. The people gave praise to God, in admiration of His almighty power, and shed tears of devout emotion, while conferring with each other, on the possibility of exposing the sainted relics, without breaking or damaging their beautiful stone encasements.<sup>7</sup> An Omnipotent Ruler had designed, in His own good time, the train of events by which the faith and piety of His people might be rewarded; and, a balm of fragrant odour was afterwards diffused among the faithful, who flocked from distant parts to pray before the shrines of these holy martyrs, and who afterwards returned to their homes, in the increased enjoyment of corporal health and spiritual consolation.

Before proceeding to write the second part of his tract, giving a history of the miracles of St. Dympna, Canon Peter offers an interesting prologue, explaining

<sup>6</sup> It was probably formed in the earth, and served as a grave, for the Martyrs.

<sup>7</sup> After giving the foregoing description, Canon Peter abruptly ends the first part of St. Dympna's and of St. Gerebern's Acts with the following sentence: "Quod cernentes ad oculum, discutiendo diutius, rationis humanae nullatenus factum esse, potes-

tati divinæ quæ ubi vult indeficiens operatur, tam evidens attribuere miraculum; actiones gratiarum communiter cum gaudio referentes Domino nostro Jesu Christo, qui vivit et regnat per omnia saecula saeculorum. Amen."—"Acta Sanctorum," tomus iii., xv. Maii. Acta SS. Dympnæ et Gereberni, cap. iii., p. 486.

his motives for adding this narrative, as the complement of his assumed task. It would be much more desirable, he says, to finish a work, which, in the opinion of a person esteemed for wisdom, must conduce to a worthy issue, than to leave it imperfect, by negligently yielding to reprehensible idleness. Justly might envious and carping people point a finger of scorn to the inert workman, and cry out: "Behold one who laid the foundations of a building, and could not finish it." As Bishop Guido urged the inception of his task, so Canon Peter felt bound to complete his account of the saint's miracles, through the same influence, lest in the ordinary course of passing events, their recollection should altogether fade from memory. By a precept of the Old Law, the priests were obliged to offer the tail of a victim in sacrifice,<sup>8</sup> and the holy Joseph wore a garment reaching to his heels,<sup>9</sup> which, according to St. Gregory, must have the mystic signification of perfecting a good work, and of bringing it to a happy consummation. When resolving to put on record a few things, from the many which might be recorded, we should always recollect, that the evidences of a laudable life and of a just conversation must not be sought from the glitter of appearance, but in good and holy works. Many votaries of this world do not practise the latter, but even speciously feigning to do so, they are adverse to the just and righteous. Whilst the apostle Peter walked with dry feet over the azure billows of a tempestuous sea,<sup>10</sup> his co-labourer in doctrine and fellow-sufferer in death, St. Paul, was shipwrecked on the ocean.<sup>11</sup> Yet, as a wicked generation demanded signs, there was a just reason for relating some few of those miracles, which were so numerous. Coming to the knowledge of the writer, from a chain of ancient tradition, a volume of large size could scarcely contain a full and perfect account of them. It is a laudable and useful undertaking to commit the trials and triumphs of the saints to writing: for by this practice, the glory of God becomes more known and widely diffused, the majesty of Jesus Christ is glorified in these wonders, and the faithful are commonly induced to aspire after perfection. As the Sicilian tyrants experienced no greater torment, than the expressive looks of those, who felt disaffected to their rule; so might the Canon Peter find himself exposed to unbearable reproach and unjust comment, if, when informed by others, he did not relate even what escaped his own observation. St. Mark and St. Luke, who are deserving of honour for writing their Gospels, recorded much of what they had only heard and not seen. Canon Peter deprecates condemnation from his studious and cultivated readers, if he deliver in plain and prosaic language, the principal facts of this narrative, as he did not aim at surprising by eloquence; and having neither mastered the rules of rhetoric, as laid down by Donatus and Priscian, nor imbibed the full spirit and elegant colouring of Ciceronian eloquence, he thought indulgence might well be claimed, if he failed not in his efforts to instruct, rather than to please. After these preliminary observations, he presents the reader with an account of what occurred, in reference to the relics and special intercession of our illustrious saint, at Gheel; and the following statements will include the substance of his interesting narrative.

Having religiously deposited the recovered relics of our holy virgin, St. Dympna, and those of the blessed Gerebern, a knowledge of the miracles, which it pleased Almighty God to accomplish through their intercession, was widely diffused amongst distant nations and people. From that time forward, we are assured, whatever petitioner approached their shrines, in singleness of heart and purity of faith, was healed from any infirmity of mind or

<sup>8</sup> Leviticus, iii., 9.

<sup>9</sup> Genesis, xli., 42.

<sup>10</sup> Matthew, xiv., 29.

<sup>11</sup> Acts, xxvii.

body which afflicted him, and that a salutary effect always resulted from the prayer of his petition. The fame of these miracles reached the people of Santen, a town situated on the River Rhine. Some inhabitants of this place, through a blind impulse of zeal and piety, had resolved in conclave, that the relics of our saints should be obtained for their town, if possible. Nor were they over scrupulous, as to whether their object should be accomplished surreptitiously or by open force. They considered that a thousand blessings should enrich their town and neighbourhood, if they could only procure those relics, which people from different parts of the world venerated and held in such love and respect.

Wherefore, having assembled a large force of brave and strong men, the Santen people marched towards the site of Gheel, then a rural village or fort. Pretending they came for the sole purpose of offering devotions before the shrines of St. Dympna and of St. Gerebern, during their hours of prayer, these pilgrims carefully informed themselves about the position and opportunities presented, during the few days kept in vigil near the shrines. Having awaited a favourable opportunity, waggons were procured, and the precious bodies of the saints, in their stone coffins, were laid thereon, while the guardians of these holy relics had their attention directed towards other matters. To secure impunity, in consequence of their action, the overjoyed depredators began a hasty retreat, in the direction of their homes. But, an alarm was soon communicated to all the inhabitants of the surrounding country, who hastily assembled with arms in their hands. In a state of the greatest excitement, the plunderers were then pursued. The alarmed bearers of our saints' bodies, having heard the tumult surging from behind, felt that they must contend with an infuriated and a large body of men. The two stone coffins, borne by them, were speedily removed from their waggons. Having been deposited on the ground, that coffin which contained the remains of St. Gerebern was broken in pieces; while that one which contained the precious relics of St. Dympna remained entire. The plunderers continued their flight, having secured the remains of St. Gerebern, and having left his broken coffin behind them. When approaching the town of Santen, a message was sent before them, to the inhabitants of that place. The townspeople came forth to congratulate the fortunate fugitives, on their safe arrival; although the latter felt much fatigued, after their long journey, and owing to the fear of failing in their hazardous adventure. Immediately all the people set out in a solemn procession, to meet the sacred relics, bearing with them waxen tapers, thuribles, and a processional cross. Chaunting hymns and canticles, the rejoicing multitude brought the-newly acquired treasure to their church, where the remains of St. Gerebern were deposited, with all due honour and respect.

Meantime, those pursuers, who followed the fugitives from Gheel, came to that spot, where the broken tomb of St. Gerebern was found, together with the unprofaned relics of St. Dympna, which yet remained within their stone coffin. Feeling some degree of consolation, in having recovered the body of this holy virgin, the Gheel people prepared to bring it back to their church. But, to their great surprise, it was found to remain immovable, and fastened as it were to the ground, notwithstanding the great force employed, when endeavouring to raise it. In this dilemma, the multitude was ignorant of what course should be adopted; for, it was found, that even the strength of horses availed little, in their effort to procure a removal of St. Dympna's sarcophagus. Soon afterwards, an aged woman living in that neighbourhood heard a voice, speaking to her in ravishing accents during the night, while she was asleep: "Arise early on to-morrow, yoke the young calf, which remains in your byre to the waggon, and desire your son to remove the coffin of St.

Dympna." When this woman awoke, she wondered much at the words thus heard. She arose, however, at an early hour on the following morning. Having called her son, this woman told him all the particulars of what had occurred during her sleep. She urged the young man to fulfil, what appeared to be an accomplishment of heavenly intimation, as to the issue of her vision. When the son had been told this by his mother, believing her to be demented, he entreated she would be silent on that subject. He told her, the people must hold both of them in derision, if her advice had been followed. But, his mother, full of confidence in the issue, immediately yoked to the waggon a young calf, whose horns and hoofs had not yet grown. When the son could not be induced to obey her instructions, she drove the animal towards that place, where several astonished rustics stood around the coffin. Both young and old, considering the woman to be idiotic or simple, followed her with sneering observations; whilst, at the same time, they had a curiosity to witness the result of her supposed foolish efforts. When she came to the spot, where all the exertions of men and horses had been vainly tried, invoking the Divine blessing, the woman told them about her vision of the preceding night. She besought them also to wait, until the body of the holy virgin should be placed on the waggon, which might bear it to the proper place of its destination. Some of the people burst into laughter, supposing the good woman to have a sort of mania about her strange proposal. At length, with great diffidence, they assented to her request, and then found the body could be removed, without the slightest difficulty. When their waggon proceeded on its way, the wondering multitude accompanied it to the church, with every demonstration of rejoicing and of profound reverence. They saw an animal, apparently little fitted for such a great load as the heavy stone coffin, advancing with ease along the road. Accusing themselves of being unworthy, on account of their sins, to bear the blessed remains of their holy virgin and patroness, the multitude unanimously gave thanks to God, who often chooses the weak things of this world to confound the strong.

After some time had elapsed, St. Dympna's original church, which was of small dimensions, and not larger in size than an humble hut,<sup>12</sup> obtained such importance and renown, that the magistrates, nobles, and wealthy citizens of Gheel, resolved on building a new and magnificent structure, in honour of our saint. They unanimously decreed, likewise, that means should be provided, for furnishing a splendid golden reliquary, to receive the venerated remains of their holy virgin and martyr. They considered it should be unworthy their religious feeling, good taste, and public spirit, if they suffered her body to lie enclosed in a stone chest, when the whole country echoed with reporis of miracles, wrought through her intercession. As our saint was a vessel of election, most precious in the sight of God; so the inhabitants of Gheel thought it must become them, to collect gold, silver and precious stones, and to form from these materials a propitiatory vessel of most pure gold,<sup>13</sup> in which the holy remains might thenceforth repose with greater honour. Having spiritedly accomplished this object, their next course was to ask the Bishop of Cambray to arrange a grand ceremonial, for the translation of St. Dympna's relics. This request was graciously and cordially complied with; and, the prelate gave necessary directions for such a ceremony as they required, by appointing both the day and hour for its performance. That venerable bishop, clothed in full pontificals, a great number of abbots, clerics, nobles, with the populace of both sexes, and of every age, rank, and condition, attended on

<sup>12</sup> This account must forcibly remind the reader to recollect the contracted dimensions

of many primitive Irish churches, the ruins of which yet exist.

this occasion. The body of St. Dympna was taken from her stone coffin, and placed in a golden shrine, wrought by skilful artists. Thus, the Jewish legislator, Moses, set up the brazen serpent on a pole, in the desert, so that those persons, who had been bitten by fiery serpents, when looking on that image, might be healed from their wounds.<sup>14</sup> It would seem, that Canon Peter, after diligent search through the popular books of history in his day, and even among these less known, could not record the date of this grand celebration, nor give the names of those distinguished persons, who participated in that ceremony. But, he was able to aver with certainty, that when the beautiful stone sarcophagus, having previously no joint or fracture, was broken, the remains of this venerable virgin and martyr of Christ were found within it. When the bishop of that diocese approached with religious reverence and awe to raise the relics, he found a red tile resting over the breast of our saint, and bearing the following inscription : "Here lies the holy virgin and martyr, Dympna."<sup>15</sup> It seemed mystically to indicate that bright robe of chastity, which adorned the virgin, so that her body should issue from the white marble sarcophagus, and that the colour of a martyr should be designated by the red tile, which covered her breast. This translation of her remains took place, on the 15th of May, according to popular tradition, and some centuries after her martyrdom.<sup>16</sup>

In point of fact, a sort of necessity required the people of Gheel, to place the remains of their patron saint, in a golden case. It is probable, the doubt, expressed by a particular individual, was also entertained by many incredulous persons. For we are told, while the people bore that coffin containing our saint's relics, a certain unlettered and sceptical man uttered these words of doubt and reproach, before the pious multitude : "Oh! what folly hath taken possession of you, to carry this coffin, while you are ignorant whether or not it contains the honoured relics of St. Dympna?" When these words were heard, the porters felt somewhat distrustful, and having set down her sacred remains, they stood there for some time. Then, having endeavoured once more to raise the precious burden on their shoulders, the body of our holy virgin, as if fastened to the ground, remained perfectly immovable. Even with an increased number of strong men, the bearers could not move it, though they almost exhausted themselves with fatigue, in making the effort. When they had laboured for a long time in vain, one of them vexed at this delay remarked, that it must have occurred, on account of the want of faith already expressed. These words of pious reproof induced all who were present, to betake themselves to the arms of prayer. Falling on their knees, they humbly besought our holy virgin and martyr, that she would allow them to depart with their dearly-prized treasure. Having finished this prayer, they arose and put their hands to the coffin ; when, to their renewed surprise, they found, what had resisted their first efforts was capable of being moved to any place, without a feeling of the slightest weight or inconvenience. This circumstance made it apparent to all, that faith, found united with persevering prayer, can bring strength to the weak. Thus, Eliseus struck with blindness a whole army of the Syrian king, when their monarch had sent them with horses and chariots to arrest the holy prophet.<sup>17</sup> A sermon was preached before the rejoicing multitude, when the relics of St. Dympna were brought in procession without her church.

<sup>13</sup> See Exodus, xxv., 17.

<sup>14</sup> Numbers, xxi., 9.

<sup>15</sup> Canon Peter gives it thus in Latin : "Hic jacet sancta Virgo et Martyr, Dympna."

<sup>16</sup> This day was that of St. Gerebern's and her martyrdom. See Father Stephen White's "Apologia pro Hibernia," cap. iv.,

p. 42.

<sup>17</sup> IV. Kings, vi.

It seems, that the Church of St. Dympna had been anciently roofed with wood—probably shingled—and that a certain pious man, who was accustomed to the business of plastering, and who lived by manual labour on other days of the week, was accustomed to spend his Sundays in repairing the roof of this structure, when its materials were worn with age, or when it was pervious to the rain. He always devoted particular care, to stopping the chinks and crannies, without earthly fee or reward, and only induced by his own devout feelings towards the holy Dympna, who had been so signally favoured as the servant of God. This good man trusted to obtain mercy and salvation, being the faithful client of our glorious martyr. However, on a certain Sabbath-day, when he had climbed the roof to proceed with his usual labours of reparation, it so happened, that he cut off his own thumb, with an iron instrument he had been using. When this separated member rolled from the roof to the ground, that poor man invoked devoutly the name and aid of his holy patroness. Immediately, in the most miraculous manner, the missing thumb was restored to its former position ; and pain being altogether removed, not even a trace of the wound remained on the plasterer's hand.

A certain waggon-maker,<sup>18</sup> named Henry Suagher, often prayed to St. Dympna during his working hours. This man was unjustly arrested, guarded and committed to prison, where he was cruelly chained to a wall by a chain hanging from his neck. Deprived of any hope through human relief, he began to conceive the idea of liberation, by addressing St. Dympna with pious tears and supplications. While persisting in these prayers and lamentations, the glorious Virgin Dympna appeared and wonderfully consoled him; for, having broken the chain and opened the door of his prison, she directed the captive to escape. Thus was the man delivered from the power of his cruel masters, and he ever gratefully preserved a recollection of the blessings of liberty bestowed on him by his glorious deliverer, the virgin and martyr of God, St. Dympna.

A certain woman, supposed to have been possessed by a wicked spirit, terrified all her friends and neighbours, by her screams and threatening actions. Charitably-disposed persons believed the just Creator would not suffer this miserable woman to perish everlasting, for her mischievous propensities and horrid outcries ; but, they supposed, that He would accept her temporal sufferings, as a means of atonement, to relieve her from future evil influences. Her friends, taking counsel together, and entertaining a great devotion towards St. Dympna, resolved to bring this poor creature to the shrine, where it was believed no wicked spirit could long prevail by his malicious arts. The afflicted woman was accordingly laid down, before the body of our holy saint, while her weeping friends poured forth prayers to Dympna. To their great joy and admiration, the possessed woman recovered the use of her senses, and with great delight she was conducted home, perfectly restored to health and to the exercise of her mental faculties.

Canon Peter thought it desirable, to proclaim another of these wonders wrought by God through the intercession of His holy servant, St. Dympna, in the case of a certain nun, who was twice afflicted with a disease, called *the sacred fire*.<sup>19</sup> This was a wasting kind of disease, separating and rotting away

<sup>18</sup> Latinized in the text, Carpentator. At this word, Henschenius tells us, that in the title to the chapter, where the account given in the text is contained, he found the heading, "Carpentarius." The history of our saint's miracles, by Canon Peter, is contained in eleven chapters, the titles of which are omitted by Henschenius as being un-

necessary.

<sup>19</sup> The writer tells us, that this peculiar form of disease "sacer ignis," is also known amongst the first physicians as the "ignis Periculus," the "ignis infernalis," and by the Greeks the word *ester*—or as the editor Henschenius corrects his author, "Αἰτηθῆς Κρίσις, titio,"—is applied to denote it.

flesh from the bones, under a lividly-coloured skin. After running on for some time, a great and burning pain is felt, which brings the unfortunate sufferer to the very jaws of death. Yet, even when death is most desired by the patient, it is deferred until the limbs are wasted away, when it seizes on the vitals. The holy nun already spoken of suffered from this most dreadful malady, so that her body was reduced to a deplorable state of weakness. Having a great devotion for St. Dympna, she visited the shrine of this holy virgin and martyr, and through the Divine clemency, that consuming fire ceased, and her health was restored. On returning to her dwelling, after some time, the nun apprehended a return of this disease, as a painful burning heat was felt in that part of her body, which had been at first indisposed. Again, with devout confidence, this religious sought the shrine of her holy patroness, and after a long time spent in earnest prayer, the nun returned home perfectly cured. Not long after this occurrence, a boy was attacked with the *sacred fire*. His friends brought him near the body of St. Dympna. At the moment when he arrived, a priest happened to be engaged preaching to the people. Certain pious men, on seeing the wretched state of this child, offered their prayers for his recovery of health, through the intercession of St. Dympna. The *sacred fire* was extinguished immediately, and the boy was restored to the full enjoyment of health.

Few persons seem to recollect, that the sacred Scriptures warn parents to have a care of their children, and that these should be well and religiously educated in their youth,<sup>20</sup> so that they may not be seduced afterwards into error and crime. The venerable Sarah, wife of the patriarch Abraham, did not neglect this admonition, when she saw Ismael, son of Agar, playing with her only beloved son, Isaac; but, with a just severity, and being lauded by the Almighty for this act, she banished the strange boy from her house.<sup>21</sup> Hence, parents should draw a moral lesson, which should teach them to counteract the first germs of evil in their children, lest these dear pledges should be involved afterwards in many crimes, and should be punished with grave chastisements. Two young boys happened to be playmates. One of them, being deprived of reason, was engaged in some wild sports. That boy possessing the use of reason offered his companion something unfit to drink, and as a punishment, he was immediately afflicted with a similar mental infirmity. The parents of this latter boy were inconsolable with grief, at what had happened to their son; but, they at length resolved on visiting the shrine of St. Dympna, to implore her assistance. Our saint never denied her succour to the afflicted; for, well could she say, with the holy and suffering Job: "Mercy hath grown with me from my infancy."<sup>22</sup> The illustrious martyr and virgin asked of her dear Spouse, Jesus Christ, the cure of this afflicted boy, to promote the greater glory of God. We need not wonder at the child receiving the use of his mental faculties, when her Divine Saviour heard the prayers of our saint, who had so vehemently loved Him during life, that for love, she not only bore all affliction, but even suffered death itself.

Having related the foregoing miracles, from many that were doubtless current in his time, Canon Peter adds one more remarkable, he says, than the rest. A little child, whilst incautiously running along, fell into water, where he was drowned. When his parents heard of this accident, they sorrowfully drew the dead body of their boy from the water. But, they had faith in St.

Canon Peter also remarks on this disease :  
"Verius tamen dixerit, qui haec præscripta,  
genera illius ignis appellaverit : ester vero  
si pervasi corpus circumcinxerit, statim oc-

cidit."

<sup>20</sup> I. Timothy, v., 8.

<sup>21</sup> Genesis, xx., 9, 10, 11, 12.

<sup>22</sup> Job. xxxi., 18.

Dympna's advocacy, and therefore they entreated her to restore their child to life, through her gracious intercession and patronage. This prayer was offered with sighs and tears, whilst a great multitude of people surrounded them. To the great delight and admiration of all present, the illustrious patroness of Gheel was not unmindful of her clients, and the infant was once more restored alive to the embraces of his loving parents.<sup>23</sup>

## CHAPTER IV.

SUBSEQUENT MEMORIALS OF ST. DYMPNA—EXCURSION TO GHEEL—HISTORICAL NOTICES OF THIS CITY—ANCIENT REGISTERS AND MSS.—FORMER CELEBRITY OF GHEEL—ITS GENERAL APPEARANCE—RELIGIOUS FOUNDATIONS—PARISH CHURCH OF ST. AMAND—ARCHITECTURAL DESCRIPTION OF ST. DYMPNA'S CHURCH—CHAPELS AND ALTARS—THE CALVINISTS DESTROY OBJECTS OF ART IN OUR SAINT'S CHURCH—THE HIGH ALTAR AND ITS ACCESSORIES—THE COFFER BEHIND THIS ALTAR—A DESCRIPTION OF ST. DYMPNA'S ALTAR WITHIN THE LITTLE CHOIR—CURIOS WOODEN SCULPTURES—MARTYRDOM OF ST. DYMPNA AND OF ST. GEREBERN REPRESENTED IN THE BLESSED VIRGIN'S CHAPEL—CHAPEL OF ST. DYMPNA—RELICS OF ST. DYMPNA AND OF ST. GEREBERN—THE GREAT SILVER SHRIE OF ST. DYMPNA—OTHER ARTISTIC OBJECTS WITHIN HER CHURCH—CONSECRATION OF SIX ALTARS IN 1531—FOUNDATION OF THE COLLEGE OF VICARS—ERECTION OF THE CHAPTER OF CANONS—LOSSES SUSTAINED BY THEIR CHURCH—VISIT BY THE BISHOP OF BOIS-LE-DUC TO GHEEL—SALE AND PURCHASE OF ST. DYMPNA'S CHURCH AFTER THE FRENCH REVOLUTION—THE HADSCOT HOSPITAL AND AUGUSTINIAN CONVENT, AT GHEEL—VARIOUS MIRACULOUS CURES.

AFTER the time when Canon Peter wrote his account of our saint, some centuries appear to have passed, without special record or memorials of St. Dympna. However, Popes John the Twenty-second, who ruled over the Church, from A.D. 1316 to 1334, John the Twenty-third, from A.D. 1410 to 1415, and Eugenius the Fourth, from A.D. 1431 to 1447, testify in Apostolic Documents to her miracles.<sup>1</sup> References are made, especially to her efficacious power, in liberating possessed persons from evil influences.<sup>2</sup>

During the middle ages, and even to a comparatively recent period, before the nature of epilepsy and insanity had been thoroughly investigated, those afflicted with such physical and mental infirmities were oftentimes popularly supposed to have been possessed by an evil spirit. The incoherent ravings or blasphemies, uttered by the insane, and the dreadful bodily contortions of epileptics, tended to strengthen this opinion, in many instances. Our saint has always been regarded as the special patroness and liberator of demented, disabled, and demoniac persons. Frequent pilgrimages have been made to her shrine, in order to obtain desired relief of body and of mind. We can hardly question the efficacy of her intercession being manifested, by signs and wonders, frequently wrought among the people, who had selected her as their special patroness.

<sup>23</sup> Thus ends Canon Peter's narrative of miracles, and he concludes his tract with this sentence: "Heec autem paucula de multitudine signorum, quae Dominus Deus noster per sanctissimam Dympnam operari dignatus est, prout potuimus, decerpimus, ad honorem ipsius, qui sanctos suos non solum glorificat in celestibus, etiam in praesenti nequam seculo honorificare non cessat:

cui cum Deo Patre et Spiritu Sancto sit laus, honor et potestas. Per infinita seculorum secula. Amen."—"Acta Sanctorum," tomus iii., Maii xv., pp. 486 to 489.

CHAPTER IV.—<sup>1</sup> "Plures etiam Romani Pontifices," says Henschenius, "ibidem a malignis spiritibus et demonibus vexatos intercessione S. Dympna liberari, testati in suis Bullis sunt; atque inter illos Joannes

An Irish Catholic pilgrim to the shrine of St. Dympna, who desires acquaintance with primitive Flemish manners and customs, after having visited the fine cities and routes usually frequented by the herd of Belgian tourists, can easily accomplish his object without any considerable delay or inconvenience, while combining information and amusement with philanthropic feeling or interest, as also with national predilections or religious emotions. Antwerp is never omitted from his *memoranda*, for a resting place in the tourist's itinerary ; and, by starting at an early yet suitable hour from this city, the morning train to Turnhout will leave the traveller at Herenthals station. There, a well-appointed *omnibus* is to be found, waiting to receive its contingent of passengers, baggage, and mail packets, destined for the quaint old city of Gheel. Off at a spanking pace start the vigorous roadsters, over the paved highway, bounded on either side with a broad and much frequented path for foot passengers, whilst extending under long and regular lines of oak and elm trees. No elevation, deserving the name of a hill, can be seen rising over the level plain, that lies between the cities of Antwerp and of Gheel. It is true, at certain points along the road, from Herenthals to the latter municipality, a few broken embankments of light sand-hills diversify this scene, on the left hand side ; but, they soon disappear, amidst the dark pine woods, moors, and marshes, that spread over this tract of country. This wild and dreary district, known as the *Campine*, extends through portions of the provinces of Antwerp, Limbourg and South Brabant, as also, into the kingdom of Holland.<sup>3</sup> All this natural waste is not, however, unproductive and monotonous. Hedgerows along the road side are neatly trimmed ; white cottages, with their red-tiled roofs, gleam under the warm sunshine of summer ; fields wave with heavy crops of wheat, oats, rye and other vegetable esculents ; patches of verdure contrast with bare yellow sandbanks and heath-covered moorlands ; while from morning dawn to dewy eve, the moving human figures of all ages and of both sexes, through rich corn fields, proclaim the steady and tireless industry of these *Campinois*. At various intervals, signposts, indices, and figures, mark the direction and distances of neighbouring cities, by *kilometres*. The country immediately around the old city of Gheel<sup>5</sup> is teeming with fertility, and in the harvest time, it is loaded with the finest crops, covering a deep, rich, sandy, loam soil.

The fame of St. Dympna's veneration and miracles had so far extended, and such a concourse of people came on pilgrimages, that some ages after her time,<sup>6</sup> Gheel grew to be a considerable town. Through the bounty and patronage of the Dukes of Brabant, it was erected into a baronial district, and had annexed to it as dependencies some villages. In the twelfth century, it

XXII., Joannes XXIII., et Eugenius IV., annis respective MCCCXXX., MCCCCXII., et MCCCCXXXI.

<sup>2</sup> See De Burgo's "Officia Propria Sanc-  
torum Hibernie," Noct. ii., Lect. vi.,  
p. 57.

<sup>3</sup> For an interesting, well-written and generally accurate description of another trip, taken by way of Malines, Contich and Herenthals to Gheel, the reader is referred to an article, entitled "The Shrine of St. Dympna," which formerly appeared in Duffy's "Hibernian Sixpenny Magazine," No. 20, August, 1863, pp. 144 to 153. The authorship of this article is unknown, to the present writer ; but, later observations and inquiry fully confirm the correct information

therein conveyed, and those inferences drawn, regarding the soil and scenery, with the material, moral and religious state of Gheel, and of its immediate neighbourhood.

<sup>4</sup> These observations were made by the writer, during his excursion to and from Gheel, on the 27th and 28th of July, 1863.

<sup>5</sup> According to the Rev. Mr. Kuyl, Gheel means a fertile place. The name is not derived from the yellow colour of the sands around it, as Grammay incorrectly states. The earth around Gheel is of a very dark colour.

<sup>6</sup> According to an enumeration, made some years before 1863, Gheel and its immediate

had grown into a city, with its dependencies, Bel, Zammel, Milleghem, Eynthout, Veerle, Oevel, Oosterloo, Zoerle-Parwys, Echelpoel, etc. Then it belonged to the powerful family of the Bertholds, patron lords of Malines. The numerous miracles, wrought through the intercession of St. Dympna, induced a member of this noble house, to erect a church in her honour.<sup>7</sup> It is said, that Gheel obtained the privilege of becoming a municipal city, through the favour of Henry, Duke of Brabant.<sup>8</sup> Three dukes, bearing this title, flourished in the thirteenth century. The Emperor Charles V., renewed its immunities, which had been abolished, or which had been forgotten, during the course of passing ages. There were three principal families, possessing great power and influence over Gheel, viz.: the Bertholds, descended from the Barons of Mechlin, as likewise the Hornan and Merode houses.<sup>9</sup> This latter family<sup>10</sup> was in the ascendant at Gheel, when Grammay wrote.<sup>11</sup> This family at present resides, in a magnificent château, near Westerloo, and not far removed from Gheel. The tourist may procure an extensive and a picturesque view of the surrounding country, from the tower of that proud castle. The Merodes have ceased to exercise proprietorial influence in Gheel, since the period of the French Revolution.

This populous city, formerly of Brabant, but at present included within the province of Antwerp, is situated about two or three leagues distance, from the town of Herentals. There are still extant at Gheel several large paper folio and manuscript tomes, which admirably serve to illustrate the mediæval and subsequent history of that interesting city. These are intituled, "Archiven der Kerk van S. Dympna tot Gheel."<sup>12</sup> The first of these volumes contains 431 pages, consisting of documents, extending from A.D. 1270 to 1646, with a table of contents prefixed. The characters in it are legibly and elegantly written. The second volume is not paged, but it comprises 122 different articles or documents; it contains, also, a long stitched book, loosely laid within the cover. This latter appears to be a sort of calendar, for private use, and it was interspersed with notes. The third register contains ninety-one different tracts, unpaged, but extending from A.D. 1538 to 1628, as may be seen in the index.<sup>13</sup>

The fourth volume has, from No. 22 to 167, documents unpaged, and extending from the year 1559 to 1644. The fifth commences, at A.D. 1646, it

environs contained a population of 11,502 persons. The population has doubtless increased considerably since that date.

<sup>7</sup> See Stroobant's "Notice Historique sur le Chapitre Collégial de Sainte Dympne, à Gheel," p. 10.

<sup>8</sup> Grammay thus commences his description of the Barony and District of Gheel: "Hactenus Urbes et Territoria descriptissimus aliquatenus nunc aut olim obnoxia Marchie Antwerpensi, nunc capitibus tribus daturi loca illa que olim fuere Bertholdorum Mechliniæ dominantium ut sunt Baronatus Gela, Comitatus Heochstrati, Dynastia Turnhouti: a Gela itaque incipiam. Baronatus hic est ex 18. antiquioribus Brabantæ, Territorium ex amplissimis, municipium ex antiquissimis. Municipium dico, hoc etenim vocabulo locum dignati jam inde a quatuor seculis Henricus Dux, et libertates vitio temporum oblitteratas aut oblitas renovavit Casar Carolus."—"Antverpiæ Antiquitates," cap. x., p. 141.

<sup>9</sup> The genealogical pedigree of these distinguished families is drawn, by Miræus, in

"Donationum Belgicarum," lib. i., cap. 128.

<sup>10</sup> The wife of the celebrated Comte de Montalembert was a daughter of this noble house.

<sup>11</sup> He adds: "Ita nimurum Catharina Bertholdia, Henrici et Beatricis Wesemalæ filia, nupta Hornano Parwysii Domino, Dominum secum traxit: cuius abnepote Henrico sine liberis defuncto, heres Elisabetha soror, Joanni Rotzelario, Domino in Vorsselaer, Rethi et Lichtert (qui pagi exinde Baronibus accesserunt) Gelam attulit. Horum denique nepotibus vita functis sine prole, devoluta est hereditas ad Merodios, ex Alcide Hornana Henrici supradicti sorore procreatos."—Grammayus "De Antiquitatibus Antverpiæ," lib. ii., cap. x., pp. 145, 146.

<sup>12</sup> In English, Archives of St. Dympna's Church at Gheel.

<sup>13</sup> To which these words are appended, Colligite—fragmenta ne pereat. C. Stroobant, Vicarius in Lembeq, 1852.

<sup>14</sup> This book was in possession of the Rev.

goes to A.D. 1656, and it is not paged. The sixth Manuscript register, commencing at A.D. 1665, extends to A.D. 1689, and it is also unpageed. There are entries and matters, apparently wanting to complete this Register, until 1709, when the seventh volume is resumed at the latter year, and then it continues to 1729: it is likewise unpageed. The eighth Manuscript commences with 1730, and it ends at 1739, without pagination; but, it contains various entries in the appendix, old letters, and other matters, concerning the chapter of canons at Gheel. The last date, in this volume, ends with the year 1852.

The ninth volume forms the Book of St. Dympna's Confraternity.<sup>14</sup> Within it are found names of associates and members of St. Dympna's Confraternity<sup>15</sup>. The writer had an opportunity of inspecting it and of examining its contents, during his visit to Gheel. In this volume are found two bulls of Pope Urban VIII.; the entry of 4,000 different names of confraternity members; besides various documents and registries that follow. The first date in it is 14th of May, 1636, and the last A.D. 1699. It contains 82 written folio pages. The names of several Irish pilgrims, who probably travelled to Gheel, in the seventeenth century, for the purpose of praying before the shrine of St. Dympna, and who were enrolled as members of her confraternity,<sup>16</sup> appear in this book. We find amongst these, laics, priests, and especially many Irish Franciscans, with the names and autographs of several individuals.<sup>17</sup> The tenth and last volume of this series, as numbered, is entitled: "Register van Cauwgom. Arckieven der Kerk van S. Dympna tot Gheel." It contains bulls, statutes, ordinances, etc., relating to the canons and church of St. Dympna, in the municipality of Gheel.

A very ancient Manuscript,<sup>18</sup> written about the beginning of the fifteenth century, commences in red letters with "Oratio de Sancta Dympna." It also contains, as an addition, "Juramentum Canonicorum," written A.D. 1582, besides old statutes of the canons, in still more ancient writing. Curious antique binding in wood covers this Record. It had a chain attached, which formerly bound it to a fixed place, perhaps in the sacristy, so that persons coming to Gheel might read this book, but not take it away; for, the good citizens ever entertained a horror of sacrilegious fraud, and preserved a vivid recollection of a loss they had formerly experienced, from the covetous and ill regu-

Mr. Aerts, vicaire of the church of St. Amandus, at Gheel, in 1863.

<sup>15</sup> At the house of the Rev. Mr. Aerts.

<sup>16</sup> The Rev. Mr. Aerts conjectures, that many of these were Irish students, belonging to the Louvain University.

<sup>17</sup> At the request of the writer, a list of these Irish names, entered on St. Dympna's confraternity book, was obligingly furnished by the Rev. Mr. Aerts. As few Irish travellers to this part of Belgium may have like facilities for obtaining access to this record, and as a transcript of those names here published might serve to elucidate the biography of our exiled brethren, during the seventeenth century, I deem it opportune to preserve these entries, under the years, and in the order they occur. Thus, at A.D. 1636: Cornelius Mahonii, Thomas Duhy, Cornelio O'Sullivan, Davis, Richard Scott, Eurialus Kelly, Phillip O'Hassy, Andrew Corry, Laurence Morrissey, Florence O'Driscoll, Frater Patrick, Ord. str. obs.; Fr. John Kearney, ej. ord.; Fr. Anthony Gearnon, ej. ord.; Fr. Valentine O'Connor, ej. ord.;

Fr. Richardus Gerald ej. ord.; Fr. John O'Connor, ej. ord.; Fr. Stephen Lynch, Recollecta; Fr. Raphael Briscow, ej. ord.; Edmundus O'Kennedy, Capellanus Major Hiberni Regimenti. Illustrissimi D. Octavii Guasco, 21, 7bris, 1636. A.D. 1649: Charles Quilhan, Presbyter; John Magower, Patrick Matthew, Sacerdos Hib.; Patrick Rogan, Sac. Hib.; John O'Daly, D. Diego Barry, Irlande; Constantine Duffy, Sac. Hib.; James Matthew, Irish soldier. This is as complete a list as could be procured of undoubtedly Irish members, while some of these seem to have been residents of the Franciscan Convent at Louvain, which is pictured faithfully in the Frontispiece to the present volume, and where Fathers Hugh Ward and John Colgan lived.

<sup>18</sup> In 1863, the writer had an opportunity for examining it, at the house of Rev. Mr. Kuyl, to whom the authorities at Gheel lent it, with seven other Folios here noticed, for the purpose of compiling his learned History of their old city, and of their venerated patroness St. Dympna.

lated desires of their Xanten visitors. Even, at the present day, when distrusting smooth pretences and pious canting expressions of suspicious characters, the people of Gheel have a shrewd, good-humoured observation, referring to the past history of their city, and serving to convey a very sarcastic meaning : " Be on your guard against the holy robbers of Xanten."

Whilst a stranger to the place takes his meditative and discursive ramble through the streets, or visits the old Flemish interiors of the quaint houses in Gheel, his attention will be arrested by grotesque tenements and tenants, never imagined, and of course never delineated, by any effort of mind or pencil, in the *genre* style and manner of a Teniers or of an Ostade. Old-fashioned, solid structures, with oval-headed doorways, square window frames, with stout sashes, opening under red-tiled roofs, which press heavily downwards on the wall-plates and massive beams of single-storied houses, flank the dusty thoroughfare, along the principal streets and bye-ways of this city. Umbrageous trees, neat hedge-rows, and enclosed gardens, afford evidences of careful culture, of thrift and of busy industry, distinguishing in a remarkable manner the inhabitants of the municipality and of its neighbourhood.<sup>19</sup> But the peculiar institutions and religious establishments of Gheel are what chiefly arrest the attention of a traveller. It may be considered desirable, to give a brief description of the latter, so far as these have an intermediate or more direct bearing on the subject of this biography.

The present parish church of St. Amand, at Gheel, is a fine building, and it is richly decorated interiorly, where it has a choir, nave, transepts, and side aisles.<sup>20</sup> Besides the finely designed high altar, within the choir, there are four marble altars, extending in a line across the transepts.<sup>21</sup> Its pulpit is beautifully carved in wood. The organ and the fine oak panelling under it, near the principal door of this church, are worthy of special observation. Stations of the cross, with their several groups of figures, elaborately carved on stone and painted, deserve commendation, as remarkable works of sculpture. But, the most splendid artistic feature in the church is the truly magnificent white marble balustrade entering the choir, and which, as an inscription on it states, was executed by D. Scheemaekers of Antwerp, in 1693. Nothing in this style of workmanship can exceed its lavish decoration and

<sup>19</sup> On arriving in the chief public square, adjoining the church of St. Amand, the traveller will find excellent accommodation, board and lodging, at the rather antiquated Hôtel de la Campine, which was built in 1644. It receives this name from the plain, extending around the city in which it is situated. When leaving this hostelry, the moderate charges to which the tourist will be liable must prove agreeable—especially when contrasted with exactions of more celebrated, but not more comfortable, guide-book hotels, in the larger and more frequented cities. Another quaint-looking but excellent inn, with the sign of a stork in front, may be found on the open place, opposite the left side of St. Dympna's church.

<sup>20</sup> A beautiful engraving of one of the exterior sides of this church, and two medals containing images of St. Dympna and of St. Gerebern, with rays of light proceeding from them, above the church, besides a ground plan, on the opposite page, may be seen in the Rev. Mr. Kuyl's larger work, at

pages 316, 317.

<sup>21</sup> Of this church, Grammay writes : " Regio templi Curialem habet haud inelegans D. Amando inscriptam, et proxima forum justae amplitudinis ad nundinas hebdomadales diebus Saturni, et annales Sabbathi ante Dominicam in Albis, Palmarum, vigilia Natalis Dominicæ, et decimo quinto die sequenti, quas litteris confirmatoriis anni 1559. Philippus Rex ait ab 200 amplius annis celebres fuisse. Curia etiam in vicino est, ubi annales per Baronem circa natalitia Baptista Scabini creantur et jus dicunt et reimplicare, administrant assistentibus ex quoque municipi regione duobus juratis juxta prescripta et leges a Joanne Merodio, anno 1517, latas et auctoritate Cæsarea publicatas. Nec procul hinc Gymnasium litterarum olim florentissimum, unde viri lectissimi prodierunt hi imprimis etiam hic natii A. Heyms laudatissimus Auerbodii Archimandrita : Joannis Philippi Smeyers, Carmelita Provincialis eruditus, Joannes Jacobaeus Dyestal Prepositus, et alii complures." —"Antverpiæ Antiquitates," cap. x., p. 142.

tracery, with the fine interlacing of foliage, flowers, fruits, and figures. On the right side of the high altar, there is a carved white statue of St. Dympna, and it is larger than life size. She bears a cross in the left, and a sword in the right, hand, whilst a demon is trampled beneath her feet. A corresponding statue of St. Amand, patron of the church, occupies the left side of the high altar. In another part of this church may be seen a picture of St. Dympna. She appears, holding a sword in her right hand, and with the other hand grasping a chain, fastened to a demon's neck. The infernal spirit lies bound at her feet. Among the valuable treasures of this church is an old and a magnificent solid silver monstrance of great size and weight. On one of its sides, there is a figure of St. Amand, and on the other, there is a representation of the martyrdom of St. Dympna and of St. Gerebern. It seems to be a very probable conjecture, that St. Dympna's had been the ancient parish church, at Gheel;<sup>22</sup> another writer<sup>23</sup> supposes, that this was never a parochial one, because it bears the name of chapel, in several ancient documents, while St. Amand's was apparently regarded as the chief mother church of the parishioners, in that old city. However this may be, the architecture of St. Dympna's present church, according to the opinion of a writer who had maturely considered his subject, seems to denote, that this fine building had been commenced in the twelfth century. A difference, remarked in the style, leads to a supposition, that the great nave and northern aisle might have been built at this period, while the southern aisle's construction was of later date. The columns of the two former parts are not adorned with capitals, while those of the southern aisle are ornamented with foliated friezes and octagon supports, which indicate their connection with the fourteenth century. Windows in this latter aisle are much larger than those on the opposite side, and are divided into four compartments. Two large transept windows, with various other mullioned panes, above the great choir and around its side chapels, serve admirably to light with sombre effect the interior of this noble pile. There are five clerestory windows, on either side of the nave, and five also, on either side of the aisles, in the church of St. Dympna.

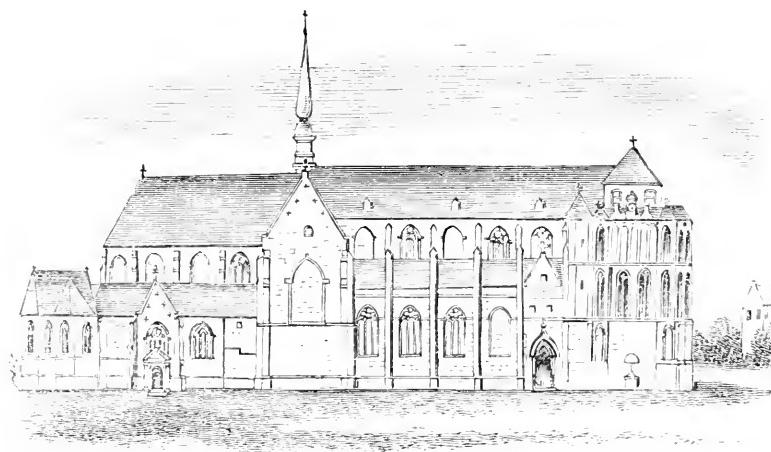
The structure of St. Dympna's arched roof is very remarkable : the vaults are formed by intersecting ogees, considerably elevated, and built with brick. At the intersection of the transepts, choir, and nave, a cross-surmounted spire dominates over the roof, to a very considerable elevation. Two massive towers flank the principal entrance door, opening into the nave ; they only ascend, however, to the parapet of the adjoining roof. Towards the close of A.D. 1539, a hurricane swept away the tower of St. Dympna's church, which destroyed by its fall the adjoining house for infirm persons. The portal remained intact; and, in the year 1549, a rebuilding of the fallen tower was completed, as we see it left at the present day.

It was only in the twelfth century, that the construction of ogee roofs became common, through the invention of columnar supports and flying buttresses. Hence, it may be concluded, that the church of St. Dympna was one of the first ecclesiastical structures, built in this style. It is certainly one of the most interesting, within the Turnhout arrondissement, whether we regard its antiquity or its architecture.<sup>24</sup> On the outside, although St.

<sup>22</sup> Father Kuyl thought, as he informed the writer, that formerly St. Dympna's church, attracted so many insane persons, with their immediate friends, it was found absolutely necessary to build an additional church, dedicated to St. Amand, for a special and general accommodation of the inhabitants of

Gheel and of its neighbourhood. Hence, it was optional with the same residents of this community to perform pious exercises without interruption or disturbance within the latter sacred edifice, or to enter St. Dympna's church, when it suited their inclination or convenience.

Dympna's temple is imposing in size and appearance, the restorations effected have greatly marred its architectural beauty, for they appear to have been a work of mere necessity, without exhibiting any pretensions to structural taste or uniformity. In the Rev. Mr. Kuyl's work, a beautiful engraving represents an exterior side-view of St. Dympna's church, drawn to a scale of fifty metres.<sup>23</sup> A medal of the patroness, containing her figure and emitting rays of light, appears over the building. A correct ground-plan of the nave, choir, transepts, aisles, chapels, altars, etc., accompanies this view, on the opposite page. A critically historical and minutely architectural description of St. Dympna's church is given, by the accomplished author.<sup>24</sup> On the exterior, and attached to one of the front towers of St. Dympna's church, may be seen the house, in which novenas are recited, to obtain deliverance from various maladies. A large enclosed space, around the church, is used for the purpose of a public cemetery.



Church of St. Dympna, at Gheel.

Heretofore, there were eleven altars in the church, the several names of which are: 1. Altar of St. Martin, of St. John the Baptist, and of the Cross. This altar is not existing, at present, in its former position. 2. Altar of our Lady, yet remaining. 3. Altar of the Passion, now existing. 4. Altar of the Holy Cross, of St. John the Baptist, and of St. Dympna, not occupying its former site. 5. Altar of St. Gerebern, and of the 10,000 martyrs belonging to the Theban legion, not existing in its former position. 6. Altar of St. Anthony, of St. Sebastian, and of St. Roch, yet existing. 7. Altar of St. Dympna, in the small choir, behind the high altar, still existing. 8. Altar of St. Mary Magdalen, of St. Catherine, and of St. Barbara, which now exists. 9. Altar of St. Dympna, now the high altar, within the great choir, still remaining in its conspicuous position. 10. Altar of the Holy Passion of Jesus,

<sup>23</sup> The Abbé Stroobant.

<sup>24</sup> See Stroobant's "Notice Historique sur le Chapitre Collégial de Sainte-Dymphne, à Gheel," p. 11.

<sup>25</sup> This has been carefully copied, on a reduced scale, by William F. Wakeman, and

drawn on the wood, for an accompanying illustration; this has been engraved, also, by Mrs. Millard.

<sup>26</sup> See "Gheel vermaerd door den eer-dienst der Heilige Dimphna," etc., pp. 108 to 157.

and of the Holy Cross, formerly near the entry to the grand choir, has no longer any existence. 11. Altar of St. Anne, of St. Job, and of St. Gertrude, formerly at the column, where the pulpit now stands, has been removed.<sup>27</sup> The two last altars have been demolished. All the others, with the exception of those specially noted as still existing, have been changed from their former place, but are still to be found within the church.

The Calvinists destroyed this edifice in great part, during the civil wars of the sixteenth century, so that certain modifications took place, when the building was restored for purposes of divine worship. When those iconoclasts pillaged the churches at Antwerp, in 1566, the canons of St. Dympna's church sent all its portable treasures to Lierre. These treasures consisted of the massive silver shrine, containing the mortals remains of St. Dympna, and weighing sixty-one pounds and a half, besides four silver gilt chalices, a silver crucifix, a silver bust of St. Appoline, chandeliers, censers, holy-water vessels, cruets, bells, and reliquaries, of the same precious material. Such precautions had been happily taken; for, in the year 1567, the Vandals entered Gheel, and wrecked its churches. They broke down the statues of the twelve apostles, which were placed in Gothic niches, on the tower of St. Dympna's church. The image of a crucifix, with statues of the Blessed Virgin and of St. John, which stood at the great choir, suffered desecration at their hands. The whole of that beautifully carved wood-work, connected with the high altar of St. Dympna, and all the images around it, were executed in 1778. The conception of this emblematic design is attributed to the painter, Herreyns. In 1781, the high altar, greatly admired for its fine artistic effect, was painted by Lacosta, whose name, with the date of decoration, is found inscribed on one of its panels.

A curious and an elevated structure, terminating in a spire, and an object of frequent occurrence in most of the Flemish churches, is called the *Tower of the Blessed Sacrament*. It may be noticed, on the left side of St. Dympna's high altar, facing the choir. It has never changed its present position, and it is probably of as ancient a date as the choir around. A grill in front, under which the Blessed Sacrament was formerly preserved, and a rude stone carving, representing the last supper, as also a bronze lamp hanging in front, complete the accessories.

At the right entrance to the great choir, which contains finely carved oak stalls, formerly used by the canons, a beautifully sculptured image of St. Dympna may be seen, in an alcove, and covered with a glass case. She holds in her right hand a sword. This image is clothed—but in very questionable taste—with an elegant white dress, trimmed with gold lace; a part of the costume consists of lace ruffles and a collar. A cherry-coloured silk robe falls loosely over the under garments; a rich lace scarf depends over the silk mantilla, and parts from under a crown of artificial flowers, placed on the head of this statue. The left hand holds a bunch of flowers; and worsted embroidery, in coloured threads, appears over the under dress. Two *cierges* rest before this image, with a brass basin to receive the offerings of St. Dympna's faithful clients. A corresponding image of the Blessed Virgin may be seen, on the other side of this choir. A chapel of our Blessed Lady occupies the left transept within this church.

The high altar and its superstructure, within the great choir, are truly majestic and elaborate specimens of wooden sculpture. They are divided into many compartments, richly gilt and painted in a variety of colours. In

<sup>27</sup> These altars are enumerated, in the Rev. Mr. Kuyl's work. In it, likewise, as in the "Notice Historique" of the Abbé Stroobant,

several religious bequests to St. Dympna's Church are found. The dates for various successive additions to it are also recorded.

the upper part are represented angels, and the figure of a dove, to symbolize the Holy Ghost. Under it are the words : "Passam Excelsus decorat justitiae thronus." Underneath is represented the statue of St. Dympna, with beautiful drapery. The figure is of more than life size, and elegantly carved. Two angels hold a wreath, a sword, and a palm-branch, over the figure of the saint, standing on a chained demon. Angels flit around her, and a full life-sized figure, immediately under this statue, represents a winged angel, pointing with the right finger towards St. Dympna, whilst a scroll, on blue ground with gilt letters, unfolds these words : "Accidentibus auxilium." A beautiful group on the right side, still lower down, represents an angel bearing a shield, with the inscription : "Ecce virgo dat auxilium." This address appears directed to a group of figures, in front of the angel, and consisting of a chained insane man, a female figure, as also two children. On the left side of this altar, there is another group, comprising a lame man leaning against a crutch, two possessed persons, and a blind infant. These figures rest on a level with the former group. On a blank shield, immediately near, is represented a *bas relief* figure of St. Gerebern. Three angels sustain the shield, and one angel points downwards to the figure with his right finger, whilst in the left hand a gilt sword is held over the body of the holy martyr. On either side of the figured dove, a large statue, representing the angel of justice, holding a gilt scales in the right and a sword in the left hand, may be seen on one side ; whilst on the other, the angel of mercy appears holding a cross in the right and a branch in the left hand. All these figures are painted white and of natural size. The figure of St. Dympna stands over an immense and exquisitely designed pedestal, which forms a tabernacle for the high altar. This tabernacle is richly gilt, carved and decorated. The wood-work around the altar is most carefully joined, as also wrought, and painted, with skill and taste, so as to resemble differently coloured marbles. The high altar is shaped like a sarcophagus. Two massive polished and tall brass candlesticks rest on stands, at either side of the three ascending steps to the larger platform of the altar. Four black marble steps ascend to the lesser but more elevated platform.

The elegantly gilt and painted wooden *coffre*, under which possessed persons are accustomed to pass with bare feet and on their knees, is enclosed in a glass case, through which seven pictorial tablets may be seen.<sup>28</sup> It is placed behind the high altar. On one end of this *coffre* are two compartments embracing, first, as a subject, the baptism of St. Dympna, in one division; and secondly, in the other, the death of St. Dympna's mother. Opposite the altar, and looking towards the little choir, are three different compartments, containing as a first subject, in one division, St. Dympna expostulating with her father ; the second painting represents the flight of St. Dympna, St. Gerebern and their two companions, with the king following them in the distance ; the third division discovers St. Dympna and St. Gerebern seated in pious conversation beneath some trees, whilst the court jester and his wife are engaged in putting up the frame-work of a small hut. On the other end of the *coffre* are two compartments : in the first division may be seen the king and his attendants arriving at Antwerp ; and, in the second panel, we behold St. Dympna praying, whilst St. Gerebern appears walking near the hut, in the interior of the wood, and the spies are pointing out both these saints to the king, who is seen in the foreground.<sup>29</sup> The *coffre*, on which all these designs are represented, contains the white stone sarcophagus of St. Dympna, together

<sup>28</sup> An engraved illustration of this portion of the church, with the practice alluded to, will be found in the Rev. Mr. Kuyl's larger work, p. 128.

with some pieces of broken stone of the same material,<sup>30</sup> and supposed to have formed part of St. Gerebern's coffin.

On the outside of two panelled wings, over St. Dympna's altar, and within the little choir, are to be seen four different paintings. The left wing represents, in the first compartment, a bishop holding a shrine ; and, in the second division, her father appears in the act of decollating St. Dympna, with a demon and one of the king's attendants behind him. On the face of the right wing, and in the first compartment, two executioners are figured, in the act of beheading St. Gerebern, whilst in the second compartment, a bishop is exhibited dispensing alms to a poor person.

Over the altar, within the small choir chapel and behind the principal altar of the great choir, are two beautiful paintings, on the outside of wooden cases : one picture represents St. Dympna holding a chain, attached to a demon lying at her feet; the other depicts St. Gerebern, holding a book in the left and leaning on a sword with the right hand. These two folded cases also open and extend on either side of the altar. Within these cases are seen, elegantly gilt and vividly coloured representations, in detached wooden figures, of a bishop and ecclesiastics, making a visit to our saint's shrine, in one division ; with an old castle, represented in an upper compartment, on one side of the folding door. On the other side, appear ecclesiastics and afflicted persons, engaged in a religious ceremony before St. Dympna's shrine, in the lower division ; while in the upper compartment, a church is represented. Under these groups, magnificent compartments are exhibited, filled with other figures, when the folding doors, which rest immediately over the altar, are opened. In each compartment are two scenes, illustrating the principal events in the acts of St. Dympna. The larger groups and divisions lie underneath, and the smaller ones over, within each division. Beginning with the first compartment, on the left side, we find the birth of St. Dympna represented, in the upper section—the mother is in a bed, and presenting the infant to her attendant maids ; in the lower section, St. Dympna is depicted covered with a white robe and immersed above the knees in a baptismal font, while St. Gerebern stands beside her, and with one hand, he pours water on the youthful neophyte's head. He holds a book, in the other hand, while her father and other attendants are present. Under these two sections is found this Latin inscription : "Hic Dimpna Christo nascitur."<sup>31</sup> In the second compartment, and upper section, the father holds a council with his advisers to seek another wife ; beneath, in larger figures, is represented the death of St. Dympna's mother, the daughter and king with their attendants standing beside the bed and bewailing the queen's departure. St. Dympna appears standing beside St. Gerebern. Underneath is the inscription, "Sancto tuenda traditur."<sup>32</sup> The foregoing groups appear, on the left interior wing of the folding door when opened. In the third fixed compartment, over the altar and in the upper section, St. Dympna, with her domestics, receiving religious instruction from St. Gerebern, may be seen ; whilst in the under section, a group of deformed demons appear behind the king, and in front St. Dympna and St. Gerebern are represented upbraiding him. The inscription is : "Recusat incestum patris."<sup>33</sup> In the fourth compartment and upper section, Saints Dympna

<sup>29</sup> Around this painted *coffre* may be read the following Latin inscription : "Quod jacet hic intus, qui transis, pronus adora. Tumbæ Sanctorum Dympnæ sunt et Gereberni."

<sup>30</sup> It receives the technical name of "lapis ligustricus."

<sup>31</sup> In English : Here Dympna is born in Christ.

<sup>32</sup> In English : She is placed under guardianship of the holy man.

<sup>33</sup> In English : She resists the incestuous father.

<sup>34</sup> In English : The chaste virgin becomes

and Gerebern are figured on a pilgrimage, with their two faithful companions ; and, in the under section, all of these four voyagers are placed in a boat, skimming over the waves, with the towers and houses of Antwerp rising in the distance. The inscription is : "Patriam pudica deserit."<sup>34</sup> In the fifth compartment and upper section, St. Dympna is seen paying her bill to the people in the inn, at Westerloo ; whilst in the under section, his messengers bring the father an account of having found her at Zammal. The inscription is : "Inventa patri proditur."<sup>35</sup> In the sixth compartment and upper section, at the place of our saint's retreat, herself and her companions are discovered ; and, in the lower section, her father grasps the long flowing hair of the saint with his left hand, bending her head downwards, while the sword, wielded in his right hand, descends upon the extended neck of the kneeling virgin. Beside her, St. Gerebern is also kneeling, with a bandage over his eyes, and an executioner drawing a two-handed sword down upon his neck. A demon, in the background, presides over this execution. The inscription is : "Cadunt pudoris victimæ."<sup>36</sup> In the seventh compartment and upper section, the hut where that happy family lived at Zammal<sup>37</sup> is seen ; and, in the section under, angels are engaged placing St. Dympna's body in her tomb, whilst in the foreground lies the body of St. Gerebern waiting interment. An angel holds a lighted taper over their heads, which are attached to both bodies, with a bloody circle, crimsoned around the neck of each saint. The inscription is : "Tumulant reliquias angeli."<sup>38</sup> In the eighth compartment and upper section of the right wing of the folding door, a discovery of the relics in their cave is depicted ; and, in the lower section, a religious procession is represented, with St. Dympna's shrine borne on the shoulders of ecclesiastics. The inscription is : "Coluntur ossa martyris."<sup>39</sup> In the ninth compartment and upper section, is represented as a subject the attempt to remove St. Dympna's relics in the waggon. Underneath it may be seen a group of possessed persons. The holy virgin and martyr stands behind, ordering the demon to depart. He is observed, flying from the head of a woman, while she is in the act of receiving communion from a priest.<sup>40</sup> The inscription is : "Succurrit ægris plurimis."<sup>41</sup> All the foregoing groups are elegantly and elaborately sculptured ; while St. Dympna is represented in gilded robes and decorated with regal ornaments. Above the altar is a figure, representing the Assumption of the Blessed Virgin, while an

an exile.

<sup>35</sup> In English : Being found, she is betrayed to her father.

<sup>36</sup> In English : The victims of chastity are martyred.

<sup>37</sup> Zammal, near Westerloo, is represented on the *Kaert van Gheel*, as being removed at some distance from the place, where St. Dympna is traditionally said to have suffered martyrdom. If the tradition be correct, it would seem that St. Dympna and St. Gerebern had removed from the immediate vicinity of their rustic habitation, at the time they were discovered and put to death by the king.

<sup>38</sup> In English : Angels entomb their remains.

<sup>39</sup> In English : The bones of the martyr are venerated.

<sup>40</sup> According to an ancient rite that prevailed at Gheel, the priest was not accustomed to take the ablutions after communion, but either to pour them into the

*fiscina*, near the altar, or give them to the insane, when Mass had been concluded. This will serve to explain some references to the practice already mentioned, in accounts of persons who had been restored to the use of reason, either in a natural or supernatural manner, after having performed the prescribed exercises and partaken of the ablution drink. The form of exorcism, with prayers for infirm persons and for the blessing of rings, medals and beads, in honour of St. Dympna and of St. Gerebern, may be found, in the appendix to the Rev. Mr. Kuyl's larger work, pp. 125 to 128. The possession of those sacred objects, already mentioned, and the recital of suitable devotions by the people, are believed to be efficacious in protecting them from all enemies, visible and invisible. Other privileges and indulgences are conceded to the devout possessors.

<sup>41</sup> In English : She assists many afflicted persons.

image of the crucifixion surmounts all. A statue of the Blessed Virgin is placed, on one side of the cross, while St. John the Evangelist's statue occupies the opposite position. Two angels stand on pedestals below, one of them is placed on either side of the altar. In the Rev. Mr. Kuyl's larger work, we find a well engraved diagram, representing the altar of the little choir, with its several compartments numbered; but, the painted figures are not introduced into any of these divisions<sup>42</sup>—the scale of engraving being too circumscribed to admit of their correct representation.

In the chapel of the Blessed Virgin, within the left transept of the church, and *vis-à-vis* to the beautiful altar, there is a painting, representing the martyrdom of St. Dympna and of St. Gerebern. The trunk of the body and head of this latter saint lie on the ground, after his execution, while blood is represented, as flowing from the severed neck. There, St. Dympna is seen kneeling, and about to receive the stroke of her father's sword, whilst angels appear in the clouds, bearing two miraculous coffins. Some of the king's satellites appear in this picture, as if grieved at the barbarous act of their superior.

In the right transept from the principal entrance is a side chapel of St. Dympna, which contains an altar magnificently sculptured in wood.<sup>43</sup> There is a good painting over the altar, representing St. Dympna grasped by the hair, with one of her father's hands, whilst he brandishes a sword in the other to cut off her head. The features of St. Dympna are very beautiful; her eyes, calmly uplifted to Heaven, convey an expression of meek resignation to the Divine will. Some figures beside her father manifest expressive looks of sympathy and terror, during the commission of this horrid act. In the foreground, St. Gerebern lies prostrate, with a rope about his neck, while two executioners standing over him, are engaged stabbing the holy martyr with spear and poniard. Underneath is the inscription: "D. Maes inv. et fecit 1681." On the front wall, facing the altar, a large and good painting represents the finding of the two white coffins of St. Dympna and of St. Gerebern. A number of figures are grouped around these relics. Other pictures and images are seen within this chapel. One of these pictures represents an insensate, who had been miraculously restored. A well sculptured wooden statue of St. Gerebern stands over a corbel, on the side of this chapel, and looking down the side aisle.

The under jaw of St. Gerebern, with some of his teeth, yet existing in a good state of preservation, is kept in a massive silver reliquary, within the press of the principal sacristy. Besides this ornament and treasure, the writer had also an opportunity of inspecting, within its case, the red stone found over the breast of St. Dympna, with her name inscribed on it, as already alluded to, in a former chapter. It is preserved, in a precious silver monstrance.<sup>44</sup> There is an enlarged and a correct woodcut engraving of the stone, with its inscription, in the Rev. Mr. Kuyl's larger work.<sup>45</sup> In addition to those relics, a portion of the white stone coffin, said to have been formed by the hands of angels, is shown in a common wooden reliquary, and it is carefully preserved, in the principal sacristy of St. Dympna's church.

In the church of St. Dympna, there is a massive silver reliquary case, having a *bas-relief* image of St. Gerebern within it, beautifully sculptured. A venerable looking head, with a flowing beard, adorns this image; in the right

<sup>42</sup> See, p. 126. These tablets and their images are fully described in subsequent pages, 129 to 132.

<sup>43</sup> During the brief visit paid to Gheel, the privilege of celebrating a votive Mass of St. Dympna on this altar was accorded to the

writer.

<sup>44</sup> Engravings of these objects may be seen, at p. 157, of the Rev. Mr. Kuyl's larger work.

<sup>45</sup> See page 58.

<sup>46</sup> At the time of my visit to Gheel, I was

hand is placed an olive branch, resting over the right shoulder; in the left hand, a portion of bone—a veritable relic of the saint—is secured by crossed silk threads to the solid silver vestments. The image of St. Gerebern is covered with a brilliant crystal, having the following inscription around it: “Ossa Sancti Gereberni, Presbyteris et Martyris.” Underneath the large figure is engraved the scene of St. Gerebern’s martyrdom; a soldier appears on either side of him, one transfixing him with a spear, the other aiming with a sword to cut off his head. The saint is figured kneeling. On one side, in a small compartment, an angel carries the old tomb of St. Gerebern: on the other side, an angel bears a sword in one hand, and a laurel branch in the other. In a small solid silver reliquary, shaped like a shield, under a covering of crystal, is preserved a large portion of a bone belonging to St. Dympna. It is confined on gold tissue, within the case, by red silk thread, with the following inscription over it on paper, “S. Dimphnæ, V.M.” All the other bones of St. Dympna, except those already removed in small portions for relics,<sup>46</sup> exist in the magnificent silver shrine, which is kept within an antique oak chest, on ordinary occasions, while it is placed behind the transept altar and chapel of our saint, within the old sacristy.<sup>47</sup>

The most valuable and interesting object preserved in this church is that great silver shrine, in which the relics of St. Dympna are preserved. It is exquisitely wrought throughout, having, on its exterior, figures of the twelve apostles, in different compartments. The cover consists of a high pitched roof, surmounted by a small cupola, over which may be seen a figure of the crucifixion. Two smaller crosses rest on little globes over the gables of this roof. The images of St. Dympna and of St. Gerebern are represented on this shrine, which may be detached from a base, that is also ingeniously designed. It required the efforts of two strong men to remove the upper part from this stand, and afterwards to raise it on an adjoining tablet, where its magnificent design and workmanship could be the more readily observed and admired. Four eagles are represented on the four corners of this support, and underneath are places to secure the poles, which serve to bear the shrine in solemn procession.<sup>48</sup> This precious object of art is preserved within an old oak chest, opening at either end, to admit of an easy removal on the recurrence of St. Dympna’s various festivals. In the old sacristy, behind the transept chapel, are to be found portions of a white stone coffin, regarded as veritable relics of those sarcophagi, in which the remains of St. Dympna or of St. Gerebern had been entombed.

The ancient and beautiful stone tablets, extending along the side aisle to the left of the church, are faithfully engraved and described in Mr. Kuyl’s larger work.<sup>49</sup> In the central compartment is a figure of Christ crucified, with the Virgin Mother on one side of the cross, and his beloved disciple on the other. Figures of the twelve apostles, with their several emblems, are seen in the other compartments. The church is paved throughout with white

permitted to obtain some small portions of the relics of the white stone coffin of St. Dympna, which were securely kept, although in a fragmentary state, in the old sacristy, behind the transept chapel, dedicated to the holy martyr. I was informed, likewise, that the Most Rev. Dr. Moriarty, Bishop of Kerry, and an Irish priest from Glasgow, had procured portions of the same coffin, during a pilgrimage that preceded mine to the shrine of St. Dympna.

<sup>47</sup> The dean of Gheel, the curé of St. Dympna’s church, was absent from the city,

during the short period of my stay, and the key of the great and precious shrine, containing the saint’s relics, was in his possession. One of his vicaires, the Rev. Mr. Kneaps, was particularly courteous and obliging in affording all requisite information and facilities for research. He told me, were the dean at home, he would have opened the great shrine for me.

<sup>48</sup> A correct engraving of this superb shrine may be seen, in the Rev. Mr. Kuyl’s larger work, opposite page 147.

<sup>49</sup> See page 120.

and black marble. At one side of St. Dympna's church, within the interior, there is a curious old wooden porch, carved, gilt and painted. It was presented by a member of the Merode family, in 1540, as the inscription testifies. Stations of the cross, carved in wood and painted, are remarkable works of art, placed all around the church, which also possesses a fine organ.<sup>50</sup> Stained glass, still remaining in some of the windows, must have formerly produced a rich effect within this sacred edifice, when in a more perfect state of preservation.

In the year 1531, Robert de Croy, Bishop of Cambray, and his coadjutor, Adrien, visited Gheel. On the 5th of June, this latter bishop consecrated six altars within the church of St. Dympna, viz.: those of St. Gerebern, of the Holy Cross, and of St. Anthony, within the circuit around the great choir; and those of St. Mary Magdalén, of St. Anne, and of the Holy Name of Jesus, in the nave, and resting against its columns.

Between the bishop of Cambray and the Seigneur Merode of Gheel, difficulties had arisen about the right of collation to this parish. Certain members of the Merode family addressed Robert de Croy, and entreated this bishop to allow a college of *vicaries* for the church of St. Dympna to be founded, to which the revenues of rector and chaplains then existing might be annexed. The Bishop assented to this request, and in a document given at the palace of Cambray, and dated May 28th, 1532, an act of foundation for the college was obtained. This latter institution comprised the rector of the High School, nine priests and four choristers. The rector then living and five beneficed chaplains were named vicars of the college; while the other four priests were allowed to be presented by the seigneur of Gheel. The head of this college took the title of Director, and the vicars were bound to residence. The bishop endowed the college with the *personnat* and chaplaincy revenues of St. Dympna, of Westerloo, of the Holy Virgin's chapel called Notre Dame de Pitie, and of the Hospital. Certain reservations were made for repair and maintenance of the church. The lord of Gheel added an income of eighty—afterwards increased to one hundred—florins each year; at the same time, requiring the celebration of two Masses each day, for himself and family, with some deductions for distribution among the poor. To the director of this college and two churchwardens, laymen, the administration of its revenues was confided. Their account was submitted each year to the seigneur and to two vicars, selected by their *confreres*. The vicars elected their director, and he was confirmed in his dignity by the patron lord. At his installation, the director was sworn to administer faithfully the revenues of this college. Various other provisions were made for the public celebration of the divine office and choir, and for the suitable performance of all sacred ceremonies and services.

When Maximilian a Bergis had approved the conversion of this college of vicars into a chapter of canons, by letters, bearing date A.D. 1562, new divisions of dioceses took place in the Low Countries. Gheel and its churches ceased to form part of the diocese of Cambray, and were placed under the jurisdiction of the bishop of Bois-le-Duc.

During the invasion of Belgium by troops belonging to the states-general of the United Provinces, heavy contributions were levied on the corporation of Gheel, to support the expenses of war then raging. To meet these exactions, on the 20th October, 1579, the magistrates and principal inhabi-

<sup>50</sup> The carved wood-work of the pulpit in St. Dympna's church is very finely executed. There is a figure of the crucifixion over a front entablature, near the centre of the

nave, with the Blessed Virgin standing on one side, and St. John the Baptist on the opposite margin. The whole group consists of carved figures.

tants of the city resolved on selling part of the silver treasures belonging to St. Dympna's church. After having been concealed in several places, these valuables were found buried at Lierre, about this time. Thence they were conveyed to Antwerp, where 159 marcs and one ounce of pure silver were sold for 2,765 florins and 13 sous. The corporation acknowledged the receipt of this amount from St. Dympna's church, and promised to restore it. In the year 1585, the chapter of canons was obliged to carry on a lawsuit with the corporation, on account of their too frequent exactions. The chapter was at length declared exempt from future impositions, on agreeing to pay 100 florins to the *commune*. These conditions were accepted, with consent of the Bishop of Bois-le-Duc, by an instrument, dated February 21st, A.D. 1586. Some time afterwards, a report having spread, that the troops of the United Provinces were approaching Gheel, the chapter of canons deemed it necessary to conceal their precious ornaments, and for this purpose, the archives, sacerdotal vestments, etc., were removed to the abbey of Tongerloo.

On the 27th day of September, A.D. 1623, the relics of St. Dympna were visited by Nicholas Zoesius, bishop of Bois-le-Duc. Again, on the 29th of September, A.D. 1627, his successor, Michael Ophovius, made a visitation, in presence of Henry vanden Leemputte, licentiate of sacred theology, and of Ludwig Smeijers, licentiate of civil and canon law; while the canons of the cathedral church of Bois le Duc, the canons of the church of St. Dympna, and the common councilmen of the city of Gheel, were also in attendance. When the sacred bones had been removed from their wooden covering, and had been closely examined, they were transferred to a new and precious case, fastened with three keys, each fashioned like the other. One of these was kept for use of the chapter of canons; one for the *Ædiles*, or masters of the church fabric; and the third for the municipal representatives of Gheel.

During the time of the French Revolution, the shrines, reliquaries and ornaments of St. Dympna's church were concealed or buried in the earth, until it was deemed safe to replace them. Soon after this period, the church and its property were confiscated by the Revolutionists. A sale having been effected, all the revenues necessary for supporting the collegiate members disappeared. The church itself, however, was secured for its legitimate purposes of Divine worship.

The celebrated Hadscot Hospital or Infirmary of St. Elizabeth, at Gheel, was founded by Henry Berthold. Letters of William, Bishop of Cambray, were extant,<sup>51</sup> and bearing for date, the month of April, A.D. 1286, in which approbation is given to this foundation. Formerly, religious brothers, living in community, had charge of this institution. Then, it fell under charge of Franciscans of the Third Order; afterwards, Augustinian nuns, brought from Mechlin, were substituted. Near the church of Gheel, a place is pointed out, where her impious and unnatural parent struck off the head of his youthful daughter, the holy martyr, St. Dympna. To celebrate her virtues, the place of her sepulture, and where her relics were preserved, Baron John Merode liberally endowed the large, beautifully designed and magnificent church, to which he attached a vicarial college. Pope Paul III. furnished letters, bearing date A.D. 1537, in approval of this foundation.<sup>52</sup> Maximilian a Bergis,

<sup>51</sup> In the time of Grammay.

<sup>52</sup> In the middle of the choir of St. Dympna's church at Gheel, a splendid monument, and second to no other in the province, as we are told, might be seen in the time of Grammay, and it is still in a fine state of preservation. It bears the following inscription,

under the heads of the Count and of his lady. It faces towards the nave of St. Dympna's Church, and it forms a prominent object of attraction, for all visitors admitted to the interior.

D. O. M. S.

Inclyto Baroni D. Joanni ditionum de Merode, Perwys Duffel Leefdael, VValem,

Bishop of Cambray, A.D. 1562, gave permission to Baron Henry, successor to the former baron, to convert this ecclesiastical establishment into a chapter of canons. As persons afflicted with *phrenesis*, possessed persons, or those otherwise suffering from a variety of distempers, had frequently experienced the miraculous interposition of St. Dympna, when resorting to her shrine, a hospital for their reception, liberally endowed by this John and his predecessors, was maintained near the church. Lest servants or those in very humble circumstances might be deprived of such supernatural benefits, Baron John, who died A.D. 1497, and who was buried before the altar of the Blessed Virgin, left in his will an annual provision of more than seven hundred florins, as alms, for distribution at Gheel and at Westerloo.<sup>53</sup>

The convent of Augustinian nuns embraces a large quadrangular court-yard, with dwellings, out-offices, and an enclosed garden, attached. The latter is neatly laid out with gravel walks and grass-plots intersecting it, whilst flowers, vegetables, shrubs, and fruit trees, diversify its extent, and render it exceedingly valuable as a recreation ground, and as a means of support for the community of sisters, who have charge of poor, old and infirm persons, living beneath the same roof with themselves. A small and neat chapel presents its choir-end to the principal crossing street; while one side of that building forms part of the boundary to a narrow back lane in Gheel.<sup>54</sup> Near this chapel and facing the public street, there is a recess under the wall; and within this alcove a group of two stone figures may be seen. One of these represents the father of St. Dympna drawing a sword to cut off the head of his daughter, who appears kneeling, with her face averted. A demon is seen crouching beneath her feet and immediately behind the saint. A wrought iron cross rises in the background.<sup>55</sup> This group and niche—on the premises of the Augustinian nuns—are separated from the main street by an iron railing. According to popular tradition, the martyrdom of St. Dympna took place on this spot, which lies at no great distance from her magnificent church.

Besides the wonderful cures wrought in the earlier ages, several more recent depositions of miracles, performed by the Almighty, through the advocacy and merits of this saint, are extracted by Henschenius, out of books belonging to the Church of Gheel.<sup>56</sup> First in order, we read, that the Burgomaster<sup>57</sup>

Geel, & VVesterlo domino, viro heroicis plane virtutibus et mirifica pietate insigni, nimurum qui cum in coeteros omnes tam maxime erga suos domesticos et officarios, imprimis autem ergo Christi egenos tanta fui beneficentia, ut hos quidem in cuncta mobilia sua bona testamentaria dispositione heredes instituerit, illis vero singulis juxta cujusque meritum de vitali pensione benigne providerit: executores ultimæ ejus voluntatis perpetuae ejus memoriae ergo fieri curarum. Vixit ann. 53, menses novem, dies 14, decessi 18 Janu. Anno 1550. Prænibili item Matrone D. Annæ de Gistelles suavissimæ tanti herois conjugi pari pietatis munere decoratae. Vixit Annos fere 30, obiit 27 Martii, Anno 1533. See "Antwerpæ Antiquitates," cap. x., p. 144. The Merode tomb of different coloured marbles, with heraldic designs painted along the sides, is surrounded with iron and grilled railings. The Count, in full armour, and his wife, in the robed costume of the period, are represented in a recumbent position, over the tomb, with their heads resting on

a cushion. A dog and lion rest at their feet. Four men-at-arms with bannerets in their hands, at the angles of the tomb, sustain its upper entablature. A faithful and an elegant engraving represents this tomb, with the heraldic shields, in the larger work of the Rev. Mr. Kuyl, p. 136. A minute description of this monument is also given.

<sup>53</sup> See Grammay's "Antwerpæ Antiquitates," cap. x., pp. 142 to 144.

<sup>54</sup> During the period of his brief stay in this city, the writer was invited to visit the Augustinian convent, and he had an opportunity of inspecting its interior arrangements, as also of observing the neatness and order, reigning throughout this religious Flemish establishment. The venerable and aged superioress, then in an infirm state of health, as also her pious community, expressed the gratification afforded to receive an Irish priest, who had come so far to visit the shrine of St. Dympna.

<sup>55</sup> A well-executed and correct engraving of this group forms the frontispiece, to the Rev. Mr. Kuyl's larger work, "Gheel ver-

and Assessors<sup>58</sup> of the municipality in Gheel, as an undoubted fact, certified that Tilmanin Bernarts, otherwise Craens, a citizen of Maaseyck, appeared before them, and deposed on oath, in the presence of witnesses, that deponent, with his son James Bernarts, about fourteen years of age, on the 3rd of June, in the year 1604, came through devotion, and confidence in her intercession, to the infirmary of St. Dympna, in the city of Gheel, because his aforesaid son was altogether mute, lame, deaf, and blind. He followed the regimen and mode of treatment there observed, according to a *formula* of the said holy virgin, martyr and patroness. On the eighth day, after observing that regulation, namely, on the 10th of June following, about the hour for dinner, through the goodness and bounty of God, that boy was released from all his diseases, and he was no longer mute, deaf, lame or blind. The Burgomaster and Assessors testify, that on the same day, they witnessed this miracle, and spoke to that youth.<sup>59</sup>

We find several similar succeeding attestations of miracles, attributed to St. Dympna's intercession, and taken from the same books. But, to contract such notices and yet to retain their substance, it will be expedient to divest them of legal technicalities and repetitions, found in the original depositions. James Wouters, who was born in the town of Goch, and who lived near Rheinberg, appeared before the Dean and Chapter of St. Dympna, in presence of Cornelius Van Couwgom, prefect of the municipality and district of Ghele.<sup>60</sup> His constitution and frame seemed to be quite reduced, and he declared it to be a certain fact, that for seven continuous years he had been possessed by wicked spirits. He sought the ministry of various exorcists, in different places, and with some degree of benefit. At length, this *energumenus* visited Ghele, whither he was brought in a little cart, and placed in the infirmary of St. Dympna, where he remained some days. When he had followed the accus-

maerd door den, eerdienst der Heilige  
Dympna," etc.

<sup>58</sup> From these records, we have the affidavits of various persons rendered into Latin.

<sup>59</sup> In Latin, we find the term Drossardus used by the Bollandist editor. Drossardus or Drossatus means the prefect of a province or district. In the Teutonic language, the word is written Drossaet and Drossaert, in the Saxon, *brost*. "Drossatus regni, apud Ericum in Hist. Suecorum, lib. 3, pag. 81. Idem, lib. 4, pag. 121 : Dapifer vel Drossatus regni Mathias, etc. Gubernator Regni, pag. 122. Princeps Senatus exponitur Jo. Loccenio. Quem vide, lib. 2. Antiq. Sueco-Gothic. cap. 18, ut et Schefferum in Upsalia, cap. 16. [\* \* Ithrum in Glossar. Suio-Gothic. *voce* Drott, tom. i., col. 386.] *Sub-voce*.—"Glossarium Mediae et Intimae Latinitatis," conditum a Carolo Dufresne Domino Du Cange cum supplementis integris Monachorum Ordinis S. Benedicti D. P. Carpenterii Adelungii, aliorum, suisque digestissit G. A. L. Henschel. Parisiis, 1840, *et seq.*, 4to.

<sup>58</sup> The Bollandist editor employs the word *Scabini* to designate these officials. Scabini, Scabinii or Scabinei, were the terms formerly employed to distinguish the Assessors of Judges or of Courts. The Scabini discharged judicial functions. Thomas Wal-

singham, who flourished A.D. 1296, writes, "Majores Flandriæ, qui Scabini dicuntur in villis." We find, they had civic jurisdiction in the trial of cases. In the French language, they were termed Eschevins. "Cujus quidem vocis etymon a Theutonico arcessunt viri docti, ex Glossario Theotisco Lipsii : Scepeno, judex. Hodie, inquit idem Lipsius : Scepenen, Scabini dicuntur. Kilianus : Schepen, Judge, Senator, Decurio, Juratus, vulgo Scabinus. Amerbachius a Schaffer, Scaffen, vel Scaper, Germanico dedit." —*Sub-voce*. *Ibid.*

<sup>60</sup> This deposition concludes, in these terms: "In testimony to the truth of those things now said, we, the Burgomaster and Assessors of the municipality of Gheel, affix this common seal of our council, and have taken care that it be countersigned by our sworn secretary, this 12th day of June, 1604.

" Signed,

"CAUWERS."

Locus  Sigilli.  
The seal itself is impressed on green wax, but faded from its original colour.

<sup>60</sup> The notary, Ooms, and the following witnesses, were present, viz., Henry Kerckhof and Amandus Meus, sacristans of the church of St. Dympna, Judocus Mertens, Anne Vande Wyer, and Maria Breugelmans, Infirmarians of St. Dympna's hospital.

tomed mode of treatment, and when a solemn exorcism had taken place, with the usual ceremonies, Wouters found these evil spirits departed from him, on the ninth day.<sup>61</sup> Afterwards, he appeared to enjoy the full use of his faculties and to recover his powers of intellect.<sup>62</sup>

A respectable girl, named Petronella vander Hagen, about twenty-one years of age, was a native and resident of Antwerp. Being afflicted in like manner for three years, she visited St. Dymphna's relics, at Gheel. By miracle, she was delivered from every trace of demoniac influences, a short time after the Feast of Pentecost, A.D. 1619, as she affirmed.<sup>63</sup> Thenceforward, being fully and perfectly relieved from all her previous disagreeable sensations, she no longer experienced a feeling of evil possession. A man, named Paul Vercuilen, the son of Hubert, and about thirty years of age, declared upon oath, that he resided in the parish of Houtenesse,<sup>64</sup> formerly within the district and jurisdiction of Hulst city in Flanders. Paul Vercuilen certified, that in the year 1624, about the feast of St. Mark, he was afflicted with epilepsy, frenzy, and vexation, caused by an evil spirit, so that it was found necessary to bind him hand and foot with strong and firm cords. But, notwithstanding these precautions, such were his violent efforts, that a preternatural energy, arising from insanity, frenzy, and the persecution of a malignant spirit, urged him to break those bandages, whilst his hands and arms bore the evidences of his exertions and violence. After the end of a three months' agony, by persuasion of his parish pastor, and of his friends,<sup>65</sup> it was thought advisable to bring him to the city of Gheel, that by the grace of God and through the intercession of the holy virgin and martyr, St. Dymphna, he might there find deliverance from his miseries. In this city, he remained for three weeks; and, during that time, he asserted, no words could express what vexation and persecution, what ravings and excruciating tortures, were endured from peculiar malignant influences. At length, he was entirely liberated from this misery and restored to health; so that he no longer experienced any traces of his malady, nor any return to his harassing and disquieted state. He obtained the perfect use of his senses and memory.<sup>66</sup>

<sup>61</sup> The witnesses, who were present, allowed the notary to insert testimony to the foregoing effect, on the public records, in the church of St. Dymphna, on the 19th day of December, A.D. 1619.

<sup>62</sup> To the foregoing deposition, we find appended: "Item prædictus Jacobus Wouters, hodie viii. Junii anni MDCLXX. rursus comparuit in ecclesia S. Dymphnae, et in gratiarum actionem prædictæ liberationis ab omni malignorum spirituum vexatione, visitavit Reliquias predictas, et liberaledonarium obtulit in præsentia D. Arnoldi Bloem Coadjutoris, ædilium ecclesiae et multorum aliorum, et me ut Notario ad id requisito." To the foregoing is added these words:—

"Quod attestor Ooms."

<sup>63</sup> In confirmation of this deposition, Amandus Meus, caretaker of the church of St. Dymphna, Arnold Goos, John Jansen and John Gilis, dwelling near the same church, affirmed that, to the best of their belief, Petronella vander Hagen had been many and various times seen miserably possessed and harassed with a malignant spirit, and that she had been liberated after the Feast of

Pentecost, A.D. 1619. This affirmation, witnesses declared they were ready to substantiate on oath. All of which evidence is found attested and signed by W. Ooms, notary, in the presence of the notary of St. Dymphna's chapel, residing in the City of Gheel. The Rev. Herr Arnold Bloem, coadjutor of the Dean, Bartholemew vander Nieuwenhuisen, and many others, were also present in the choir of St. Dymphna's church. This miracle, being deemed worthy of record and preservation, was committed to writing in a public deed, on the 8th of July, 1620.

<sup>64</sup> Houtenesse is now a village of Holland, near the bank of the West Scheldt, and about seven miles north of Hulst, within the province of Zealand.

<sup>65</sup> Also, through the direction of John van Hove, prefect, and of John Smolderen, at the instance and requisition of John Aerts and of Matthew Lanen, sacristans connected with St. Dymphna's church, in the city of Gheel.

<sup>66</sup> His deposition was also embodied in the shape of a public deed, on the 22nd of May, A.D. 1626.

John Boem, residing in the village of Waterloo, had been a person of weak mind, with disordered senses. Being induced by his friends to visit St. Dympna's church, in the municipality of Gheel, A.D. 1637, he there offered up his prayers devoutly and received Holy Communion. Through the intercession of the holy virgin and martyr, he was restored.<sup>67</sup>

On the 26th of May, 1638, Dympna van Opstal, widow, dwelling within the seignory of Ulimmeren, declared in honour of God and of His holy virgin and martyr, that for the space of three years, her brain and mind being affected, caused her husband to bring her to the church of St. Dympna. After the ordinary ceremonies used in the church, she was brought to the saint's infirmary, where she recovered the proper use of her mind and senses, through the intercession of the holy patroness. Her health was then perfectly restored. To commemorate the event, and as a mark of gratitude, Dympna van Opstal declared herself ready to certify her statement on oath.<sup>68</sup>

Maria Peeters, thirty-six years of age, a native of the village of Sem,<sup>69</sup> declared<sup>70</sup> she had been attacked with epilepsy, had lost her senses, and had become frantic to such a degree, that it was found necessary to bind her hands with cords. Having been brought to the city of Gheel, she dwelt in the house of a citizen named John van Passel, for the space of twelve days. On performing the rites prescribed in honour of St. Dympna, this woman was entirely freed from her epilepsy, through the intercession of the holy virgin and martyr.<sup>71</sup>

Gerard Peter Reynders van Ninnen deposed, on the 26th of May, 1640, that he left the infirmary of St. Dympna, fully restored to the use of his mental faculties and to his bodily senses. On the eve of St. Dympna's festival, he had been brought to that infirmary, tied hand and foot, because he suffered from epilepsy and madness. But, through the mercy of God and the merits of His martyr and virgin, Dympna, this man felt relieved from his malady.<sup>72</sup>

On the 26th of May, 1640, Maria Geerts appeared, and certified, that from the preceding feast of All Saints, she had been afflicted with a disease, which attacked her head, disordered her mind, and affected her heart, with other parts of her body. About the middle of Lent following, she was seized with madness, which obliged her friends to bind her hand and foot. For many days, she remained under the treatment of a surgeon. But, her insanity continuing, she was bound at Bergen-op-Zoom, on the Sunday, *Laetare*, and brought to St. Dympna's infirmary, A.D. 1640. After a few days' sojourn, in this asylum, she was restored to the full use of her mind and senses. In this happy condition, she returned to Bergen-op-Zoom. She had told the governor,

<sup>67</sup> He confirmed that statement with his sign manual, in the presence of Walter van Wyer, *locum tenens* of Gheel city, and of Wilhelm van Namen, who were called as witnesses. This deposition bears date May 25th, 1638, and its truth was further confirmed by the solemn asseveration of Michael Boem, his brother.

<sup>68</sup> The witnesses present were Wilhelm Kerckhofs and Martin van Noort, also Amandus van Tungerloo and Nicholas Meer, caretakers of the church of St. Dympna, and G. Verbraeken. Dympna van Opstal's signature is also appended to the instrument, testifying these her public statements.

<sup>69</sup> "Territorii Silvaduensis." Now Bois le due, at the confluence of the Ley and Aa

rivers, in the province of North Brabant.

<sup>70</sup> The witnesses present were her father, Francis Peeters, her husband, John van Passel, Walter vande Wyer, *locum tenens*, Amandus Lans, and G. Verbraeken.

<sup>71</sup> Arnold van Tungerloo and Nicholas Meer, caretakers of St. Dympna's church, induced Maria Peeters to appear before the notary public, Cauwgom, who received her deposition, on the 26th of May, 1638.

<sup>72</sup> This statement he declared himself always ready to prove on oath, and affixed his mark to a document, signed with his own name, in the presence of Reynier Peeters and Lambert van Dungen. In 1646, when returning to thank the Almighty, at Gheel, he confirmed this deposition in the presence of

Roel van Ost, her destination was Gheel, when first leaving that city.<sup>73</sup> The same Maria Geerts returned to give thanks, and to venerate the holy relics of St. Dympna, in her church, during the time of Pentecost, A.D. 1642. On the 28th of May, the Feast of Pentecost, A.D. 1643, she declared herself to have been in the enjoyment of excellent health.<sup>74</sup>

Andrew Van Erum, an inhabitant of Solderem village,<sup>75</sup> remained in the hospital of St. Dympna, and afflicted with madness, for the space of twenty days; but, on the 23rd of May, A.D. 1640, he was fully restored to health.<sup>76</sup>

A woman named Elizabeth Hubrechts, who was debilitated and insane, lay nine days in St. Dympna's infirmary. On the 18th day of September, 1640, she was discharged from the hospital fully restored to health.<sup>77</sup>

Cornelia Jansens, wife of Antony Adriansen, of Oosterhout village, two leagues distant from the city of Breda, about the Feast of our Lord's Ascension, A.D. 1641, at eight o'clock in the morning, was seized with such dreadful ravings and madness, that it was found necessary to bind her hand and foot. In this wretched state, her husband and his brother, her own sister, Joanna Jansens, and Nicholas, a schoolmaster of Oosterhout, brought her in a vehicle to the city of Gheel. On the 20th of May, she was placed in the infirmary of St. Dympna. When the customary ceremonies had been performed, she departed, the 31st of May, fully restored to the use of her faculties.<sup>78</sup> The foregoing are remarkable and apparently well authenticated instances, regarding the great efficacy of St. Dympna's intercession. They likewise furnish indubitable proofs of a devotion to her memory and merits, widely extended beyond the limits of that city, which specially honours her as its tutelar saint.

The following cases of miraculous cures, wrought on behalf of different persons, are also recorded by Henschenius. They are particularly remarkable, as well, from the nature of these various maladies, and from the occasions which brought miserable sufferers to pray before the shrine of St. Dympna, at Gheel, as from the number, credibility and respectability of witnesses, bearing evidence to facts, which came immediately within the scope of their own observation. These statements are placed, according to that sequence, in which the Bollandist editor of our saint's acts has recorded them, and as they were found in original and authentic documents.

On the 12th of May, Sunday before the Feast of Pentecost, A.D. 1641, a certain man, named John Christiaens, from the village of Zeeland, in the district of Ravenstein,<sup>79</sup> was brought to Gheel. About fifty-seven years of age, enfeebled in his hands, feet, and all his members, he could neither walk, stand, or turn in any way, but he was obliged to lie immovable, with his whole body covered. Besides, he was altogether dumb, and perfectly incompetent to exercise mental faculties or act as a free agent. According to ancient cus-

D. Cauwgom, Dean, Father Henry Remmens and others.

<sup>73</sup> This affirmation has appended the following signatures, viz., Maria Geerts, with the witnesses, Lambert van Dungen and Wilhelm van Namen.

<sup>74</sup> The foregoing statement is attested by Cauwgom.

<sup>75</sup> There is a village named Solder, in the province of Limburg, about seventeen English miles distant from Gheel. This is probably the place to which allusion is made.

<sup>76</sup> This deposition is also duly attested by

P. Vercuylen.

<sup>77</sup> Her own signature and the signatures of witnesses are found appended to this declaration.

<sup>78</sup> These statements were testified on the 5th of June. The same Cornelia Jansens revisited Gheel, to return thanks before the altar of Dympna, on the day of our saint's festival, 15th of May, A.D. 1643. According to the statement of Couwgom, Cornelia Jansens was then in the enjoyment of perfect health.

<sup>79</sup> In the province of North Brabant, Holland.

toms, used in similar cases, he was placed in the infirmary, with a hope of recovering his former state of health, by favour and grace of the Almighty, and through the intercession of St. Dympna, Virgin, Martyr, and Patroness of the Church of Gheel. He remained in continued prayer, while completing a double novena, or series of devotions, for the duration of eighteen days. Not being able to walk, he was brought by other persons, to visit St. Dympna's relics, during the solemnity of Pentecost, and on the feast of that holy patroness. Within the period already mentioned, his lameness gradually diminished, and he walked to the house of Gerard Steffers, which was not far removed from the church. His lameness at last insensibly disappeared, so that he was able to walk on foot to St. Dympna's Church, there offering his prayers devoutly to God. At length, on the 2nd day of July, which is the Visitation Feast of the Blessed Virgin Mary, whilst engaged assisting at the holy sacrifice of Mass, in the same church, about eleven o'clock, John Christiaens received the full use of speech, of which he had been heretofore deprived.<sup>80</sup> In presence of several persons, this man was seen, and he was heard speaking publicly; he also accurately answered various questions proposed to him. Then, in a clear voice, he acknowledged, that having lost two of his daughters by the plague, about four years previously, he was greatly afflicted with grief, and he fell into a confirmed disease. From this, he contracted a lameness, not only in his feet, but in other members of his body, so that he became completely paralysed, and thenceforward, could neither move, nor put his feet under him. After suffering from such affliction for three years and six months, he became paralysed in the tongue, and he continued entirely mute, for nearly four years. At intervals, he was afflicted with a certain wandering of mind, and madness of the brain.<sup>81</sup> As already related, on the day when his speech was restored, through the mercy of God, after assisting at High Mass, and at another Mass which followed it, and which had been celebrated by Herr Ludwig van Couwgom, Christiaens addressed this priest, when descending from the altar, in these familiar words: "Good day, Herr Ludwig, give me permission to kiss the holy cross of the high altar."<sup>82</sup> That priest, having known all the foregoing particulars, in great amazement brought this man to the altar, and presented him with the crucifix, to be kissed. Christiaens then commenced speaking with the greatest fluency.<sup>83</sup> In confirmation of the preceding account, on the 2nd of July,

<sup>80</sup> When this miracle became known, the church bells rang out a joyous peal, and a thanksgiving was offered to God, in St. Dympna's Church, to celebrate the grace and mercy vouch-safed to this man by the Almighty.

<sup>81</sup> In the meantime, all possible natural remedies were sought from medical or surgical proficients, and spiritual aid was afforded, through the ministry of religious men and exorcists, to obtain relief from these diseases. Endeavouring to effect the same object, he had undertaken various pilgrimages to places, celebrated for miracles being wrought, through the intercession of the Blessed Virgin Mary, such as Duffel, Gemert, Stiphout, and other localities; but, he declared, that in no place had he experienced any relief, except in the city of Gheel, and in the church of St. Dympna, whether he had been brought, by advice and direction of the Father Guardian Vellepens.

<sup>82</sup> Maria Meus was present within the church, and to her great surprise heard the first words pronounced by John Christiaens and addressed to Herr Ludwig van Couwgom, on that particular day, when the afflicted man recovered. Others, who were present, also witnessed that transaction, and bore testimony to its occurrence, without any fraud or evasion.

<sup>83</sup> Witnesses for truth of the foregoing statement are, Arnold Bloem, Nicholas Segers, Ludwig van Couwgom, Gerard Gossens, Peter Vereylen, Willebrord Vertessen, Peter van Dungen and James Verschuren, respectively Dean and Canon of the Collegiate Church of St. Dympna, in the city of Gheel. Also, Burgomaster Couwgom, and the Councillors John van Hove, John Vennekens, Gerard Goos, Peter van Broeckhoven, John Lauwen, and Wilhelm Bertals, of Gheel municipality.

<sup>84</sup> He was mute, lame, and crooked, hold-

1641, Anna vanden Wyer, who had charge of all the pilgrims and diseased persons brought to the hospital, Gerard Steffers, and Maria Meus, his wife, gave unanimous testimony, and deposed on solemn oath, for a certain truth, that John Christiaens, already mentioned, lay for eighteen days in the infirmary, and that the usual ceremonies of exorcism were used in his regard.<sup>84</sup> To strengthen this conclusive evidence, the Dean and Canons of his chapter, the Burgomaster and Counsellors of Gheel, caused their several seals to be affixed to an instrument, which was countersigned by their sworn secretary, on the 2nd of July, A.D. 1641. The deed was subsigned with Van Gerven's name, two seals having been attached. One of these was proper to the chapter, the other was an official municipal seal.<sup>85</sup> Moreover, we find it recorded, that John Christians, before he was afflicted with so many miseries, had been a worthy man, a pious, upright Catholic, of good name and repute. He was born of excellent and honest Catholic parents, in the village of Zee-land, where he had many respectable Catholic friends. With these credible persons, deponents certified, that John Christians fell into a grievous illness, and during six months he was afflicted with it, so that from its commencement until near its departure, he grew daily worse, for a continuance of about four years. Having tried various remedies in vain, deponents had consulted the Father Guardian Vellepens, living near the city of Grave, who persuaded them, that John Christians should be brought to the city of Gheel. They were advised to leave him there, with good and respectable inhabitants, who were entrusted to assist the miserable man, by taking charge of him, and by furnishing necessary sustenance. These deponents promised to defray all his expenses at Gheel, trusting that his former strength should be entirely restored. In testimony of the foregoing statement, the officials of Uden, Zee-land and Boekel,<sup>86</sup> affixed their common seals, on the 10th of May, 1641. Dean Couwgom again testified that John Christians, on the eve of Pentecost, A.D. 1642, returned to give thanks in St. Dympna's church. Then, he was in the full enjoyment of health, which he preserved after the former disease had departed. This visit Christians afterwards repeated, on the 14th of August, 1650, as a grateful mark of devout recognition for his miraculous recovery.<sup>87</sup>

ing his head curved downwards to his thighs, whether sitting or resting, when he came to Gheel. Hence, his attendants were obliged to carry him into the church, as also before and under the reliquary case of the Virgin, Martyr, and Patroness, St. Dympna. The witnesses added, that Christiaens lay for a space of eighteen days, without once opening his eyes, or manifesting the slightest wish to have anything brought to him. He seemed to them like a simple child, having no intellectual capacity. They affirmed, moreover, that his lameness gradually diminished, within those eighteen days.

<sup>85</sup> In addition to the foregoing, we find the following deposition : "Ego Joannes Christiaens, etatis circiter quinquaginta septem annorum, hactenus residens in pago Seelant, ditionis Ravesteniae, hoc die secundo Julii anno MDCXL, in festo Visitationis B. Mariae profiteor in ecclesia S. Dympnae, sub juramento, me liberatum esse ab omni muttitione et amentia, quibus viiis corruptus fui a triennio et medio aut quadriennio circiter : et affirmo omnia esse vera, sicut habetur in

attestatione facta, tam apud Scabinos pagi nostri quam apud Drossardum et Scabinos municipii Gele, paratus idem omni tempore sub juramento declarare : et subsignavit Joannes Christians, et testes Joannes Aerts, Henricus Raeymaecker et Lambertus van Dungen: ea subscripsit Couwgom."

<sup>86</sup> These three villages are situated in the province of North Brabant, Holland.

<sup>87</sup> Hensehenius gives the names of witnesses, and begins the form of their deposition, in the following words : " Nos simul regentes pagi Seelandi in ditione Ravestenia, sub foro judicario loci Udem, atque imprimitis D. Joannes van Gemert Pastor in Seelant, Jacobus Rutten, nuntius judicialis, Arnoldus Aerts, et Joannes Joannis Aerts Scabini, Henricus Lienverts et Nicolaus Dircx Consules, Joannes Wilms et Petrus Dircx Ediles, Joannes Driess, et Joannes Diercx Eleemosynarii, cum omni submissione in licetam omnibus hanc attestationem lecturis aut audituris, et sub juramento sub acceptatione nostri officii praestito declaramus," etc.

In the year 1642, a youth named Adrian Adrian, born in Gilsen village, was brought to Gheel, from Rozendaal,<sup>88</sup> in a state of insanity. Having remained in the infirmary, during three weeks, he left it perfectly cured, on the 28th of June, when he had previously received the sacraments of Penance and Holy Communion.<sup>89</sup> During the same year, Francis, the son of John Fransen, from the village of Blardoh,<sup>90</sup> was brought bound to Gheel, on account of insanity. By a violent effort, he was forced to make a circuit of the church. Having remained for more than twenty days in the hospital, he recovered the use of reason. On the 7th of July, Francis Fransen was brought home by his overjoyed father, after making his confession and receiving the Holy Communion.<sup>91</sup> The same year, Hubert Matthæi, otherwise Tiewens, schoolmaster of Sonhoven,<sup>92</sup> about twenty-four years of age, after some disturbance of mind, lapsed into a state of *phrenesis*. His brother John, his brother-in-law, Peter Tys, and his neighbour, John Leis, had bound him with cords, placed him on a vehicle, and brought him to Gheel, where he was left in the hospital. After twelve days had passed, his health was restored, and his mind became tranquillized. Having confessed his sins and received Holy Communion, he returned home, on the 12th of July.<sup>93</sup>

On the 10th of March, A.D. 1643, Joanna Segers, wife of John Vergouts, an inhabitant of the village of Deuren,<sup>94</sup> when thirty-one years of age, was seized with delirium and totally lost the use of her reason. On this account, she was brought to Antwerp, by her friends, to be cured; but this object was not accomplished. She was then bound on a vehicle, conducted to Gheel in a perfectly frantic state, and she was afterwards placed in its infirmary. Within nine days, she was gradually delivered from her insanity, and as she confidently believed, through the intercession of St. Dymphna, virgin and martyr. On the 14th of April, this woman declared, in presence of the canons, that she was freed from every evil, having then as full a use of her reason as she ever had. Thanking the Almighty, she confessed and received.<sup>95</sup> During the same year, one Peter de Roey, about thirty-seven years old, living in Vremde village, towards the feast of the Purification of the Blessed Virgin Mary, had been attacked with a great frenzy, as also with tormenting pain in his chest, so that he could not rest, by day or night. His malady having increased in violence, it was found requisite to bind and conduct him on a little cart to St. Dymphna's city. Having been placed there in the infirmary, and all requisite ceremonies having been complied with, on the 16th of April he was restored to his former sane condition.<sup>96</sup>

The wife of Livinus Simons, a citizen of Antwerp, who was named Cornelia Snellarts, having become insane, was fastened with cords and brought

<sup>88</sup> A city of North Brabant, Holland.

<sup>89</sup> Dean Couwgom bore witness to this cure.

<sup>90</sup> Near Lyndhoven, in North Brabant.

<sup>91</sup> The account in the text is subscribed with the names of Dean Couwgom, Lambert van Dungen, Jacob Verschuiren, Anna vanden Wyer. Also, Francis, who was healed, as also his father and brother, have their names affixed.

<sup>92</sup> There is a place bearing this name in the province of Limburg, Belgium.

<sup>93</sup> The witnesses to this fact are, Hubert, who was healed, his brother John, Aegidius Bommens, a magistrate of Sonhoven, Dean Couwgom, and three other citizens of Gheel.

<sup>94</sup> There is a small village called Deurne, in the immediate vicinity of the city of Antwerp, and in the province of the same name, in Belgium. There is also another village called Dooren, within the province of East Flanders, in the same kingdom.

<sup>95</sup> She signed a declaration to the foregoing effect, and it bore the signatures of Dean Couwgom, and of eight other persons.

<sup>96</sup> Peter de Roey afterwards appeared before the Dean, Canons and other respectable citizens, and gave his evidence to the foregoing effect. Adrian van Bauwel and James Jansen, who brought him to Gheel, Dean Couwgom and seven other witnesses signed that declaration.

to Gheel. At first, she lodged in the house of John van Passel, and afterwards she was placed in the hospital, where she remained for the space of nine days. Subsequently, she lived with John van Passel for about three months. During this time, her actions were strange and irrational : for she danced, jumped, and employed herself in such like childish acts, without having any regard to time or place. These actions she practised in church, and in the streets, as well as in the house. Having been urged to comply with the usual pious and religious ceremonies, which demented persons had been obliged to observe in St. Dympna's church and infirmary, through the singular bounty of God, that woman recovered the use of her reason.<sup>97</sup>

Anna Claes, a Béguine nun<sup>98</sup> of Mechlin, suffered from an imposthume, which grew under her left arm, to about the size of one's hand. In the beginning, this swelling was believed to be fixed in its position ; but, after three months had elapsed, the imposthume moved to her breast, and there it remained for the duration of eight or nine years, having, however, become diminished somewhat in size. By three different physicians and by several surgeons, this malady was supposed to present all the symptoms of cancer. For about two years and six months, this swelling appeared to increase, and at length, it caused such a weakness of body, that the sufferer had only the use of her hands, and she was carried in a chair. Meantime, endeavouring to creep, for about the continuance of six weeks, she recovered a little the use of her feet. Different medical men and surgeons were of opinion, that some sorcery or demoniac influence had been exercised over her. Exorcisms were resorted to, when the patient vomited pins and other small articles, while she spoke a confused jargon. It being thought, that she was most certainly possessed, the pastor ordered her to be placed upon a bed, and to be brought on a calash to Gheel. In the year 1645, on the feast of Holy Thursday, she arrived there, being lame and mute for three weeks. Notwithstanding, she was of sane mind ; for what she could not express in words, she committed to writing. She thus continued mute about nine weeks. Having been left in the infirmary, to all she appeared as if really possessed, owing to her strange gesticulations and wild outcries. Although thus lame and partially mute, she afterwards began to walk and speak on Easter Tuesday ; yet, because of her extreme weakness, she required some little assistance, when passing round the reliquary, which was exposed in the middle of the church. By degrees, this nun was released from all her miseries, and restored to perfect health. The wonder of all persons was manifested, when she obtained the use of speech and the power of walking.<sup>99</sup>

<sup>97</sup> When she had made her confession and received Holy Communion, Cornelia Snellarts appeared before the Burgomaster, Van Cauwgom, the Rev. Dean and Canons of the collegiate church of St. Dympna, and other persons, to make her declaration for the notary public, Van Hove, on the 7th of February, A.D. 1645.

<sup>98</sup> The Béguine nuns are an order of religious ladies in the Low Countries, who do not make vows, yet live in community, leading a devout life, subject to certain rules. Several widows enter this order ; and to be aggregated, it is necessary, that each candidate be able to procure a life endowment. The place where these pious ladies live is called in French, *béguinage*. Those, who dwell there, can live on separate maintenance, or several can be associated together ;

they follow exactly general rules, and offer up their prayers in common, at prescribed hours. The rest of their time is employed at needlework, oylet-work, embroidery, and in taking care of the sick. They wear a black habit, like that of various religious orders. They are also at liberty to leave the *béguinage*, when they feel so disposed ; but, while they remain there, it is obligatory on them to obey their superiorress. In many cities of the Low Countries, there are *béguinages* so very extensive and remarkable, that they might be taken for considerable towns. At Ghent, in Flanders, two of these establishments may be seen. One of these *béguinages* was calculated to accommodate eight hundred ladies, the other was of a much smaller size. See Bergier's "Dictionnaire de Théologie," Art. Béguine,

Margaret Ulemminx, of Mechlin, about fourteen or fifteen years of age, contracted a disorder, whereby she became mute, blind, and lame, on the Feast of Pentecost, A.D. 1646. Medical men supposed the child to be affected with pleurisy, and drew some blood from her. But the disease appeared to gain ground, and her pains passed from one limb into another, so that some suspicion of evil influences was entertained. Twice each day, for a whole month, the Capuchin fathers practised the rite of exorcism. At length, they advised her friends, that she should be brought to the shrine of St. Dympna, to obtain release from what was thought to be a continuous possession and witchcraft. Reposing in a calash, she was brought to Gheel on the 15th of June, while making use of certain gesticulations, occasionally giving way to anger, and attempting to speak. Being almost mute and lame, she was conducted in this state to the house of Dean Cauwegom, and placed sitting in a chair, about ten o'clock in the morning.<sup>100</sup> After half an hour's exorcism had been practised, she entirely recovered her health, and every trace of disease disappeared. The girl then remained for twelve days engaged in pious exercises.<sup>101</sup>

Maria Fransen, of the village of Sonnata, and about fourteen years of age, had been affected with insanity. She suffered a privation of reason with other troubles, for a term of three weeks. She was brought by her friends in a calash to Gheel, but so imbecile in mind, that she knew not for what purpose or by whom she had been brought. Whilst there, some friends conducted her around the church of St. Dympna. Her disease gradually disappeared, and on offering her prayers devoutly in the church, she was entirely restored to health.<sup>102</sup>

In addition to these preceding accounts, the inhabitants of Gheel can refer a stranger who visits their interesting city, to archives, which chronicle a series of wonderful favours, accorded by the Almighty to the merits and advocacy of their holy patroness. Facts placed upon record are indisputable, because corroborated by most respectable and trustworthy witnesses, who were placed in a position to form a correct judgment, and to take cognizance of all correlative circumstances. The most sceptical can hardly question, not only the general statements made, but even those minute details, which give weight and credibility to evidences so solemnly asseverated.<sup>103</sup>

Almighty God usually directs the affairs of human life, through the ordinary course of His providential and natural law; but, He is often pleased to confer supernatural and miraculous favours on Christians, who approach Him with faith and devotion, or who humbly cherish a great veneration,

#### Béguinage.

<sup>99</sup> These circumstances were put in evidence before the Dean and Canons, by the patient herself, and they were witnessed by her sister Elizabeth Claeς, who had charge of the nun, during her illness. This deposition is subsigned, by Dean Cauwegom, as also by Canons Hildevunt, van Dungen, and six other witnesses.

<sup>100</sup> When the Dean had offered some prayers and given his benediction, she arose of her own accord and proceeded to St. Dympna's church.

<sup>101</sup> She subscribed a declaration to the foregoing effect, together with Catherine Gommarts, to whose care she had been committed. Dean Cauwegom and three other witnesses have their signatures appended to this deposition.

<sup>102</sup> Her testimony to the foregoing effect was given, on the 27th of June, A.D. 1646, before Deam Cauwegom and two Canons. John Artsen Verberct, her kinsman, John Mertens, who brought her to Gheel, and some other witnesses, have their signatures also appended to the foregoing statement.

<sup>103</sup> Some may be inclined to attribute many, if not most, of those wonderful cures recorded, to the operation of natural causes. For the recollection of such persons, it may be well to cite a profound observation of the great English dramatist, who remarks:—

" There are more things in heaven and earth,  
Than are dreamt of in our philosophy."

towards his glorified servants. It will only be necessary to test the following facts, reflecting additional honour on St. Dympna, by adducing this well-known dogma of the holy Catholic Church. The pious reader may derive edification and instruction, from a further perusal of these interesting narratives.

Clara vander Aelst, a nun of Brussels, living in the convent of St. Elizabeth, Mount Sion, had been attacked with some unknown disease, which was supposed to have been attributable to evil influences, when she was about twenty-four years of age. She became so restless, that she could not get any sleep at night, nor had she any inclination to eat or drink in the day time. She could not remain in the church, and often, she felt such a suffocation in the chest, that she was obliged to lie supinely on the ground. For three years, the nun continued in this state, vainly seeking medical advice from different physicians, and submitting to the exorcisms of various priests, when it was supposed she suffered from evil influences. It was then deemed advisable, to send her on a journey to Gheel, where she was recommended to implore the aid of St. Dympna. The holy sacrifice of the mass was frequently offered for her, and exorcisms took place. At length, the nun recovered her former health. But, afterwards, her gesticulations were so extraordinary, it was supposed, that some evil spirit had possession of her for the term of five weeks. At last, released from all vexations, or as thought demoniac influences, she was restored to perfect health, and afterwards she returned to Brussels, on the 13th of January, A.D. 1653.<sup>104</sup>

Viverus Adriansen, an inhabitant of the village of Drungen, when in the forty-second year of his age, was attacked with an apparently inveterate madness. Having been brought to Gheel, and placed in the infirmary, after a nine days' exorcism, he recovered full use of his mental and bodily powers. The tenth day, which fell on the 25th of May, A.D. 1652, after making a confession of his sins, and receiving holy communion, he returned home cured, and in great exultation.<sup>105</sup>

This same year, on the eve of Pentecost, Gisbert John Muys, of Lommel village, was also brought to Gheel. Such was his frenzied state of mind, that the attendants found it necessary to bind him, and to open his mouth forcibly, so that an ablution might be poured into it. When this man had spent eleven days in the infirmary, he was fully restored to health, and offering a thanksgiving to God, he returned home, with the greatest feeling of joy and gratitude.<sup>106</sup>

Elizabeth Betens, a native of Rozenda city,<sup>107</sup> and twenty-four years of age, having suffered from illness during five months, lost the use of her memory and intellect. She was then brought to Gheel, and she lay in St. Dympna's infirmary, for the term of nine days. After the usual ceremonies had been performed, by Gasper Claes, the dean, through the intercession of St. Dympna, this woman was freed from all her miseries, and she entirely recovered the powers of her memory and intellect. The bandages which tied her were removed. Having made her confession and received holy communion, on the 22nd of September, A.D. 1653, she returned to her own country.<sup>108</sup>

<sup>104</sup> The foregoing narrative is substantiated, as evidence, bearing Dean Vercuylen's signature in corroboration.

<sup>105</sup> Testimony to this effect was given over his own and the signature of two witnesses.

<sup>106</sup> Dean Vercuylen subscribed a testimony, in support of the foregoing statement.

<sup>107</sup> A city of North Brabant.

<sup>108</sup> Witnesses of her disease and recovery, Francis Raymakers and Elizabeth Verhoeven, in whose house she lodged, Elizabeth Betens herself, and four other persons, having duly affixed their signatures, in testimony to the truthfulness of all these particulars.

<sup>109</sup> As a testimony of the foregoing ac-

Francis Huiberts, a villager of Gerven, and about twenty-six years old, became mute, lame, and frantic, owing to some disease. He was brought in a calash to St. Dympna's church, the circuit of which he made three different times, while held in his place, by three men. Afterwards, he was left in the infirmary. For nine days, commencing from the 5th day of August, A.D. 1652, he was exorcised with the usual ceremonies. But, not having then recovered, he was brought to the residence of Gaspar Verdonk, in the deaconate. Thence, he was conducted to the church, so that the usual ceremonies might be performed. In fine, having remained in Gheel for the space of three months, on the 10th of December, he suddenly recovered the exercise of his mental powers, and the use of his limbs, to the wonder of all who were present. On the following day, he felt even improved in health.<sup>109</sup>

Adrian Luiten, a native of Nederwyck village, came to Gheel on the 14th of April, A.D. 1653, affected with such excitement and madness, that he could scarcely be kept in his bed, from which he constantly made efforts to escape. He could neither eat, drink, nor sleep. When this man had remained there for ten days, pouring forth tears and lamentations, he obtained quietude and a restoration to health, through St. Dympna's intercession.<sup>110</sup>

Helena Smits, a native of Selim, beyond Diest, having been attacked with illness, came to Gheel, on the 14th of September, A.D. 1653. She remained in the hospital of St. Dympna, for ten or twelve days, and through the intercession of the holy patroness, this woman was healed. Having confessed her sins and received holy communion, she gave thanks to God and returned to her home.<sup>111</sup> On the 8th of October, during the same year, Ludwig Verryl, forty-six years old, from the village of Meerbeeck, near Mechlin, was seized with an intolerable frenzy and raving. He was bound with iron chains in a wagon and brought to Gheel, while his outcries and wailings moved the compassion of all who heard him. Having been taken from the vehicle, and brought into the house of Amand Broeckhoven, he was placed beside the fire, and after an hour's rest, all his insanity disappeared. His perfect restoration to health, he attributed to the Divine clemency, and to the prayers of St. Dympna. This patient remained, for nine days, observing all the usual ceremonies and pious exercises. Having made his confession and receiving holy communion, Ludwig Verryl was enrolled in the Confraternity of St. Dympna.<sup>112</sup>

Maria Wils, about thirty years old, was brought through some cause, to a state of childish simplicity and imbecility, in the city of Diest. She could neither pray nor sleep. Then, it was found necessary to have her conveyed to St. Dympna's shrine. After the usual solemnities were employed for a month, this person recovered the perfect use of her mind and memory. With a good understanding, she made a confession, and received holy communion. Having given thanks to God, she returned to Diest, making attestation of the miracle wrought in her favour.<sup>113</sup> Helena Briers, about twenty-eight years of age, was seized with a horrible frenzy at Wesemal. Having entirely lost the use of her reason, she was bound hand and foot, brought to the city of Gheel,

count, we find the signatures of Francis Huiberts, of Peter Vercuylen, dean, of Gaspar Verdonck, and of two other witnesses, affixed to a deposition, which was signed on the 20th of December.

<sup>109</sup> In testimony of which Peter Luiten, the father of this young man, and Peter Vercuylen, dean, append their respective signatures.

<sup>110</sup> This miraculous cure was attested by

Dean Vercuylen.

<sup>111</sup> His own signature, that of Herr Vercuylen, dean, and the signatures of other persons, are found appended to a deposition, dated the 17th of October.

<sup>112</sup> Her husband, Matthew van Rappel, and Dean Vercuylen, signed this instrument, which is dated 10th of November, A.D. 1653.

<sup>113</sup> Dean Vercuylen and others subscribed

on the 3rd of December, A.D. 1653, and placed there, in the hospital of St. Dympna. The usual ceremonies having been applied, for a length of eighteen days, this woman was liberated from her frenzied condition, and she fully recovered her health. She then approached the sacraments of penance and of holy communion.<sup>114</sup>

Pereina Peters, from the village of Zundert, near Breda,<sup>115</sup> was attacked with insanity, and she lost all use of her reason. She was bound hand and foot, when brought on a vehicle to St. Dympna's shrine, at Gheel, on the 18th of June, 1657. She lodged at the house of John Brugelmans, in that city. For fourteen days, exorcisms were tried, when at the end of that time, she was released from her malady. She received holy communion and visited the church with other Catholics.<sup>116</sup> In like manner, Cornelius Andries, a frenzied, furious madman, and quite irrational in his conversation, was brought to Gheel, tied hand and foot, from Willaer village, on the 20th of May, A.D. 1659. He was placed in St. Dympna's Hospital, and after the usual exorcisms and rites had been practised, for nine days, through the intercession of the holy patroness, this man recovered his former health. He confessed, communicated, and served the priest's mass, giving grateful praise to the Supreme Dispenser of all bounty.<sup>117</sup>

Barbara Mangelers, wife of John Balens, and about thirty-eight years of age, lived at Brussels for some months, without the exercise of mind, intellect, or memory. She was chained and brought to the house of Francis Raymakers, at the sign of the Angel, in the city of Gheel. Here she continued for five weeks, in the same state; she was sleepless, while she exhibited indications of a disquieted mind and undoubted madness in all her actions. For nine days, she lay in St. Dympna's hospital, when, through the bounty of Almighty God and through the intercession of our holy virgin and martyr, the woman recovered a full use of her mind, memory, and intellectual faculties. For three weeks, she remained perfectly restored at Gheel, went to confession, and afterwards she received holy communion.<sup>118</sup>

The Very Rev. Herr Martin Doye, priest from the town of Athens, in the territory of Hannonia, declared on the faith of a priest, the 15th day of September, 1659, that for about three months previous, he had not the use of mind, senses, or intelligence. Yet, through the riches of Divine bounty, and through the intercession of the holy virgin and patroness, St. Dympna, he had recovered his former reasoning powers and intellect. For two continuous months, he daily frequented the choir of St. Dympna, sang the Divine office there, and he had often confessed and partaken of holy communion.<sup>119</sup>

Maria Lambrechts, an unmarried female, living in Dunken village, having had repeated attacks of madness, tore and spoiled her own garments, and in-

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as witnesses, to the foregoing circumstances and established their credibility.

<sup>115</sup> In the province of North Brabant.

<sup>116</sup> Dean Vercylen, Adrian de Wocker, her husband, John Peters, who brought her, and two other witnesses, deposed solemnly to the foregoing cure.

<sup>117</sup> This case was known to many persons, and in testimony, Cornelius Andries, Dean Vercylen, and two others, signed their names to a deposition.

<sup>118</sup> This Barbara Mangelers, and her mother, Barbara Stevens, who attended during her daughter's aberration of mind, testified and subscribed to the foregoing statement, before the notary. Francis Ray-

makers and his wife, Elizabeth Verhoeven, in whose house Barbara Mangelers lodged, Anna Vander Wyer, under whose care she remained nine days in the hospital, until she became convalescent, with other witnesses, certified to this cure by sworn depositions.

<sup>119</sup> In faith of all which, the aforesaid Herr Martin Doye signed, before the Rev. Messrs. Peter van Dungen, Judocus Coenen and John Leysen, entertainer of the aforesaid gentleman, for the time he remained. After these signatures, Thomas van Bylen, notary, who wrote this instrument in Latin, attested.

<sup>120</sup> For a confirmation of these circum-

jured whatever came in her way. Being tied hand and foot, she was brought to St. Dympna's infirmary, where, after the usual nine days' ceremonies, she recovered her health, confessed, and received holy communion.<sup>120</sup> In like manner, a youth, named Wilhelm Segers, of Puets village, was freed from a similar insanity, when brought to Gheel. The usual exorcisms were practised, and after a madness of three or four months' duration, he recovered the former use of his reason. He also partook of the sacraments, by devoutly receiving penance and holy communion.<sup>121</sup>

James Haeghmans, thirty years old, of Bevera, in the province of Wasia, having been affected with a great frenzy and madness for some months, tore and soiled his shirts, garments and other things. Wherefore, he was bound with iron chains and brought to Gheel, in order to obtain relief, through the intercession of the patroness, St. Dympna. Then, after the accustomed ceremonies were performed, by the dean, Haeghmans' former health was restored, and he recovered the full possession of his intellect, memory, and senses, having received spiritual comfort and grace from approaching the sacraments of penance and of holy communion.<sup>122</sup>

Francis van Binnenbeeck, born in the town of Lira, and twenty-five years of age, had an aberration of mind, which deprived him of memory and intellect, for the term of eight months. He was brought to Gheel, in the month of June, A.D. 1663, and placed in the hospital of St. Dympna. After complying with the usual nine days' ceremonies, to obtain the intercession of that holy patroness, about the festival of St. John the Baptist's Nativity, he was removed to the house of Wilhelm Wuyts. Here, he was bound with chains of iron, and he continued in his insane state, to the month of January, A.D. 1664. At this date, however, he was perfectly restored to health, and he became *compos mentis*.<sup>123</sup>

Catherine Henvelmans, a Béguine nun of Diest, and about twenty-eight years of age, having become insane, was brought to the house of Lambert van Dungen, at Gheel, on the 5th of October, 1664, by two other Béghuines, named Anna van Gestel and Maria Shertogem. When this Béguine nun entered the church occasionally, and assisted at the holy sacrifice of Mass, and at other Divine offices, she so often disturbed those present with her insane actions, that the poor sufferer was no longer permitted to leave her lodging. Having been placed in the hospital of St. Dympna, when the usual exorcisms were performed, she recovered her former state of quietude and her powers of intellect.<sup>124</sup>

Clara Maes, a devout maiden lady of Antwerp, about forty-five years of age, became frantic and ungovernable. She was brought to Gheel, and placed in the hospital of St. Dympna, to obtain the patronage of this holy

stances, we find the signatures of Maria Lambrechts, of her brother, and of Dean Vercuylen affixed to an instrument, bearing date June 6th, 1660.

<sup>121</sup> On the 20th of April, 1661, he signed an instrument, to which Dean Vercuylen and two others subscribed, in faith of the foregoing statements.

<sup>122</sup> He subscribed a declaration to the foregoing effect, on the 9th of January, A.D. 1662. The same deposition was attested by Peter Van Gestel and by his wife, Beatrix vanden Wouwer, in whose house at Gheel Haeghmans had lodged, besides two other witnesses, with Thomas van Bylen, notary.

<sup>123</sup> This he declared, and subscribed on oath, the 21st of January, in the presence of the aforesaid Wilhelm Wuyts, Anna Vander Wyer, matron of the hospital, two other witnesses, and Thomas van Bylen, notary.

<sup>124</sup> On the 13th of December, this Béguine nun, Catherine Henvelmans, testified and subscribed to the foregoing statements, in the presence of Dean Gasper Claeus, who performed the ceremonies of exorcism. John Goiltussen, and Walter Ooms, canons; Lambert van Dungen and his wife, Anna Verdonck, in whose house she dwelt, and Thomas van Bylen, notary, were also present.

virgin. When the dean had performed his usual course of ceremonies, for eight days, the patient recovered her former good health.<sup>125</sup>

Peter Praet, born at Moerbeck, and about thirty-five years of age, became so delirious, that his friends were obliged to bind him with chains and cords. This man lodged at the house of Peter van Passel, and in the hospital of St. Dympna. After the usual ceremonies were practised, by the dean, Praet was restored to his former state of health. When duly prepared, he received the holy sacraments.<sup>126</sup>

A similar species of madness afflicted John van Scheurwegen. He was a native of Deuren village, near Antwerp. On the last day of May, A.D. 1667, he was brought to Gheel, and placed in St. Dympna's infirmary. After the accustomed ceremonies had received a trial, on the thirteenth day from his arrival, this man recovered the perfect enjoyment of health, and every trace of insanity disappeared.<sup>127</sup>

Again, Maria Magdalena Cecili,<sup>128</sup> about thirty-four years of age, after nine days' exorcisms, and about ten or fourteen days subsequent to them, was delivered from a state of frenzy. She received the sacraments of penance and of holy communion with great devotion.<sup>129</sup>

Anna de Truch, a villager of Egher, was affected with a like aberration of mind and brain, and brought to the hospital of St. Dympna. There, the usual ceremonies, approved by the Pleban,<sup>130</sup> were practised for the term of nine days. After three months' time, all her insanity disappeared, and having been restored to a full exercise of her faculties, she often received the holy Eucharist with matured judgment.<sup>131</sup>

James Ramont, a native of Lokera village, about one-and-twenty years of age, had been attacked with a great delirium and insanity, for the continuance of a whole year, before he was bound with chains and cords, and brought to Gheel. He lodged in the house of a citizen, Peter van Passel, for more than two months. Ramont was also in the hospital of St. Dympna, where the ordinary ceremonies of exorcism were performed over him, by the dean, for a term of nine days. He was then restored to health, and fully exercising his faculties, he received permission to approach holy communion.<sup>132</sup>

The Bollandist editor Henschnius closes here his list of miraculous cures, and the depositions accompanying them, as found in the local ecclesiastical records of that city, which venerates our glorious saint as its special patroness.

<sup>125</sup> After a lapse of three weeks, these facts were attested by her, on the 22nd of September, A.D. 1665, and signed with her own hand. Besides, there were present as witnesses, Walter Buyenas and Walter Ooms, canons, three other persons, and Marcellus, a notary.

<sup>126</sup> On the 26th of July, A.D. 1666, he made declaration to the foregoing effect, before the notary Loovens. Peter van Passel, and his wife Adriana Franken, in whose house he lodged, besides two other witnesses affirmed. Praet's own name is also subscribed to this affirmation.

<sup>127</sup> This was attested, by the sign manual of John van Scheurwegen, Adriana Gerinx, otherwise Vrancxs, matron of the hospital, and other witnesses, besides the notary Loovens.

<sup>128</sup> "Thenensis innupta," is added to her name, in the Latin given by Henschnius.

<sup>129</sup> She declared herself always ready to certify on oath, what she then deposited to and signed on the 3rd of August, A.D. 1667, in the presence of Gasper Claes and two other witnesses.

<sup>130</sup> "Plebanum vero maxime vocant in Ecclesiis Cathedralibus seu collegiatis canonicum, cui plebis earum jurisdictioni subditæ cura committitur. Statuta Eccl. Argent. Ann. 1435, apud Marter., tom. 4. Anecd. col. 532: "Statuimus ut promissarii seu præbendarii parochialium ecclesiarum suis Plebanis seu viceplebanis reverentiam exhibeant."—Du Cange's "Glossarium Mediae et infimæ Latinitatis," *sub voce*, Plebes.

<sup>131</sup> This her deposition, dated 30th of November, A.D. 1668, she declared herself always ready to repeat on oath. It is further confirmed, by the signatures of the notary Loovens and of three other witnesses.

<sup>132</sup> A declaration, substantially agreeing

There can be no doubt, but this catalogue could be extended very considerably, by obtaining access to various sources and depositaries of information, which must have multiplied in Holland, Belgium, France, and Germany, within the last two hundred years. However, the extraordinary cases, already described, and the wonderful cures performed, on behalf of so many afflicted persons, are subjects for devout reflection ; and, these sufficiently manifest the veneration of a grateful and religious people, throughout the wide extent of the Batavian provinces. Nor is the fame of our holy virgin and martyr confined within these limits, or solely referable to past centuries, among the Catholic populations of northern Europe.

Having recapitulated the foregoing miracles, obtained through the intercession of St. Dympna, from books preserved in her church at Gheel, Henschenius gives the following additional supernatural favours, attributed to her patronage, and which are rendered into Latin, from a book written by the Rev. Herr John Ludolph van Craywinckle.<sup>133</sup>

We find it stated, in the first place, that a certain stranger, from the Mosan district, was brought to the church of St. Dympna, at Gheel, on the 21st of June, A.D. 1614. He was so perturbed in mind, by unclean spirits, as was believed, that he could scarcely be held or led by four men. He often barked, in imitation of a dog. Having been admitted to St. Dympna's hospital, on the ninth day after the exorcisms had been commenced, and about the ninth hour of the morning, when he was preparing to receive a drink of ablution from the dean, this possessed man often cried out : "It is my last day, it is my last hour, I ought to leave, I ought to leave." Then, with a great noise, his bandages breaking of their own accord, the possessed man was liberated, in presence of the dean, John Aerts, caretaker of the church, Maria and Anna vande Wyer, nurses of the hospital. In like manner, Anna Oyen, wife of John Lemmens, living in the territory of Diesthem, at a place called Caggevinne, near the village of Schaffen, had been suddenly attacked with insanity, in the year 1624. She was popularly supposed to have been possessed by an evil spirit ; and having been brought to St. Dympna's relics, at Gheel, where she was exorcised, that woman afterwards recovered a sane state of mind.<sup>134</sup>

Henry van Brynen, a native of the village of Maerhese, in the district of Bois le Duc, was seized with a great frenzy, when in the twenty-sixth year of his age, and during the month of February, A.D. 1619. Being bound hand and foot with iron chains, he was brought to Gheel, to obtain a release from his lunacy, through the prayers of St. Dympna. After an exorcism of nine days, this person was restored to the right exercise of his mind, memory, and senses.<sup>135</sup>

A certain young man, about thirty-five years old, constantly laboured under a troublesome kind of gripping disease, which caused a contraction of

with the foregoing account, he signed on the 20th of June, A.D. 1668. The notary Loovens, and the witnesses Peter van Passel, his wife, Adriana Franken, in whose house Ramont had lodged, together with three other persons, add confirmation of the foregoing particulars.

<sup>133</sup> We have judged it more expedient, to follow the arrangement of Henschenius, rather than place the miracles recorded by Craywinckel, with foregoing relations, according to their exact chronological order. We refer to the several dates of occurrence, in each instance.

<sup>134</sup> On the 11th of March, A.D 1628, the

common counsellors of Caggevinne caused their seal to be affixed on a certificate, as a testimony of the truth of the foregoing statement, while their secretary, Buyx, countersigned this instrument. John Ludolph van Craywinckel had the original document in his possession.

<sup>135</sup> On the 9th of May, A.D. 1622, he signed a document, containing in substance the foregoing declaration, before Arnold Bloom, dean of St. Dympna's Church, Jacob van Hove, and Walter van de Wyer, common counsellors ; John Wentelberchs, and Amandus Meus, sextons, besides the notary Mars, were witnesses to the deed.

all his limbs. Having been exorcised, this young man ejected crooked pins, pieces of glass, fragments of silk, hairs, and various matters of a like nature. At length, he was healed of this malady, in the month of October, A.D. 1634. During the same year, on the 23rd of November, Anthony Vleminx left St. Dympna's hospital perfectly cured, having been brought from a place, called Peraeo, whilst in a state of insanity. On the 31st of March, A.D. 1635, a similar favour was bestowed upon Matthew de Kempis, caretaker of Rumpstan church.

Andrew Wendrix, from Heystomons, submitted to be exorcised for nine days, and was cured of insanity, on the 5th of May, A.D. 1635. Afterwards, John de Volder, a villager of Schoonbroeck, came to Gheel, on the 9th of May. This man declared, that for eight or nine years previously, he had been bound with chains, which were required to restrain him, during the paroxysms of his madness. Having lain in the infirmary of St. Dympna, De Volder perfectly recovered his health. A certain pious woman, sick for many years, tried various remedies, without obtaining any benefit from them, and at length she came to Gheel. On the eighth day, after her arrival, which fell on the 19th of May, A.D. 1636, she was quite restored. A certain Turnhout<sup>136</sup> woman, having complained for half a year, without getting much sleep, when in a state of great debility, came to Gheel. After remaining there for three days, having vomited very nauseous matter, she soon afterwards recovered her health and returned home, in the month of March, A.D. 1637. Afterwards, she was accustomed to take a journey each year, for the purpose of giving thanks to St. Dympna, on the festival day of this holy patroness. About the same time, a certain man, who lived at Hova of St. Laurence, near Antwerp, was tormented with an apparently confirmed insanity. His conductors were obliged to tie him against an oak tree, which grew before the Church of St. Dympna. The lunatic was then brought to her hospital, when after submitting to a course of exorcism during nine days, perfect health afterwards returned. An apothecary of Antwerp lost his reason; when it was found necessary to have him tied on a litter, at Gheel. He tore whatever article happened to fall in his way. However, a little after Pentecost, A.D. 1639, he recovered from this insanity and returned to his home. About the same time, a certain widow, who came from Poel village to Gheel, remained there for a year in a frantic state. In like manner, Adriana Michiels went to Gheel from Lesser Brabant. After remaining six weeks, she was almost entirely restored, when taking her departure on the first day of January, A.D. 1640.

A certain nun of Louvain was wretchedly afflicted, and as it was generally supposed, by malignant spirits. On the 7th of October, A.D. 1636, she was admitted to the hospital of St. Dympna. Within a few days afterwards, she vomited several pins, buttons, and portions of hair, with clotted blood. Thenceforward, this nun grew better, although it could not be positively asserted, that she had become perfectly cured. A certain married man, and a citizen of Gheel, after a long continued illness, and a presumption of sorcery having been practised on him, came to the church of St. Dympna. Having submitted to an exorcism, the man entirely recovered his former state of health. After a lapse of nine or ten months, he fell into another species of disease, which, however, did not present such dangerous symptoms as the former malady exhibited.<sup>137</sup>

Adriana Peeters van Roosendael, who was hopelessly insane and afflicted

<sup>136</sup> A city within the province of Antwerp, Belgium.

<sup>137</sup> The foregoing accounts are taken from Craywinckel's book.

with brain disease, lay in a sick ward for nine days.<sup>138</sup> She was then discharged, entirely healed, and she became *compos mentis*. This woman also devoutly communicated, on the 30th of January, A.D. 1650.<sup>139</sup> On the 31st of January, in the same year, Gisbert Gerts van Buel, after remaining for nine days, departed from the hospital of St. Dympna quite restored. On the 7th of June, A.D. 1651, Michaelina Desse<sup>140</sup> was attacked with an intolerable *phrenesis*, and furious fits of excitement; yet, after a nine days' sojourn in St. Dympna's hospital, she was brought to the house of Adrian van Dael, and when three weeks had elapsed, she was perfectly restored to a sane state of mind. On the 20th of July, during the same year, one Joanna Wilboorts was brought in a deplorable condition of insanity, from Hierenbek to Gheel. Her friends were obliged to secure the patient, by fastening the poor sufferer with ropes on a car. For seventeen days, she dwelt in the house of Wilhelm Huybs, and afterwards, she left it in the perfect enjoyment of her former health. Mencia Thys, a devout maiden, having been afflicted with insanity, on the 14th of October, A.D. 1651, entered the hospital of St. Dympna at Gheel. This lady had taken her departure from Antwerp, and within nine days after her arrival, she recovered the perfect use of reason. Having made a confession of her sins and received holy communion, this maiden lady returned in a composed state of mind to Antwerp, where she resided.<sup>141</sup>

We are told, by Henschenius, that many other well known miracles, attributed to St. Dympna's intercession, in times of old, are not particularly described. But, during the seventeenth century, in which he wrote, this Bollandist editor was careful to note down accurately the depositions and signatures of various eye-witnesses, to serve as incontrovertible evidence of their occurrence, lest many, not in communion with the Catholic Church, might call their truth in question. These miracles are for the most part taken, from the church records of Gheel; although, in fifteen instances,<sup>142</sup> the cases of supernatural favours received are barely recorded. As the patience of his readers might be too severely taxed, by an unnecessary repetition or uninteresting catalogue of names, Henschenius deemed it better, to suppress the signatures affixed to those several depositions.

It would seem, that from a very remote period, St. Dympna's intercession had been considered peculiarly effective, in those instances, where magic art or demoniac influence was supposed to exercise sway over miserable individuals.<sup>143</sup> This popular opinion may have originated, from the constancy and resolution manifested by this holy virgin and martyr, when assailed by diabolical temptations and surrounded by the powers of darkness. Her signal victories over trials and adversities were crowned by the brightest and most noble act of heroism, when the soil of Belgium was fertilized by the blood of this stainless and beautiful maiden. From the early days of her innocent childhood, to the end of that brief term which closed her youthful existence,

<sup>138</sup> The present narrative, and those cases which immediately follow, were extracted by Henschenius, from the books belonging to Gheel church.

<sup>139</sup> To the statement contained in the text, Henschenius appends: "Quod attestor Canwgom Decanos [Qui his verbis haec Latine scripsit pagina 68.]"

<sup>140</sup> To this name is added, "ex Wavera Maria." It probably means, that she came from Wavre, in the province of South Brabant.

<sup>141</sup> See "Acta Sanctorum," tomus iii., xv. Maii. Acta SS. Dympnae et Gerebeni, pp.

489 to 497.

<sup>142</sup> "Quibus aliqua ex libro Craywinckel adduntur." See Proemium, *ibid.*, p. 479.

<sup>143</sup> In the curious work of Martinus Delrio, intituled, "Disquisitionum Magicarum," Libri Sex, after relating that many possessed persons had been relieved by pilgrimage to the sepulchre of St. Philip the Apostle in Sicily, and that "anno 1541, plusquam ducentae faminae huiusmodi fuerint numeratae," the author adds, "idem cernimus in Brabantiae Gela ad S. Dympnae sepulchrum," lib. vi., cap. II, sect. iii., pp. 522, 523.

she had learned how to oppose a passive but effective resistance to meditated wrongs ; by her prudence, patience, and firmness, she foiled the fiercest assaults of her wily adversary. Most appropriately, therefore, might the prayers of her devout clients be addressed to the holy patroness of Gheel, at mention of whose name, even demons believe and tremble. Having remembered her Creator in the days of youth,<sup>144</sup> with her holy counsellor and guide, St. Gerebern, our glorious virgin went through those wildernesses that, in the words of inspiration, were not inhabited. In desert places they pitched their tents ; they stood against their enemies, and avenged themselves on their adversaries.<sup>145</sup> Growing up in the desert, as a pillar of smoking aromatical spices, of myrrh, and of frankincense,<sup>146</sup> the fugitive St. Dympna found her dwelling, and a covert from the face of her destroyer, until he had failed who trod the earth under foot.<sup>147</sup> Through the shadows of death, our pure virgin passed triumphant, and from the mansions of eternal glory she now looks with radiant and benignant eyes on those, who humbly invoke her protection, and who labour to imitate her self-sacrificing virtues, bright example, holy life, and edifying conversation.

## CHAPTER V.

LOCAL MEMORIALS OF ST. DYMPNA IN AND NEAR GHEEL—GENERAL CHARACTER AND DISPOSITION OF THE GHEELOIS—FOUNDATION OF THE GOVERNMENT HOSPITAL—USUAL MODE OF TREATING THE INSANE—INFLUENCES OF RELIGION ON THEIR STATE AND CONDITION—EXAMINATION OF THE SACRED RELICS IN 1847, BY THE CARDINAL-ARCHBISHOP OF MALINES—MEMORIALS AND FESTIVALS OF THE SAINT—REFERENCE TO OUR SAINT IN THE CALENDARS—EMBLEMS OF ST. DYMPNA ON THE CONTINENT AND IN IRELAND—CONCLUSION.

BESIDES the collegiate church of St. Dympna, a chapel is dedicated to the patroness of Gheel, within the hospital or infirmary, and near the very place, where it is supposed she obtained the crown of martyrdom. Another chapel was erected to her honour, in the middle of a plain.<sup>1</sup> This stands on the spot, where the body of St. Dympna remained immovable, lest the people of Xanten might bear it away. Pious tradition has always preserved such recollections, amongst the devout inhabitants of Gheel.<sup>2</sup> In the circuit of country without this municipality, there are also other chapels dedicated to St. Dympna.<sup>3</sup> As will be seen in the notice of St. Gerebern and of Sonsbeck immediately succeeding, special honour was paid to that holy Virgin and Martyr, in the latter town, and in the old chapel dedicated to his memory.

The inhabitants of Gheel and of the country adjoining are distinguished by a simple, native honesty, and by an affectionate disposition, especially manifested, in their moral and charitable treatment of the afflicted persons

<sup>144</sup> Ecclesiastes, xii., 1.

<sup>145</sup> Wisdom, xi., 23.

<sup>146</sup> Canticle of Canticles, iii., 6.

<sup>147</sup> See Isaías, xvi., 4.

CHAPTER V.—<sup>1</sup> “Versus Mollum vicinum,” is added by Henschenius. This Moll is a small river passing near Gheel.

<sup>2</sup> The foregoing accounts are taken from the Life of St. Dympna, by Heer John Lu-

dolph van Craywinckel, cap. xiii.

<sup>3</sup> The reader is referred to an interesting article on “St. Dympna’s City,” published in successive Numbers of “The Lamp: an Illustrated Catholic Journal of General Literature,” vol. iii., New Series, No. 70, pp. 273 to 276, and No. 71, pp. 301 to 303.

<sup>4</sup> That very interesting work, by the

living among them. In this respect, they differ very much from persons belonging to other towns and districts, who are apt to have a prejudice or aversion for acting the part of assiduous guardians, towards those mentally affected. It would seem, that the excellent tendencies, good feeling, and intelligence, reigning amongst the Gheelois, may be considered as hereditary qualities, constantly transmitted from parents to children, and acquiring a still higher degree of perfection, in the latest generations. A pleasant but hardly truthful irony attributes to the people of Gheel originality of character, which is said to be derived from their contact with those unfortunate creatures, committed to their benevolent regards. So well known and appreciated throughout Belgium is the curative treatment here adopted, that when anything particularly absurd is said or done, the delinquent is jocosely pronounced to be a fit subject for Gheel.<sup>4</sup> These observations, however, are accepted as furnishing rather creditable testimony, to the providential mission and moral state of the amiable and benevolent *habitans*. Far from being enervated, through the morbid influences observed amongst a section of their community, the general population is found to be physically and constitutionally vigorous, intelligent, and religious, preserving a moral conscience and reason, in just balance, with a temperament naturally disposed for the delicate, considerate, cheerful, and patient offices of nurses and infirmarians, towards the poor *aliénés*.

General interest and investigations awakened in regard to the affairs of this singular colony, which has been here established from time immemorial, induced the Belgium government to erect an infirmary, which receives a subvention from the public funds. A royal decree, dated the 19th of November, 1858, approved this project, which was hailed with satisfaction by all, who comprehended its importance.

A magnificent Hospital was soon afterwards commenced, and built on a suitable piece of ground, in the immediate environs of Gheel. This building is not only a most useful adjunct to the existing religious establishments of Gheel, but it is highly ornamental to the city, in an architectural point of view.<sup>5</sup> All the conveniences, and even all the luxuries, that could be devised

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authoress, Mrs. Byrne, of "Flemish Interiors," and intituled "Gheel: the city of the Simple," gives a very interesting account of the treatment of insane persons in that remarkable colony. It was published by Chapman and Hall, London, crown 8vo, 1869.

<sup>5</sup> One of the most interesting visits the inquisitive stranger could make, on his arrival at Gheel, must be to form an acquaintance with the newly-established government hospital. The celebrated medical inspector, Dr. Bulckens, happened to be absent, at the time when this opportunity was afforded the writer; but, the resident director, Mons. Verelst, Secrétaire-receveur de la Commission Supérieure, afforded an amount of interesting information, by illustrating the advantages of this improved system, on various insane subjects, while passing through the various departments of this splendid establishment. The most interesting, and difficult cases for treatment are usually found lodged within this hospital. Its opening took place on the 15th of March, 1862. The tact, patience and judgment required, in order to effect improvement in the mental

condition of various individuals, could only be understood, by a personal inspection, and by such an explanation, as the intelligent officials can best furnish. The writer was informed, that restraint is rarely resorted to, and is considered undesirable, except in rare instances. The number of inmates was not very considerable, in proportion to the insane persons living within Gheel district; and, from information received, those patients were for the most part affected with chronic diseases, or some peculiar monomania, which required special care and treatment. On leaving this establishment, the resident director presented the writer with a copy of a pamphlet entitled, "Réglement d'ordre intérieur de l'établissement d'*aliénés* à Gheel," printed at Ghent in 1853, before the infirmary had been founded. This tract lays down the rules and regulations to be observed with regard to the insane; and, these prescriptions are yet followed, in a great measure, although doubtless, subject to certain modifications, since the government hospital has been erected. M. Verelst also furnished a copy of the larger tract, written by M. le

for the alleviation or cure of mental diseases, have been provided in this fine edifice, which both exteriorly and interiorly exhibits a model of neatness, order, comfort, and elegance. Its plan and arrangement must have demanded an amount of care, experience, study, and specific knowledge, rarely combined, even under the most favourable auspices. A sort of tutelary and scientific intervention, justly estimated by the sane inhabitants and their less fortunate *protégés*, has introduced necessary reforms and afforded accessible medical succour, in cases requiring special treatment and observation. A talented and benevolent staff of medical men, of inspectors, and of nurses, having been organized, scientific advice and practice served to add increased stability to the existence of this ancient colony, while preserving its original and indigenous character.

A work has been published at Paris in 1860, and which is entitled, "Gheel ou une Colonie d'aliénés vivant en famille et en liberté, étudié sur le meilleur mode d'assistance et de traitement dans les maladies mentales," par M. Jules Duval.<sup>6</sup> In different sections of this work, its author describes the adjoining country, city and church of Gheel; as also the condition of demented persons, within their hospital, and the population of this place. He enters into a dissertation, on the physical and social circumstances, that attend the local treatment of these insane persons. He records the results of this system, and also fully describes the curative, administrative and economical organization of the medical and municipal establishments. The present and past state of Gheel is described. In conclusion, the author remarks, that the colony of insane at Gheel teaches to every humane heart a lesson, truly eloquent in its simplicity, of tender devotion towards those persons most claiming the exercise of charitable sympathy. It illustrates most perfectly, he remarks, the necessity for charity advancing and completing the researches of science.<sup>7</sup> Another book, bearing a title and embracing topics somewhat similar to those in the French work just alluded to, written by A. C. Van der Cruyssen, was published at Ghent, in 1862.<sup>8</sup> It gives a very interesting account of the city of St. Dymphna, and of the afflicted residents within this *commune*.

Dr. Bulckens, médecin-inspecteur, having for its title, "Rapport sur l'établissement d'aliénés de Gheel," and printed at Brussels, in 1861. The latter report was prepared for the Minister of Justice, in obedience to regulations and instructions, which are observed and required to be put in execution, at stated intervals. It is filled with interesting and correct returns from the registers, and from notes, preserved within this institution, while it gives in addition some valuable information, in reference to the infirmary, and to the peculiar classes, for whose benefit it has been founded. This treatise merits a careful study from the Christian philanthropist, and from the enlightened physician, whose avocations are specially directed to the treatment of mental disorders.

<sup>6</sup> Published by Guillaumin et Cie. Libraires, 14, Rue de Richelieu, 12mo.

<sup>7</sup> In an Appendix, a very numerous list of books and publications, that treat on the establishment at Gheel, is given. He also presents Statistical documents on Gheel, which contain: First, the number of patients there, on the 1st of January, in the years 1856, 1857, 1858, 1859, with the num-

ber admitted during each of those years; the total number present and entered; the number discharged and remaining on the 31st December, during the foregoing period. Secondly, a detail of admissions. Thirdly, details of discharged persons. Fourthly, those healed. Fifthly, those who died. Sixthly, classification of the afflicted. Seventhly, details of their occupations. Eighthly, details of necessary coercion. Ninthly, the nurses. Tenthly, accidents. Eleventhly, general remarks on insanity in Belgium. He treats on the Infirmary at Gheel, and on a distribution of rewards to the nurses. He also gives its rules: the first special rule of May 1st, 1851; the second rule, referring to interior order, 31st December, 1852, with instructions regarding the proper method for treating the insane. An inquiry is then instituted, as to whether Gheel is an establishment or a colony for the insane. The writer concludes, by calling Gheel, what he expresses in the title of his book, deeming it a colony, but only in the sense, that the afflicted live *en famille*, and in a state of perfect liberty.

<sup>8</sup> By Eug. Vanderhaeghen.

When demented persons arrive at Gheel, they are usually conducted to a house, attached to the church of St. Dympna, where an ecclesiastic offers up prayers for them and affords religious consolation. Afterwards, these afflicted persons are quartered among the inhabitants, and they are especially placed with the farming classes around that city. Although the pension for their maintenance is usually very moderate, yet this class of lodgers is eagerly sought for, by cultivators of land, who take particular care of their *protégés*, and who study the peculiar development of their mental aberrations.<sup>9</sup> Hence, it often happens, that by gentleness, by coaxing or by caressing, the most ungovernable persons are rendered docile, in a short time, and these live perfectly contented with their protectors. Occasionally, a visitor to Gheel may observe groups of afflicted persons engaged in earnest conversation or innocent recreation in the streets, while shrill voices echo from the interior of the houses when passing; but, it is not always easy for a casual observer, to distinguish by their demeanour, between the sane and the insane inhabitants of St. Dympna's city. The latter class appears to enjoy unrestrained liberty, in going on messages, or while performing the ordinary avocations of labour. Hardly any farmer is without one or more of those insane persons, who live with him, and on the same footing, as other members of his family. They seldom give way to violence or to excess. They appear satisfied with their food, plain dress, and manner of living, they show no aversion to rural or handicraft labour, and seldom do they desire to leave those families, with whom they have lived for a number of years. The various towns, cities and districts, from which they have been sent, usually engage agents to look after their comforts, and report upon the treatment experienced from their hosts. Many of the people, in and about Gheel, believe that a blessing falls on themselves and on their families, when they conscientiously discharge Christian duties towards the insane; so that, few causes of complaint arise, on the score of neglecting duty or through personal injury. So far does a healthy public opinion prevail, on this point, that a farmer, who should fail in his obligations towards one of those afflicted persons, would immediately be deprived of his right of guardianship. His character should also suffer to such a degree, in the estimation of all his neighbours, that no greater punishment could be inflicted upon him, than the general contempt and detestation, with which he should afterwards be regarded.<sup>10</sup>

In order to encourage emulation among the keepers and nurses, having charge of the insane, suitable honorary and pecuniary recompenses have been distributed, since the year 1858. These diplomas or certificates of honour are received with lively satisfaction. They are usually framed with much taste, and hung up in a conspicuous position, within the houses of their recipients, while such testimonials are carefully preserved by the inhabitants.

Among the good effects, resulting from this foundation of a government hospital, the providing of suitable and airy chambers for the sick, must not be overlooked. Various hygeian measures and contrivances are resorted to, which have greatly improved their food and drink, their mode of exercise and of sleeping; all of which tend to produce cleanliness, with health of mind and of body. Those patients, lodging among private families, receive medical advice and treatment, and generally without disturbing those family relations, found to be productive of such beneficial consequences. On the arrival of insane persons at the infirmary in Gheel, their natural character and dispositions, the tendency of their malady, the probabilities of cure, with the peculiar moral, hygeian and

<sup>9</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 15, pp. 210, 211.

<sup>10</sup> The "Journal of Psychological Medi-

cine," New Series, No. v., vi., March and April, 1857, contains an interesting communication, intituled, "Notes on Belgian Lunatic Asylums, including the Insane

medical care necessary for each individual, are exactly studied, and all requisite observations are entered in the registers. According to those particular developments, which his disease presents, a patient is classed either among the hospital inmates, or he is provided with a proper nurse, from among the many infirmarians, resident in the city and in its neighbourhood. Medical officers, in this latter case, acquaint the nurse with the character and moral disposition of their new pensionary, and advise them as to the precautions and mode of action which must be observed. The medical practitioner of a section is also charged with the physical and moral treatment of this new subject. The doctor must prescribe, whatever may be deemed necessary, and attend to the punctual execution of his prescriptions. A great majority of patients are lodged in the houses of agriculturists ; and, in cases of accident, refusal to eat, proclivity to suicide, danger to individuals and the public, or wild excitement, such insane persons are transferred to the government hospital, where they are kept under strict but unobtrusive *surveillance*. After this crisis has passed, as generally happens, an invalid is returned to his former caretakers, or at least, he is placed under the charge of a sectional medical attendant, who is best acquainted with his ailments. A perfect system of medical and of nurse-tending intercommunication is maintained, while the local clergy contribute powerfully to assist scientific efforts, by bringing calm consolation and devotional feeling into the bosoms of many bereaved but docile creatures.

Isolation from former scenes, friends, and acquaintances, and becoming accustomed to novel distractions, pre-occupations, labours and familiars, are found to be attended with the most happy effects, in this local treatment of mental maladies. The insane are thus constrained, to modify their habits of acting and of thinking, to forget the objects of their resentment or irregular affection, whilst introduced to a new circle of reasonable and of charitable persons, who never act with neglect, disdain, or anger, when discharging the ordinary course of their patronizing and family duties. Every reasonable liberty is accorded their afflicted charge. The affectionate care bestowed, and a patient endurance of strange caprices, often insensibly influence the demented to a better state of feeling, elevate their depressed spirits, and excite an awakened intelligence, altogether unusual ; whilst, in many instances, the marks of friendship, of confidence, and of kindness, lavished on a lunatic, effectually dissipate his melancholy, his state of desolation, his fancied grievances and troubles. His mind is thenceforward open to consolation and hope. If restored to the enjoyment of reason, and to the home of his own family, as frequently happens, touching scenes of mutual affection and regret, on the part of the patient and of his nurse-tenders, form not the least remarkable features of St. Dympna's interesting colony.

It would be impossible, within the limits assigned in this disquisition, to describe in detail all those interesting particulars, regarding the condition of over eight hundred afflicted persons, residing in Gheel and in its environs. But, it will be desirable to consider the influences, which religion exercises, as an excellent auxiliary in treating mental disorders. Nearly all the insane are capable of fulfilling their religious obligations.<sup>11</sup> A priest, who thoroughly appreciates his exalted mission, gives enlightened counsel and consolation to the afflicted ; thus effectually aiding any curative treatment, adopted by the resident physician.<sup>12</sup> Although the inhabitants of Gheel profess the Catholic religion, yet

Colony of Gheel," pp. 78, and 209 to 247.

<sup>11</sup> The statements made in connection with this portion of the subject, I prefer taking from the "Rapport sur l'Etablissement d'aliénés de Gheel," par M. le Dr. Bulckens, médecin inspecteur, pp. 74, 75, 76.

<sup>12</sup> During my visit to the infirmary, in company with two of the local clergymen, this happy concurrence of action was very pleasingly illustrated, in more than one instance.

<sup>13</sup> In the medical report, dated 22nd of

tolerance and liberty of worship are perfectly enjoyed, by pensionaries of different creeds.<sup>13</sup> Notwithstanding occasional diversity of religious belief or practice, neither difficulties nor disabilities are allowed to interfere with special doctrinal requirements, on the part of their keepers. Whatever may be the communion to which the patients happen to belong, all are classed under the same rule of religious liberty, and they become objects of like affectionate solicitude. Ministers of different sects are permitted to visit their co-religionists, and to communicate freely with them, under all relations compatible with their peculiar state.

The insane of Gheel attach great importance to a permission accorded them of frequenting religious exercises. On Sundays and the principal festivals, over three hundred patients assist regularly at Divine services; whilst a lesser number, as a matter of course, frequent the churches on each week-day. It is very touching, to behold the pious attitude and recollection of those afflicted creatures, especially within the privileged church of St. Dympna, who, as patroness of the demented, gathers the larger portion of them to her splendid temple. This holy patroness, always continuing to unite the sane and insane population of Gheel, under her protection and regards, especially influences a very considerable congregation of the latter class, to celebrate her annual feasts and novenas. All the healthy and unexcitable patients assist at her procession, conducting themselves in the most orderly and respectful manner; while the local medical inspectors have never yet discovered a single case, in which a religious exercise or a pious practice degenerated into any form of idiosyncrasy, prejudicial to the corporal or mental well-being of their insane.

At stated periods, on the annual recurrence of certain religious celebrations, many former pensionaries, who have recovered the exercise of reason, return to Gheel, and, as a token of gratitude, offer their devotions to its holy patroness. Married persons, with their children, receive kind attention and hospitality, during the time of their stay, from those nurses, who had formerly charge of some particular visitant from among their guests. The parish *vicaires* and chaplains, attached to various religious institutions in Gheel and in its neighbourhood, exercise religious offices on behalf of the afflicted, when occasion demands. After death, those pensionaries, whose friends are in comfortable circumstances, receive rites of interment, conformable to instructions given by surviving members of their families. Indigent deceased patients are interred at the public expense. It is always customary for their former custodians, to procure a celebration of the Holy Sacrifice, for the happy repose of their departed *aliénés*.

In the year 1847, Cardinal Engelbert Sterckx, the former Archbishop of Malines, and Primate of Belgium, visited Gheel, where, at the request of its pastor and the pious inhabitants of this city, an inspection of St. Dympna's relics, preserved in the great silver shrine, took place, on the 8th day of July. At the hour of five o'clock in the evening, a procession was formed at the church of St. Amand, and the Cardinal with his assistants advanced towards the great church of St. Dympna. The venerable canons of Mechlin Cathedral, A. Genné and C. J. Crokaert, the Very Rev. C. Eyskens, pastor of the parochial church, and the dean of Gheel district, P. E. Molenberghs, dean and pastor of Herenthals, J. H. Vandermeren, dean and pastor of Turnhout, A. Mafoy, dean and pastor of Diest, clothed in sacred vestments, with a great number of the clergy and laity accompanying, and while the bells

rang, proceeded towards the church of Gheel's patron saint. Having there chaunted the Litany of the Saints, the great silver shrine, containing the sacred relics of that glorious virgin and martyr St. Dympna, was brought before the Cardinal to the nave of her church, and deposited on a table before the choir. Another wooden shrine was also brought to the same place.

In presence of the aforesaid venerable and reverend persons, and of the Rev. P. H. Thiels, rector of St. Dympna's church, of the noble Lord Charles, prince of Rouge-pré and Count of Merode, of the noble Lord Adrian, Charles Maria, Marquis of Lewis-Mirepoix, and of his wife, Maria, Countess Merode, of Mr. Van Praet, prefect, of other members belonging to the municipality, and of the churchwardens, of the Gheel clergy, and of those from neighbouring parishes, together with a large congregation of every rank and condition, his Eminence opened those two shrines. Within the first was found a wooden case, closed with three locks, which were opened, and some cotton having been removed, the following relics of the holy virgin and martyr, St. Dympna, were found, viz.: four of the larger and two of the smaller bones, with a small portion of a stone, together with letters duly sealed, copies of which were taken, and afterwards appended by his Eminence to the pastoral, in which this whole process of examination has been described. Having exposed those sacred relics, to the view and veneration of all who were present, they were afterwards wrapped round with red silk tissue, each relic having been impressed with the Cardinal's small seal, within the silk covering, and again marked with the seal of his Eminence, on the outside, before they were deposited in a new case, previously prepared for such a purpose. On the interior, this *capsula* was lined with green silk, and on the exterior, a cover of red silk velvet was drawn over it. All this ceremony proceeded, according to the form and benediction, prescribed in the Roman Pontifical. After the Cardinal had affixed his seal to a document of attestation, the latter was placed in the *capsula*, which was closed by three locks.

Within the wooden shrine was also found another wooden *capsula*, containing the following relic of St. Dympna, viz., a portion of bone of considerable size, which was sealed by the Cardinal Archbishop and placed within a red silk cover, duly bound with red silk bands and again sealed. This relic was then placed within a new wooden case, specially prepared to receive it, and lined on the interior with green silk, while red silk velvet covered the outside, which was ornamented with gilt iron decorations. After the blessing had been given, a parchment was also sealed, and placed within the *capsula*, which was closed with one lock.

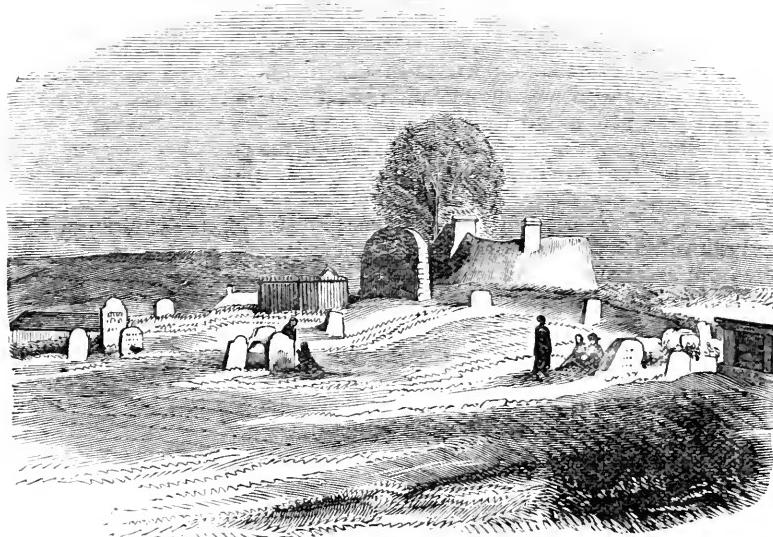
Having thus deposited the aforesaid cases, within their respective shrines, the Cardinal declared, that they should always be regarded and venerated, as containing the true and authentic relics of Holy Dympna, virgin and martyr. In faith of which proceedings, the Cardinal Archbishop wrote an attestation, one copy of which he ordered to be enclosed within the great silver shrine, with the relics of the saint, another was to remain with the churchwardens, and a third copy was delivered to the burgomaster of Gheel city.<sup>14</sup>

In Ireland, likewise, St. Dympna was honoured. It is said the Church of Kill-Delga, or Kildalkey,<sup>15</sup> had our saint for its patron. This was the name

<sup>14</sup> The Latin document containing the foregoing account is signed, "ENGELBERTUS, CARD. ARCH. MECHL. De mandato Eminentiae suae A GENERE, secret," and it may be read, in the Appendix to the Rev. Mr. Kuyl's larger work, pp. 118 to 120. The sacristan of St. Dympna's church, and a respectable inhabitant of the city, who hap-

pened to be present, told me, they reme- nbered having seen those relics at that time, and in reply to my question answered, the largest bones were only of such a size, as might belong to a very young female of not more than fifteen years of age. The great silver shrine is kept, in the old sacristy, behind St. Dympna's side chapel, and in the

of an ancient church, which is now totally destroyed. It gives title to a parish,<sup>16</sup> which is situated between the parish of Trim, in East Meath, and the boundary of West Meath. It was dedicated to St. Damhnat, or Dymphna, whose festival was formerly celebrated there, on the 15th of May. Near the site of the old church, there was a holy well, called Tobar-Damhnata, which was nearly dried up, when Mr. John O'Donovan examined this locality.<sup>17</sup> Amongst the Irish charters in that splendid Manuscript, known as the Book of Kells, and which is preserved in Trinity College Library, we find a curious entry relative to Cill Delga, or Kildalkey. Conchobhar O'Maelsechlainn bestowed it, with its territory and lands, on God and on St. Columkille for ever, in atonement for an act of treachery, and for a violation of protection solemnly given to Gilla Columb, an *alumnus* of Kells.<sup>18</sup> Sureties and guarantees were given, for the observance of this compact, by distinguished nobility and clergy, in the presence of the men of Meath, ecclesiastics and laics.<sup>19</sup>



Tedavnet Cemetery, County of Monaghan.

The parish of Tedavnet,<sup>20</sup> or Tydavnet, in the diocese of Clogher, is held to have derived its name from our saint; and, it has been interpreted to mean Teach, or Tigh, "a house" and Davnet—corresponding with Dymphna—

right transept of her great church.

<sup>15</sup> Her Irish church is called Cill Delga, or Chill Daelcce, now Anglicized Kil-dalkey.

<sup>16</sup> In the barony of Lune.

<sup>17</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 330, 331, and note [1], *ibid.*

<sup>18</sup> It was stipulated, that no king or chieftain could claim rent, tribute, hosting, coigny or other exaction, from Cill Delga, as before; nor, durst he molest it hereafter, while staying in the territory.

<sup>19</sup> It is also remarked, that "they all, both laity and clergy, gave their blessing to every king who should not violate this freedom for ever; and they all gave their curse to any king who should violate it; and though it is dangerous for every king to violate Columkille, it is particularly dangerous to the King of Tara, for he is the relative of Columkille." See, "Miscellany of the Irish Archaeological Society," vol. i., pp. 136 to 141, and notes, *ibid.*

<sup>20</sup> It is situated within the barony of Monaghan, and it is described, on the "Ordnance Survey Map."

being added. At present, an old graveyard, well filled with graves, is to be seen within the parish ; but, moreover, nearly every vestige of a former church, which was there, has disappeared.<sup>21</sup> This parish is intersected by a rapid stream,<sup>22</sup> descending from the Slievebaugh Mountains, which entirely enclose the parish on the north and west. The highest point on these is Cairnmore, where a most extensive and interesting prospect may be obtained.<sup>23</sup> In the parish of Lavey, county of Cavan, there is a church dedicated to St. Dympna. At Luddington, Lincolnshire, there is a church also built in her honour.

Although, the 15th of May is held to be the chief festival ; yet, other commemorations of our holy Virgin and Martyr occur throughout the year. On the principal feasts of St. Dympna, her great shrine is placed near the chief entrance door of her great church, in Gheel, for public veneration. After the grand and long circuit taken in public procession, made on the 14th of May, which is the vigil of her feast, this shrine rests there, until evening on the 15th of May, when it is returned to the sacristy. On Pentecost Sunday, Monday, and Tuesday, the same exposition takes place, while a shorter line of procession is formed, on Pentecost Tuesday, by the ecclesiastics and laics of Gheel. Oftentimes, upon other memorable occasions during the year, this procession is repeated. Her feast is celebrated with an Ecclesiastical Office, in the ancient Breviary of the churches of Gheel, and of Antwerp ; and, to it is appended her invocation.<sup>24</sup> In the Legend of St. Dympna, already mentioned, the same prayer is found, with another to St. Gerebern.<sup>25</sup> From the foregoing and other sources, Bishop De Burgo<sup>26</sup> compiled an office<sup>27</sup> of Three Nocturns and Nine Lessons for this holy Virgin and Martyr, at the 15th of May.<sup>28</sup> The Legend and Office of St. Dympna are preserved among the Manuscripts of Trinity College, Dublin.<sup>29</sup> There are proper Lessons for the Office of St. Dympna, in that collection of Irish Saints' Offices, printed at Paris, in 1769.<sup>30</sup> In the supplement to the Mechlin and Irish editions of the Roman Missal is found a Collect,<sup>31</sup> at the 15th of May,<sup>32</sup> in honour of this holy Virgin and Martyr.<sup>33</sup> The Roman Martyrology honours St. Dympna, on the 15th

nance Survey Townland Maps for the County of Monaghan," sheets 5, 6, 8, 9. It contains 26,502a. The townland proper is on sheet 6.

<sup>21</sup> The accompanying illustration, from a sketch taken by the writer in June, 1878, has been copied on the wood, by William F. Wakeman, and engraved by Mrs. Millard.

<sup>22</sup> The sources of the Blackwater River, which flows into Lough Neagh.

<sup>23</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 662.

<sup>24</sup> It has the following prayer : "Amator pudicitæ Deus, supplicationibus nostris tribue, ut beate Dympnae virginis et martyris tute, cuius annuæ solennitatis memoriam reconsensum, ejus apud te meritis et intercessionibus adjuvemur."

<sup>25</sup> "Quæ est secunda in Breviario de uno Martye non Pontifice," adds Henschenius.

<sup>26</sup> See "Officia Propria Sanctorum Hibernicæ," Die xv. Maii, pp. 54 to 57.

<sup>27</sup> It is classed as a Duplex Majus.

<sup>28</sup> We find, also, in Latin elegiac measure, two Hymns, in her honour, appended to Father Thomas Sirin's "Sancti Rumoldi, Martyris Incliti, Archiepiscopi Dubliniensis, Mechliniensium Apostoli," &c., pp. 397, 398.

<sup>29</sup> That Manuscript, which is classed E. 3, 8, contains a Letter from N. Laffan to Dr. Talbot of Dublin, in 1622, cum Legenda et officio B. Diphnae, Virginis et Martyris. This tract is most elegantly and legibly written.

<sup>30</sup> See pp. 12 to 14, in "Officia Propria Quorundam Sanctorum, ex Breviariis approbatis, juxta Decreta Benedicti XIV. Collecta. Additis quibusdam, Breviarii Romani, novis festis. His accedit Officia Propria et Missæ SS. Hibernie Patronorum," Parisiis : et vaneunt Dublinii, MDCCCLXIX., 12mo.

<sup>31</sup> It can be thus rendered into English, for the Mass of her festival : "O God, the lover of purity, grant to us, entreating Thee, that as we celebrate the festival of blessed Dympna, Thy virgin and martyr, we may obtain Thy assistance, through her merits and prayers."

<sup>32</sup> See "Missale Romanum," Ap. cxxxv.

<sup>33</sup> Ruinart, in his Preface to the "Acta Primorum Martyrum, sincera et selecta," tells us, that formerly the principal actions of the martyrs were inserted amongst the prayers of the Mass, as could be easily shown by the most ancient liturgies of the churches of France, by the Mosarabic liturgy, and by that of St. Gregory. See vol. i.

<sup>34</sup> "In Brabantia S. Dympnae virginis et

of May, by the notice of her principal feast.<sup>34</sup> Besides the notices of St. Dympna and of St. Gerebern, found in the ancient Martyrology of the Church of St. Gudule, at Brussels, we find similar but usually briefer notes, in the *MS. Florarium*, as also in the Martyrologies of Cologne and of Lubeck, printed A.D. 1490, and in the additions of Greven to Usuard. In the additions to Molanus, in Canisius, in Galesinius, and in the modern Roman Martyrology, we find references to St. Dympna. Molanus,<sup>35</sup> Miraeus,<sup>36</sup> and Saussay,<sup>37</sup> with other hagiographers, have more extended notices of this holy virgin and martyr. Father Henry Fitz-simons' Catalogue of some Irish Saints records this holy Virgin and Martyr,<sup>38</sup> at the same date, as also Father Stephen White,<sup>39</sup> in his work. Convaus, at the 15th of May, enters St. Dympna, on his List of Irish Saints.<sup>40</sup> Also, in that anonymous list, published by O'Sullevan Beare, at the same date, we find "Dympna, Gereberinus." In Scotland, likewise, she was venerated, and we find her name on Adam King's Kalendar,<sup>41</sup> as also in his usual mendacious way, by Thomas Dempster.<sup>42</sup> At the 15th of May, her feast is entered by the O'Clerys,<sup>43</sup> in the Martyrology of Donegal.<sup>44</sup> On this day, the principal festival of our Saint is observed, to commemorate the elevation and translation of her sacred relics,<sup>45</sup> according to Father Henschenn.<sup>46</sup> There is no notice of St. Dympna in the Martyrologies of Tam-lacht, or Marianus Gorman, at the 15th of May. The Canon Craywinckel procured for Henschenius certain records of the church of St. Dympna, written in two volumes. From these authorities, we also learn, that the Feast of the Decollation of St. Dympna, with a solemn office, occurs on the 30th of May. Yet, in the "MS. Florarium Sanctorum," the Feast of her Translation is set down, at that day.<sup>47</sup> In the Utrecht MSS., as we are told by Henschenius, it is stated, that her decollation took place, on the third of the kalends of June, which corresponds with the 30th of May.<sup>48</sup> The same statement is found, in the printed Legend of her Life, and in Surius.<sup>49</sup> In Greven's<sup>50</sup>

martyris, filie Regis Hiberniae, quæ pro fide Christi et virginitate servanda, a patre jussa est decollari."—"Martyrologium Romanum," libibus Maii.

<sup>35</sup> In "Natalibus Sanctorum Belgii."

<sup>36</sup> See "Fasti Belgici et Burgundici."

<sup>37</sup> See "Martyrologium Gallicanum."

<sup>38</sup> There we read, "Diphna Mart. 15 Maii, Surius, Molan, Genebrard;" and again, "Gerebernus Abb. 15 Maii, in Vita Dimpnae." See O'Sullevan Beare's "Historia Catholica Iberniae Compendium," tomus i., lib. iv., cap. x., xi., xii., pp. 48, 50, 53, 54.

<sup>39</sup> See "Apologia pro Hibernia," cap. ii., p. 15. This writer here takes exception to the statement of Geraldus Cambrensis, that our Island wanted a list of martyr saints. See also cap. iv., pp. 39, 42.

<sup>40</sup> Thus: "S. Dimphna, princeps hæreditaria Iberniae, supra modum pulchra et martyr inelytissima, Geli, prope Antwerpam, 15 Maii."

<sup>41</sup> Thus at the 15th of May: "S. Dympna virgin dochter to ye king of irland marteris seid be hit alwin father vnder leo ye 3."—Bishop Forles' "Kalandars of Scottish Saints," p. 152.

<sup>42</sup> Thus, at May xv.: "In monasterio S. Filani occultatio Dympnae virginis, quæ patris sui regis Hirländie, idolatriæ, et in-

cestum spirantis, amplexus declinans, ibi latuit, K. B."—"Menologium Scoticum," p. 199, *ibid.*

<sup>43</sup> In the Martyrology of Donegal, we find the following Irish entry, relative to this saint, at MAY 15. "Dimpna ogh acup mærct." In English: "Dimpna, virgin and martyr."

<sup>44</sup> Edited by Rev. Drs. Todd and Reeves, pp. 128, 129.

<sup>45</sup> The office and Mass for this festival may be seen, in the Rev. Mr. Kuyl's larger work, pp. 120 to 123 Appendix.

<sup>46</sup> In his time, on account of the Indulgences granted by the Holy See, in favour of those who received the Sacraments of the Church devoutly, at that period, so many as six hundred, seven hundred, eight hundred persons, and even a greater number, were known to approach the tribunal of penance and partake of Holy Communion. The number is in all probability greatly augmented at this present time.

<sup>47</sup> At the same day, we also read in the ancient Martyrology of the Church of St. Gudule at Brussels: "Apud Ghele villam Brabantiae, natale beatorum martyrum, Gereberni Presbyteri, et Dympnae filie Regis Hiberniae. Qui a Rege patre Virginis persecuti, simul pro Christo cæsis capitibus occubuerunt. Quorum Geneberni ad Troiam Rhenensem, quæ Xanthis dicitur,

additions to the "Carthusian Martyrology," printed at Brussels, we find the feast of the virgin St. Dympna's translation at Gheel, on the 27th of October. The Acts of this holy Virgin and Martyr have been dramatized,<sup>51</sup> and have been frequently represented in such form at the convent schools of Belgium.

Among the emblems of St. Dympna, we find an old engraving, exhibiting the holy virgin and martyr, with a sword in her hand, piercing the devil;<sup>52</sup> one, also, in which she is represented as being beheaded by the king her father;<sup>53</sup> one in which she appears leading the devil bound;<sup>54</sup> and again she is figured kneeling at mass, whilst her father is murdering the priest.<sup>55</sup> A modern engraving represents the saint, bearing in the right hand a sword, which rests on the grotesque head of a demon, who is bound beneath her feet, on a tiled floor. On the left hand rests an open book, on which her eyes are cast, as if reading. A flowing robe is fastened across the saint's breast, by a clasp, and the garment falls in heavy folds, over the inner dress. A band confines the long flowing hair over her forehead, and a *gloriola* surrounds her head. A piece of tapestry is placed behind the saint. On either side of her, but in the back ground, appear in miniature two separate groups. One group represents the holy virgin kneeling, with her hands joined in prayer, while the king, her father, wields a double-handed scimitar, with which he aims a stroke at her neck; on the other side, St. Gerebern appears kneeling, while a soldier is in the act of transfixing his body with a spear. The initials of both saints, S. D. and S. G., appear on two different shields, with crowns and rosettes, on the upper corners of the engraving,<sup>56</sup> which from the inscription, it would seem, was executed at Antwerp.<sup>57</sup>

Nearly all the editions of van Craeywinckel's work, hitherto published in the Low Countries, contain, as a frontispiece, rude engravings of St. Dympna, holding the devil chained beside her, while bearing in one hand a sword, and in the other a branch of palm. She wears a crown on the head, and flowing robes, to denote her regal dignity. In the background, a small chapel and a

translatus est. Corpus vero S. Dympnae  
Virginis apud præfata[m] villam Ghele, multis  
miraculis coruscando, quiescit."

<sup>48</sup> In the Appendix to the Rev. Mr. Kuyl's larger work, p. 123, the Mass, collects, antiphons, etc., for this feast, are indicated.

<sup>49</sup> "Predicta autem corporis venerandæ  
virginis translatio facta est decima quinta die  
Maij, quo ejus festum celebratur. Decolla-  
ta vero fuit ejusdem mensis die tricesimo."  
—*De Probatis Sanctorum Historiis*,  
tomus iii., xv. Maii, p. 347.

<sup>50</sup> The same writer says, that the body of St. Dympna was preserved, shut up in a triple coffin. When visited by the Bishop of Metz, a stone, with her name inscribed on it, was found placed upon the breast of this holy virgin.

<sup>51</sup> We have now before us an Operetta, in the Flemish language, intituled, "Sinte Dimphna's Marteldood," or "Martyrdom of St. Dympna." It is in Three Acts, and with Six Scenes. Written by S. Daems, Norbertijner Kanunnik-Regulier der Abdij van Tongerloo, with the Music, by van B. Raes, organist of Westerloo. Into this Operetta are introduced, besides St.

Dymphna and Gerebern, Angels and the King with his soldiers, &c.

<sup>52</sup> See Very Rev. F. C. Husenbeth's "Emblems of Saints, by which they are distinguished in works of Art," p. 50. London, 1860.

<sup>53</sup> Callot's "Les Images de tous les Saints." Paris, 1636.

<sup>54</sup> "Die Attribute der Heiligen." Hanover, 1843. In an extract, transcribed from Ribadeneira's *Vies des Saints*, we are informed, that amongst other miracles wrought by God, through this saint, exorcising the Devil from possessed persons is considered most remarkable: "Voilà pourquoi, on l'a peinte tenant un diable enchainé." Tome v., Mai 15, p. 219. To the patriotic and distinguished Irish writer, R. R. Madden, Esq., M.R.I.A., I am indebted for this extract, and for other communications, in reference to St. Dympna, written by religious ladies in Belgium and forwarded at his request to Ireland.

<sup>55</sup> "Solitudo, sive vita Fæminarum Anchoretarum." —Jollain excudit, 1666.

<sup>56</sup> This engraving I have seen in the possession of Monsignor William Yore, D.D., and formerly V.G. of the Diocese of

cottage are usually represented, with miniature figures, denoting her martyrdom and that of St. Gerebern. Rays of light are seen descending from the clouds. Underneath, are found the words : "S. Dympna, ora pro nobis." Little variation as to the engraved details will be found, in these various frontispieces. Medals of the saint were formerly struck in her honour, and the red lion was seen on the reverse, to denote the royal emblem on the ancient Irish standard.<sup>58</sup>

There is an excellent engraving, which represents St. Dympna kneeling before a hut, surmounted by a cross, and under the shade of some trees. St. Gerebern stands beside her in sacerdotal dress, whilst an executioner presses the head of this holy priest forward with one hand, and prepares with the other uplifted to strike off the martyr's head with a sword. The king appears directing this execution, and standing in the foreground. A small cross and book rest beside St. Dympna, who seems resigned to the will of heaven. A chalice or ciborium, with Eucharistic particles overturned, is seen at the feet of St. Gerebern. Over the hut, "Potius mori quam fodari," is written as a motto.<sup>59</sup> At Antwerp, the writer has had an opportunity for inspection of highly artistic work, designed to honour this holy Martyr and Virgin.<sup>60</sup>

In the church of St. Paul,<sup>61</sup> Dublin, over the side altar of the Blessed Sacrament, there is a large fresco painting.<sup>62</sup> It was designed, at the suggestion of the Very Rev. Monsignor Yore, to represent St. Dympna and St. Francis of Sales, in a kneeling posture, and adoring the Sacred Heart of our Redeemer, who appears above both saints. In the Cathedral Church, Marlborough Street, Dublin, there is also a very beautiful painting of St. Dympna, more than life size, with several of the other ancient saints of Ireland. It is probable, that many additional memorials of our saint may be found, in various other Irish churches, chapels, and religious institutions.

#### Dublin.

<sup>57</sup> The words : "W. Dimphna, Macyd & Martelates, bid boor ous," appear beneath, in the Gothic character.

<sup>58</sup> See Father Thomas Sirin's "Sancti Rumoldi Martyris Inlyti, Archiepiscopi Dubliniensis, Mechliniensium Apostoli," &c. *Dissertatio Historica de Patria S. Rumoldi*, Art. xi., p. 384.

<sup>59</sup> See F. Girolamo Ercolani's "Le Eroine della solitudine sacra : ovvero vite d'alcune delle più, illustri romite sacre," p. 431. Venezia, MDCLV. This book was obligingly furnished for perusal and inspection, by Matthias J. O'Kelly, Esq., from his private library, which was so rich in rare and valuable works.

<sup>60</sup> In Rev. Mr. Kuyl's library, within a beautiful gilt case, St. Dympna is represented, with other saints, placed in compartments, around a figure of the crucifixion. Her under garment is white, but covered with various black crosses ; her flowing robe over it is richly gilt. She wears a golden crown on the head ; her hair parted under it flows in graceful curls down the back and shoulders. She holds a large sword, on which she leans, in the right hand ; a gilt book opened, with illuminated M.S. letters depicted on the pages, rests on a green cushion, held in the left hand, whilst the devil is trodden upon beneath her feet. The features are

naturally coloured, and the virgin is represented with a very youthful countenance. Artificial flowers cover the whole background over the interior of this case, which is faced with plate glass. The panelling and ornaments of this shrine are very elaborate and highly carved in wood, which is painted and gilt. It is a very costly modern work of art, tastefully designed and executed. This excellent clergyman appears to have adopted the idea of giving artistic expression to the early reminiscences derived from his native city of Ghel, where innumerable pictures and images of St. Dympna are kept in the houses of her devout clients, in every variety of size, form, execution, design and material. The same custom of preserving some picture or statue of our saint prevails amongst the inhabitants of its adjoining country.

<sup>61</sup> In the year 1835, and on the 17th of March, the Feast of St. Patrick, Apostle of Ireland, the first stone of this fine building, facing Arran Quay, was laid, accompanied by the prescribed ceremonies, and in presence of a large multitude of persons. It advanced rapidly to completion, and now forms one of the most elegant ecclesiastical structures within the city of Dublin. The architectural details of St. Paul's are mainly derived from that much admired monument of antiquity, the Ionic temple of Erechtheus at Athens. Some variations, however, were

Not only in and around Gheel are females called after our saint ; but, the custom is sufficiently prevalent, throughout the more distant parts of Belgium. This practice shows the great veneration in which St. Dympna is held, amongst many Flemish families. The name is also common in religion ; and some of the consecrated virgins of Christ rejoice in the appellation, as they have doubtless often experienced benefits, derived from the patronage of our holy martyr. Hitherto, various causes have operated to prevent a more popular appreciation of St. Dympna's merits and glorious sacrifices, in her native country ; yet, it is to be hoped, the future generations of Catholic mothers and daughters, throughout our island, will hear this virgin's glorious name frequently pronounced in their family circles, while due veneration must be paid to the special patroness of Gheel, when her intercession shall be more generally invoked amongst our people.

The virtue of chastity renders us not alone equal, but even superior, to the blessed spirits. If their purity is necessary, ours is voluntary. If angelic perfection be allied with an impassible existence, the chastity of human creatures is much more admirable, says a writer<sup>63</sup> of our saint's Acts, because it is found united with a nature, fragile as the most brittle glass. If this life of angels has for its object the spirit alone, purity attainable in this world, when tending to spiritual things, experiences also those counteracting influences, to which the flesh is always subject. In a word, being natural, angelic perfection is incapable of merit. Our perfection in an exalted degree is meritorious, because acquired by virtue of numberless struggles and efforts. Wherefore, St. Jerome observes, that the Pagans, blind in other things, as they were clear-sighted in this respect, represented their virgin goddesses armed, to signify that purity cannot be defended unless by engaging in a most earnest warfare. Hence, its value is so much extolled, that, surpassing angelic hierarchies, it renders us, according to the opinion of Basil, like to God Himself, first fountain or source of purity and innocence. Thus, St. John saw, almost on an equality with God Himself, that the virgins were revered. With insignia of stars, they bore a name written on their foreheads, so that the very angels bowed down before them. That angel, who led the Evangelist to witness all those wonders of blessed Jerusalem, would not permit the beloved disciple, on account of his being a virgin, to venerate a pure spirit. On the contrary, this angel styled himself a fellow-servant.<sup>64</sup> She, who was clothed with the sun because of her purity, who pressed with her graceful feet the moon, and who despised every earthly ornament, as a decoration too inadequate for her incomparable merit, placed the most brilliant stars as gems to adorn her royal crown. The grand council of the Most Blessed Trinity despatched as messenger to her, not an inferior angel of the heavenly hierarchy, but rather one of most exalted rank ; as if, with the exception of God Himself, heaven alone had scarcely a subject, worthy to fix his eyes on the lustre of her peerless virginity. The Holy Ghost seemed to entertain this thought, that if a person should place in one balance the golden sands of Tagus and Pactolus, all the brilliant gems found along distant sea-shores, the treasures of Midas and of Croesus, all the gold and silver contained within Peruvian mines, in fine, what-

deemed necessary to make this church suitable for the requirements of a Christian temple. Both the conception and completion of this work are highly creditable to the architect, Patrick Byrne, Esq. This church is built of chiselled granite, on the exterior : four beautifully designed pillars support the pediment, which is again surmounted by a graceful campanile. The interior has lately

undergone a very tasteful decoration. The fresco paintings, behind their magnificent marble altars within the sanctuary, are greatly admired.

<sup>62</sup> Executed by Frederick S. Barff, Esq., of Dublin.

<sup>63</sup> F. G. Ercolani, in his work already cited.

<sup>64</sup> *Apocalypse*, xxii., 9.

ever majestic, precious or glorious object exists, covering the firmament with radiant and star-like beauty, or closed within the very depth of this earth, or lying concealed in the darkest abyss; whilst in the other balance lay the small but warm heart, pulsating with pure desires, this latter alone would be sufficient to surpass immeasurably in weight and value the whole universe. An ascetic heart is proof against all evil temptations, and more durable than marble; for, it is never broken by continuous strokes, nor does it ever succumb to reiterated assaults of the senses. He possesses nothing, although grasping all things, who is not chaste; because chastity is the fountain and the oil, without which the lamp of all other virtues must cease to burn. It is an ornament of the great, says St. Cyprian; the aggrandizement of humble persons; the lustre of ignoble, and the adornment of lowly creatures; it is refreshment for the afflicted; brilliancy covering the beautiful; the crowning of religion and of all virtues. With her bright rays, chastity so dispels the darkness of our other faults, that they are scarcely observed by the all-seeing eye of God himself; beyond all measure, it increases our merit in his sight, and indissolubly unites us in friendship with him. In a word, chastity renders us admirable; it even makes us formidable, when knocking at the gates of heaven. It effects greater prodigies than the casting out of demons, for it teaches us how we are to resist carnal seductions, while clothed with imperfections of the flesh. Our sovereign Creator twice rescued the world from universal destruction. Once was it delivered in the time of Noah, who led a life of celibacy, not for thirty years only like the Vestals, but for five hundred; for only at this latter age, as the sacred page informs us, his eldest son was born. At the appearance of Mary in this world, our second deliverance was effected. The purity of both pleased God so much, that the world's regeneration was justly attributed to these holy personages; because, while the Almighty contemplated the ruin originated by a man and a woman, he likewise beheld that preservation of the human family, accomplished by a man, who lived five hundred years separated from woman; while from a woman, who by the most singular prerogative remained a virgin, yet became mother of the Incarnate Word, redemption was achieved. The value of this grace of virginity was a pearl above all price, in the estimation of St. Dympna. Hence, we should not deem it surprising, if in order to preserve it untainted, she considered the pouring out her own blood a small sacrifice, compared with the rewards of her glorious victory. Although nurtured amid the roses of royal purple, she esteemed the white lily of virginity, as surpassing all other flowers in grace and loveliness. Ever venerated and illustrious Dympna! Under the purple robe of royalty, and in the torrent of youthful blood, which flowed from thy wounds, innocence and purity arrayed thy soul with a vesture of dazzling brightness! Would that mortals always knew how to select this lily, which blooms so gracefully along life's unsrequent pathways! Deluded votaries of pleasure may twine garlands of myrtle, culled from luxuriant bowers of sensual enjoyment; but, from the gardens of the empyrean alone, among all other flowers, this emblematic type of holy purity merits grateful acceptance, in sight of the Most High. Chastity adds an additional beauty and ornament to the body; it gives elasticity and vigour to our spiritual nature; it elevates in moral dignity the children of men, and makes them resemble, in a great measure, the very angels in Heaven.

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ARTICLE II—ST. GEREBERN, OR GENEBRAND, PRIEST, MARTYR, AND PATRON OF SONSECK. [*Sixth or Seventh Century.*] The result of inquiries and investigation prosecuted in those places, consecrated by the martyrdom and venerated relics of our exiled Irish saints, greatly impresses the feeling

and intellect of a devout pilgrim, with emotions and convictions elsewhere unattainable. A very inadequate effort must be made to place upon record some of those impressions. Having closed the account of St. Dympna's life, it may be desirable to dispose of a few remaining notices, which serve to elucidate that special veneration, paid in a more distant country, to her holy companion, St. Gerebern. As his festival and acts are usually found united with her commemoration, on the 15th of May; so may the reader rest satisfied, with what has been related concerning him, in the previous memoir. We need only remark, that Molanus has a notice of St. Gerebern, at the 15th of May, in two paragraphs.<sup>1</sup> It would seem, also, that Colgan had collected some materials, to elucidate his Acts;<sup>2</sup> but, we consider, that little more of his life-incidents can be recorded, than what are brought together, in the previous account of his companion in suffering, St. Dympna. His name has been introduced by Thomas Dempster, into the "Menologium Scoticum,"<sup>3</sup> at the 15th of May. The Rev. Alban Butler<sup>4</sup> has some notices of St. Gerebrand—a name by which he is likewise known—at this same date. His intercession was devoutly implored, by those suffering from fevers and the gout,<sup>5</sup> in the country about the Rhine. One of the most delightful and interesting excursions, it has ever been the good fortune of the writer to enjoy, and on which his recollections yet linger with pleasure, was made by the royal mail coach from the strongly fortified city of Wezel, on the right bank of the Rhine, to the city of Xanten, and thence to the village of Sonsbeck, within the duchy of Cleves, and kingdom of Prussia. Little time need be lost to effect this visit by the traveller, who frequently passes near those localities, when journeying by railroad between Amsterdam and Cologne, or when ascending or descending the noble Rhine, by one of the many steamers, which are daily cleaving its waters, on their upward or downward passage. For the Irish Catholic, this journey cannot fail to have many attractions, and especially, if he desire acquaintance with the interior and rural districts, in this part of Germany. Passing through Wezel, pleasantly situated on the river, over which a long floating pontoon-bridge conducts the excursionist, he will start along the direct road to Xanten, for about two leagues, through a rich and populous district. For a considerable portion of this way, the route lies along an old channel of the Rhine—now deserted by the main current—over a fine terraced road, overhung on one side by magnificent forest trees, and presenting on the other most extensive and varied views of a truly fertile and picturesque country. Long lines of poplar and other tall trees, flanking the roads throughout their whole extent, and ranging over the landscape in different directions, orchards bending under their loads of fruit, and plains covered with crops, relieve the eye in alternating succession, and present most favourable evidences to indicate the material comfort and prosperity of the inhabitants living in this delightful region. The old collegiate church of Xanten has no representation or emblems whatever of St. Gerebern, or of his companion, St. Dympna, although this fine building is covered on the interior with various old stone images, wooden figures, and pictures. Nor does any tradition exist, to show that the remains of St. Gerebern were ever brought so near the Rhine. This can be the more easily understood, when it is explained, that

ARTICLE II.—<sup>1</sup> See *Natales Sanctorum Belgii*,<sup>2</sup> p. 100.

<sup>2</sup> Catalogus Actuum Sanctorum quæ MS. habentur ordine Mensum at Dierum."

<sup>3</sup> Thus: "Ibidem Gereberni presbyteri, qui Dympnam eruditivit et fuge comes et martyrii in Belgio particeps. B."—Bishop

Forbes' "Kalandars of Scottish Saints," p. 199.

<sup>4</sup> See his "Lives of the Fathers, Martyrs and other principal Saints," at vol. v., May 15.

<sup>5</sup> Dr. Wintringham and Dr. Liger attribute the prevalence of this disorder, chiefly

the people of Sonsbeck were also designated *Xantensienses*, in former times. The martyrs of the Theban legion, therefore, appear to have been always held in the highest veneration, within and around the city of Xanten proper;<sup>6</sup> so that even our Irish saint Gerebernus was never specially venerated there, so far as can be ascertained. The truly magnificent church of Xanten, however, deserves to be visited and critically examined, on account of its historic and religious associations, and for its surpassing architectural beauty and noble proportions. It combines a *bizarre* Gothic and Romanesque style, especially on the exterior; but, the former characteristic features predominate over the interior, where the choir, nave, and four side aisles, with the numerous altars and chapels around, present a *coup d'œil* of remarkably harmonious design, and of majestic proportions.<sup>7</sup> The tracing and friezes are very fine, around the groined roofs; and, the various windows are filled with richly coloured old

to the use of acid wines. See *ibid.*

<sup>6</sup> There are numberless sacred bones of the martyrs, decorated with silk, in various shrines around the great choir of the church at Xanten. The following inscriptions are found over these relics: "Deo Optimo Maximo et 330 Martyribus e Legione Thebaeorum cum Sancto Victore a Maximiano Imperatore pro fide Christi hic interemptis et a Sancta Helena Magni Constantini Imperatoris Matre a locis palustribus collectis et ad hanc Ecclesiam depositis devotionis ergo exornavit. Arnoldus Palingh Gelro—Neomagensis. Canonicus Senior." In another place may be seen this inscription: "Sancte Reliquiae Sanctorum 330 de Societate Sti. Victoris, qui hic veritatem fidei Christi sui sanguinis fusione confirmarunt. Anno Christi CCLXXXVII." And again may be found these words: "Reliquias Sanctorum honoratas et illorum cultum approbatum esse miraculis in pallio Heliæ 4 Reg. 2. v. 14, et ossibus Elisæ 4 Reg. 13. v. 21. uti et in hac Ecclesia super illas ædificata et in hoc 46 Canonicon capitulo ob has circa annum Christi CCCXXVII. fundato patet." The foregoing Latin inscriptions, appearing within the choir, are rendered into German on the exterior side, where they may be read in the vernacular language, from the side aisles. Bearing the date 1574, two old pieces of tapestry hang behind the canonical stalls, within the choir, and various other old pieces are placed around, possibly of quite as ancient a date, if not older, which many of them appear to be. There are twenty-two altars, besides the principal altar, within the great choir, and extending around the aisles and nave of the church at Xanten. Behind the high altar is a very rude and an ancient sarcophagus, within a niche. On the principal altar are represented, in as many different compartments, the heads of twenty martyrs, covered with gold tissue, silk and pearls, within a large polished bronze entablature. Over the high altar are four large paintings, representing the acts and passion of St. Victor and of his companions. The polished bronze screen in front of this altar is truly magnificent; on either side of it stand the

figures of St. Victor and of St. Helena—this latter empress having caused the bones of those soldier-martyrs to be collected. The reliques of many other saints are also preserved within this church.

<sup>7</sup> A series of six beautifully engraved prints sold near the church, with a small book, written in German and translated into Flemish, gives a tolerably correct idea of the general features of this fine building. At the right hand side of the principal avenue, leading to the church, is a large group of figures in stone, representing the crucifixion of Christ, between the two thieves. It was erected by Gerard Berendonck, one of the canons at Xanten, in 1525, as the inscription underneath certifies. The limbs of both thieves are represented as broken. The figure of the Blessed Virgin, which represents her fainting away in grief and supported by the beloved disciple, is on one side; on the other may be seen a female figure standing, with an ecclesiastic kneeling. The whole is surrounded with a large iron railing. In two canopied niches near it are represented the entombment of Christ and His resurrection from the grave, with many surrounding figures. This piece of stone sculpture has the date 1536 placed over it. It was erected by the same canon. In another niche, resting against the large right tower at the principal façade of the church, is a stone group, representing the condemnation of Christ by Pilate; but the inscription and date under it are almost entirely obliterated. Opposite the crucifixion group and within a niche, Christ is represented praying in the garden, with the disciples sleeping near Him, an angel with a chalice before Him, and soldiers entering in the background. An under inscription and date are also nearly quite removed. The old cloisters, attached to the church, are well preserved, as also the ancient house of canons. At the entrance of this great parochial church, facing the principal square of the city of Xanten, now containing a population of about four thousand inhabitants, there is an old ecclesiastical edifice in a ruined state. An archway leads through this latter

stained glass, many portions of which, however, appear to have been lost or destroyed. Without the old walls of Xanten is pointed out that place, on which those Martyrs suffered for the faith of Christ. A small chapel is built near it, beside the public road.<sup>7</sup> In our pilgrimage to the place, where St. Gerebern is particularly venerated, we must hasten onwards to the old town of Sonsbeck, a few miles further removed from the Rhine. The same general features of scenery, already described, accompany the visitant, as he journeys onward towards this small village, which, with its parish, contains about 3,000 Catholic inhabitants.<sup>8</sup> Xanten and Sonsbeck were formerly united as one parish, and belonging to the archdiocese of Cologne; but, at present, they appertain to the diocese of Münster.<sup>9</sup> In the year 1320, Theodoric, Count of Cleves, had Sonsbeck erected into a different parish, and divided from Xanten. After that time, the chapel of St. Gerebern was constituted the parish church; but, in the year 1431, by a bull of Pope Eugenius IV., permission was given to have the baptismal font transferred to its present church, which is dedicated to St. Mary Magdalene.<sup>10</sup> This permission was immediately carried into effect; and, thenceforward, the chapel of St. Gerebern became a succursal to the present church, within the village of Sonsbeck. One of the former vicars of this parish, the Rev. Charles Jaspers,<sup>11</sup> residing in the city of Münster, where he was director of the cathedral choir, occupied himself in researches, which, it was hoped, should enable him to elucidate the history of Sonsbeck, and the acts of its patron saint.<sup>12</sup> By a bull of Pope Julius III., granted in 1512, on the occasion of a contest between the pastor and inhabitants of Sonsbeck, the Sovereign Pontiff regulated the proportion of church revenue, to be allotted for the maintenance of the parish rector, who is named Marcellus Flint. This original bull the writer had the opportunity of inspecting, and to it would apply the description, given of the former document.<sup>13</sup> Sonsbeck, although a very small town, has its municipal institution of a burgomaster and common councillors. Santen—or as more generally written at the present day Xanten—and Sonsbeck<sup>14</sup> are places very near each other, and they were formerly known as *Santina antiqua*. This was one of the capital cities of Cleves; and, it had a representative in the council. Hence, as Henschenius supposes, the people of Sonsbeck and of Xanten might have been allied, in stealing away the body of St. Gerebern, and consequently, this might account for a transference of his remains to Sonsbeck.<sup>15</sup> At the 20th

building to the church, and brings the visitor within its surrounding enclosure.

<sup>8</sup> In this parish, there are only about one hundred Evangelicals, as the Protestants are called, and about forty Jews.

<sup>9</sup> Latinized, *Monasteriensis*.

<sup>10</sup> The Catholic pastor of Sonsbeck, Very Rev. Mr. Frankeser, showed me the original bull in his possession, having a leaden seal, with silk strings attaching it to the vellum document. Endorsed on this bull is an entry giving the name of John Bocx, born at Capellen, near Sonsbeck, as pastor of the latter place, and rector of the chapel without the walls of Sonsbeck, A.D. 1643.

<sup>11</sup> In July, 1863, at the period of my visit.

<sup>12</sup> To the present writer, it was a subject of regret, that Mr. Jaspers' absence from Sonsbeck prevented the acquisition of much information his materials and local knowledge should supply; for assurance was

afforded, that the gentleman in question would most willingly communicate whatever particulars his anxious and exact researches had enabled him to procure.

<sup>13</sup> A third original Papal bull I also examined, but forgot to take a note of its substance, at the time.

<sup>14</sup> Molanus, writing from the records of Santen, observes, that Sonsbeck was not a city, but a village of Santen parish, which obtained a distinct church, owing to the munificence of Theodore, Count of Cleves. In 1320, Theodore gave the people of Sonsbeck an immunity from tolls and the power of electing their own magistrates. For this statement we are referred to Teschenmacher, in "Annalibus Cliviae," p. 173.

<sup>15</sup> "Ubi hoc tempore illud asservari cum Gramayo et Theodore Rhay asserunt Molanus, Miraeus, et Merianus in Topographia Westphaliæ observantque, per errorem vulgi non Gerebernus sed Bernardum nunc

of July, in the Carthusian Martyrology, we have notice of a feast for the Translation of St. Gerebern, priest, at Xanten, on the Rhine. And Grammay<sup>16</sup> tells us, that in the church of St. Dympna, at Gheel, the head St. Herbern is kept, his body having been translated to Sonsbeck.<sup>17</sup> Among the inhabitants of this latter town, a tradition prevails, that when the people of Xanten brought St. Gerebern's remains to the hill, where his chapel is now erected, those beasts yoked, to a waggon on which the saint's relics were borne, could not proceed farther, through some supernatural cause. Wherefore, the Sonsbeck people deposited St. Gerebern's remains on that elevated site, and erected their primitive church over them. The Very Rev. Mr. Frankeser informed the writer, that he had also seen, in either a printed book or Manuscript in possession of the Rev. Charles Jaspers, a statement conformable to the preceding popular tradition. A custom, at present prevailing in the town and parish of Sonsbeck, requires all the Catholic inhabitants to attend in their best holiday attire, on the Sunday, but not that one immediately succeeding the feast of St. Margaret, virgin and martyr, which occurs on the 13th of June.<sup>18</sup> The place of meeting is in and around the ancient little chapel of St. Gerebern, situated on a beautiful eminence, immediately outside the town of Sonsbeck. On the occasion of St. Gerebern's principal festival—the octave of the Sunday after St. Margaret's day—all the parochial Masses are there celebrated, and the doors of the parish church are closed. During the octave, a like custom prevails. At other times, when the people wish their *curé* or *vicaire* to celebrate a votive Mass for them, the little chapel of St. Gerebern is often used, for this purpose.<sup>19</sup> As the writer had been informed by the pastor, St. Gerebern's existing chapel dates its origin to the very commencement of the thirteenth century. It is probable, an older ecclesiastical structure occupied its present site. Immediately adjoining St. Gerebern's chapel, covered with rose trees and weeping willows, lies the Catholic cemetery of the parish, which is very neatly kept and enclosed. That it is a very ancient burial-place, we may well suppose, and from the numerous tombs and crosses placed over the graves, it seems a favourite burial-place for the Catholic inhabitants of Sonsbeck and of the adjoining country. The Evangelicals, as all the Protestant inhabitants are called, have their separate place of interment, and the Jews' cemetery is distinct from the two former graveyards. The prospect from the top of the hill, on which the little chapel of St. Gerebern is built, embraces a most extended field of vision; and, on the bright warm sunshine day,<sup>20</sup> when

vocari : et annulis sacratis (qui contra chiragrum et febris a fidelibus gestari solent) non Gereberni, sed Bernardi nomen impressum legi ; scilicet cum Sint Gebern et contractius. Sint Bern diceretur, imperite nomen Bernardi assumptum fuisse. Solent autem, sacre Reliquiae, cum frequentissimo populi concursu, Dominica post festum S. Margaritae circumferri." Henschenius, Praemium. The latter statement is incorrect, for the present procession takes place not on the Sunday after the feast of St. Margaret, but on the octave of that Sunday. The same custom most likely prevailed, from time immemorial.

<sup>16</sup> See "Antverpiæ Antiquitates," cap. x., pp. 144, 145.

<sup>17</sup> Theodorus Rhay, in "Animabus illustribus Julie, Clivie, et vicinarum Provinciarum," at the 15th of May, writes : " Sonsbeca pervetusta Clivie urbs, non principe sed

suburbano ejus in templo, patrocinium habet S. Gereberni Martyris, quem incolæ et accolæ more majorum constanti præcipuoque honorant." Again, in Vitæ, No. 6, we read : " Gerebernum apud Zanten oppidum juxta Rhenum in magna veneratione haberi." And, in "Historia Miraculorum," it is said : " Incolæ dicti loci Zanten, cum Beati pignoribus Gereberni aufugisse : cumque prope castrum Zantes accederent, moniti oppidanii cum luminaribus \* \* \* ad ecclesiam deportarunt."

<sup>18</sup> In the Calendar of the "Breviarium Monasteriense," at this date, will be found the following notice : " S. Margaritæ, Virg. et Mart. Duplex. (c. med. sec. 4.)"

<sup>19</sup> During my short visit at Sonsbeck, I had the privilege of celebrating the Holy Sacrifice of Mass, within the little chapel of St. Gerebern.

<sup>20</sup> The 1st of August, 1863.

the writer beheld it, the vast plains around were covered with varied vegetable productions, the harvest was already far advanced, and the industrious inhabitants of the surrounding country were busily engaged, in the agricultural operations of the season. Immediately below lay the old town of Sonsbeck, displaying its picturesque high-pitched and red-tiled roofs, with the slate-covered spire and roof of the parish church dominating over all the other houses. Small weather vanes lay motionless on the gables of several buildings, and dense woods spread far away towards the distant horizon. The whole scene was surpassingly picturesque and varied. Rural tranquillity prevailed over this extensive landscape, so well harmonizing with the character of the inhabitants, as also with the peace and order reigning throughout this beautiful and productive region. Catholics constitute a preponderating majority of the people, in this district of Prussia, and along the Rhemish borders. They live in perfect harmony, with their dissenting fellow-subjects ; all classes and denominations of people then enjoying religious freedom and protection from their government, without distinction of sect or party. The subjects of this absolute monarchy were greatly reconciled to a deprivation of other political rights and privileges, which they hoped to obtain, in due course of time. The old chapel of St. Gerebern no longer exists in its ancient form. The foundations, which are of stone, appear to be the most antique portions of the present building ; the upper sections having been afterwards built of red brick, without any regard being paid to architectural beauty or design. The general style of St. Gerebern's chapel is Gothic, but greatly disfigured on the exterior, by windows having been removed, and afterwards closed with common brick materials. A small grass-grown walled and hedged enclosure circles the building. On an eminence in front rises one of those large windmills, so frequently seen in France, Holland, Belgium and Germany, and which rather detracts from the general appearance of this small but interesting chapel. In front of the latter arises a square tower, surmounted by a spire of no very imposing height. Only for its historic, traditional, and religious associations, the chapel of St. Gerebern would have little to recommend it to the special attention of an architect or ecclesiologist. In giving a description of the building, it may be remarked, that the nave of St. Gerebern's chapel is short, and two small aisles extend on either side of it : the roof is arched and ribbed in compartments, over choir, nave and aisles. Round pillars separate the two latter divisions of the church. A small porch and a rude old door stand immediately under a square tower, in front of the chapel. The tower is pierced on each side, with two open lights near the belfry. A spire tapers upwards to the surmounting cross, in an octagon shape. It is slated around, like the covering roof over the chapel. This building is very plain looking, on the exterior. At the principal entrance, it is almost hidden by two large interlaced lime trees, which grow within the grass enclosure. There were five abutments, with offsets on one side aisle, and four on the other, outside the chapel, besides five other buttresses around the choir, and two on the exterior of an old sacristy, attached to the choir, on one of its sides. Eight principal windows only remained around the church, and in a bad state of preservation ; for the handsome stone mullions, broken in various places, were cramped with iron plates and bars. In some instances, the mullions were completely gone. A few additional small square windows pierced the walls. A little cellular partition, in one of the side aisles, is entered by a rude door ; and within this place, a hermit lived in other times, as the writer was informed by the pastor. A small door entered either side aisle. Behind the choir, on the exterior enclosure, was a wooden crucifix, and immediately before it were two ranges of lime trees, extending downwards to the public road. Under

these trees, it is usual for a great crowd to assemble on the Dominical feast and octave of St. Gerebern, when the Gospel is preached to the people in open air, before the public procession is formed. On the octave of St. Gerebern's festival, statues of St. Gerebern and of St. Dympna were brought in a solemn manner, with religious ceremonies, through the principal streets of Sonsbeck, and in a circuit around the adjoining fertile fields. The people carried green branches in their hands and lights during their progress through the town and country, until they returned back to St. Gerebern's chapel. Great numbers usually approached the sacraments, to receive indulgences obtained on the feast and during the octave. There is an inscription, dated A.D. 1687, on a little yellow-coloured shield, over the altar of St. Gerebern, and under a white figure, holding a black demon chained. Two figures rest immediately beneath it. Below is an altar-piece, which represents St. Gerebern clothed with vestments and standing in the foreground, with a sword falling over his head. Behind is represented St. Dympna, grasped by the hair in one of her father's hands, while he is drawing the sword downwards with the other hand and over the virgin's neck. A rude wooden statue of St. Gerebern, painted white, with ornaments in gold leaf, rested immediately over the altar; a gilt sword, supported on the foot, was held by the right hand, whilst a gilt sceptre was grasped in the other. The altar itself was composed of a rough and massive slab, resting on other rude stones. Formerly, the place under this altar was open at either end, and it was usual for people to pass under it, on their knees, while reciting certain devotions. Around the platform, and extending to either end of the altar, an oval or a circular hollow, worn by the knees of penitents, may be seen in the gray common marble stones, with which the chapel is entirely paved. One of the former bishops of the diocese having discountenanced this custom, the ends of St. Gerebern's altar were closed with brick and mortar. But, on striking either end, it is easy to ascertain, from a peculiar sound, that the under part of this altar, in the centre, is yet hollow. The custom of making those pilgrimages by genuflexion has not yet entirely ceased; and, the writer was informed by the pastor, who pointed out all the objects of interest in this chapel, that many of his parishioners followed the old practice, and passed around St. Gerebern's altar, which is detached from the rere wall. On the corner of a little choir-wall, near the altar of St. Gerebern, there was another wooden image of St. Bernard, abbot of Clairvaux; for, the people have confused their traditions, regarding the identity of this latter celebrated doctor and our Irish saint. It is very like the former small image, already described, in shape and size. Within the choir was placed the chief altar, dedicated to the Blessed Virgin, with a large wooden statue of the *Mater Dolorosa* over it—a sword transfixing her breast. On either side of the choir, on corbels, are two smaller images, in wood, both representing St. Dympna. On the right side, from the principal entrance door, she appears crowned with a coronet, reading a book, resting on her right hand, while holding a small vase, in which flowers are often placed, in her left hand. On the opposite side, she was also represented with the same emblems in her hands; but, underneath one of her feet lay the prostrate form of her father, who possibly represented her usual adjunct, the demon crushed, in human shape, and in a very natural form, perfectly coinciding with the incidents of her ordinary legend. Over the head of St. Dympna was one of those high and grotesque head-dresses, peculiar to female costumes of the fourteenth or fifteenth century. These figures for the most part are painted white and decorated with gilding. There were various other small images of angels and saints around the interior of St. Gerebern's chapel, with some pictures of no particular value, in point of colouring and execution. If pictorial

art fail to give the practised connoisseur a very special amount of satisfaction, the archaeologist and antiquarian might nevertheless linger with some degree of interest and pleasure, within this little structure of the middle ages. The people of Sonsbeck believe, that the relics of St. Gerebern are preserved under the left altar of his chapel, from the principal entering door. But, the parish priest supposes, that during the time of the Lutheran and Calvinist wars, these remains were buried, and that no person knows with certainty where they now rest. Those massive stones composing the altar have never been opened, so far as he had been able to ascertain. The relics of St. Gerebern may possibly repose within. Still, the pastor had no reliable tradition, observation, or historic record, to authenticate their preservation. He had, however, lately procured from Gheel, some of relics of the St. Dympna and of St. Gerebern, which he intended to carry around in procession, on the recurrence of future local festivals.<sup>21</sup> The good pastor of Sonsbeck told the writer, that he intended to ask permission from his bishop, to open the place near St. Gerebern's altar, within the chapel. He felt desirous to search diligently underneath the altar, and ascertain, if any trace of this saint's relics could be found, in accordance with existing popular traditions and immemorial pious usages. There can hardly exist any reasonable doubt, that the remains of St. Bern had been placed under the altar, which is yet held in such veneration, by the common people. If this permission were accorded to the Very Rev. Mr. Frankeser, the result of his researches must be regarded with archaeological, and especially with religious, interest. If carefully noted and examined, all the knowledge possible to be procured on this matter must be obtained; for, the pastor had already in his possession, that amount of traditional information and access to historic records, which should enable him to identify the remains of St. Gerebern, in case they might be disinterred. The present parish church, dedicated to St. Mary Magdalen, is a very large structure, within the town of Sonsbeck; yet, like many of the German churches, not remarkable for architectural beauties, exteriorly, although worthy of the beholder's admiration, when within its walls. Having no very immediate relation to the subject of this biography, the reader will the more readily excuse an omission, in describing its general appearance and structural details. However, it may be observed, there is a small painted wooden statue, representing St. Dympna holding a sword in the right hand, the point of which rests near one foot, whilst in the left hand she supports a book, from which she appears to be reading. A figure of the devil, painted in brown colours, is represented as writhing beneath her feet. This little image stands on a corbel, which looks into the nave of the church. St. Dympna wears a coronet and she is clad in royal habiliments. There appears to be no representation or memorial of St. Gerebern, within the parochial church; although his memory is held in such great veneration, by the parishioners of Sonsbeck. Such were the notes and observations limited time and opportunities enabled the present writer to take, during his short sojourn, in this particular portion of the Rhenish province of

<sup>21</sup> Allusion has been already made to the ancient practice of blessing St. Gerebern's rings at Sonsbeck. This custom yet prevails, and the blessing takes place, on the morning of the Saint's dominical festival. The people of Sonsbeck city and parish, male and female, provide those rings in a material and style of embellishment, suited to the taste and circumstances of their respective wearers. On the fingers of many ladies, single as well as married, gold rings, set

with diamonds or jewels, may be seen; and, they are worn to prevent diseases, especially fevers, and all other kinds of temporal calamities. The common people usually wear silver, or at least gilt brass rings. The pastor blesses these rings, by a short form of prayer, found in his ritual, afterwards he sprinkles them with holy water. They are then distributed to their various owners, and worn on all occasions; their possession being regarded as a pious manifestation.

Prussia. The church records of Sonsbeck had been removed to a more distant city, at the time, in order to furnish evidence on matters pending judicial trial. This circumstance will in a great measure account for want of more detailed documentary illustration and information, which might otherwise be obtained. It is to be hoped, however, that hereafter some additional light will be thrown on the acts of St. Gerebern, and on the history of that interesting little *commune*, which claims this early Irish ecclesiastic as a special patron.

ARTICLE III.—ST. DUBLITIR, ABBOT OF FINGLAS, COUNTY OF DUBLIN. [*Eighth Century.*] The oldest church erected at Finglas—unless its foundations be considered—no longer exists; but, it covered the site of a more modern one. This latter had been used for Protestant worship, in the earlier part of the present century, and until the erection of a newer and more architecturally correct building, which rises near the ornate rectory grounds. In the parsonage, and as rector here, the poet Dr. Thomas Parnell lived, but only for



Finglas Cemetery and Village, County Dublin

a short time, about the commencement of the last century.<sup>1</sup> The graveyard—almost triangular—is enclosed by a stone wall. Along two of its sides, ranges of fine sycamore trees have been set. The church ruins are within and near a corner of the cemetery, entered from the public road through an iron gate. Whole generations of the dead rest under the rank grass, wild celery, and hemlock, of this burial-ground. Within the existing ruins, flag-tombstones

ARTICLE III.—<sup>1</sup> He was born in Dublin, A.D. 1679, and died at Chester, on his way to Ireland, in the month of July, 1717. Dr. Oliver Goldsmith and Dr. Samuel Johnson have sketched the life of this classic writer.

Alexander Pope and Dr. Jonathan Swift prepared posthumous editions of his works. A fine folio edition and elegantly printed of his poetical works appeared from the Glasgow Press, in 1786.

cover vaults, in which persons, once of high social position, are now mouldering in decay.<sup>2</sup> The death of Faelchu, of Finnghlais, is noticed at A.D. 758.<sup>3</sup> He is supposed to have been identical with a saint similarly designated.<sup>4</sup> Again, Caencomhrac, bishop of this place, died A.D. 786.<sup>5</sup> Contemporaneously with this bishop, and possibly ruling over a monastery during his term of incumbency, Dublitir lived. When he began to govern the monks there has not been ascertained; or what age he had reached, at the date assigned for his death, must yet remain an open question. St. Dubhlitir appears to have lived as a contemporary with St. Ængus the Culdee. Tallagh and Finglas were not very distantly separated, and both of these holy men may have enjoyed the privilege and happiness of a personal acquaintance. As St. Ængus survived, however, it seems pretty certain, he must have known perfectly well the character of this deceased guardian over Finglas Monastery.<sup>6</sup> In the "Felire of Ængus,"<sup>7</sup> as preserved in the "Leabhar Breac,"<sup>8</sup> and in that copy formerly belonging to St. Isidore's convent, at Rome,<sup>9</sup> a special eulogy has been pronounced, in reference to this holy Abbot,<sup>10</sup> in common with other saints, mentioned in the stanza.<sup>11</sup> However fanciful etymological derivations of Irish names may be regarded, the present holy man's name can literally be Anglicized "black-letter." This term is usually applied to students, who closely apply themselves to books; and, in a double sense, it was most probably appropriate to St. Dubhlitir, whose feast has been assigned for the 15th May. This Dubhlitir, no doubt,<sup>12</sup> was the person referred to in the following entry,<sup>13</sup> in the "Annals of Ulster," at A.D. 779 (780): "An assembly of the synods of the Ui-Neill and the Leinstermen, where there were many anchorites and scribes, over whom Dubhlitter was President."<sup>14</sup> He is briefly alluded to by Colgan,<sup>15</sup> in the Bol-

<sup>2</sup> Our accompanying illustration presents a view of the present entrance to this graveyard; and the deserted mediæval church ruin appears just within the enclosing wall. It has been drawn on the wood, by William F. Wakeman, from a photograph furnished by the Rev. John Henebery Green, U.S.A., and it has been engraved, by Mrs. Millard.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 360, 361.

<sup>4</sup> See his festival, set down at the 24th day of September.

<sup>5</sup> Dr. O'Donovan, however, corrects the date to A.D. 791. See his "Annals of the Four Masters," vol. i., pp. 392, 393.

<sup>6</sup> There was also a Dubhlitir Ua h-Uathgaile, author of a historical poem, given in the *Book of Leinster* (p. 141 b), and in other ancient Manuscripts. He seems to have lived in the tenth century, and he is called Donnchuid, in Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," p. lxxix.

<sup>7</sup> At the 15th of May.

<sup>8</sup> Belonging to the Royal Irish Academy.

<sup>9</sup> Now in the custody of the Franciscans, at their convent in Dublin.

<sup>10</sup> The original Irish *rann* has been obligingly copied and collated, while the English translation has been supplied, by William M. Hennessy, Esq., M.R.I.A.:—

Rath in ríriúta recta  
Senach fop cleirí ngelmaír;  
Tiamraí, Saran farobír,  
feil Duibhlitirtech deirneair.

"The grace of the seven-fold Spirit  
Poured on great-bright clerics,  
Timothy, the rich Saran,  
On the festival of renowned Dubhlitir."

<sup>11</sup> The following is Dr. Whitley Stokes' translation of the foregoing stanza:—"The grace of the Septenary Spirit dropped on a fair great clergy. Timothy : wealthy Saran : the feast of vast Dublitter."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxx. On the first lines, the commentator in the "Leabhar Breac," notes, that reference is made to Quinquagesima, or Pentecost, when the Holy Ghost descended on one hundred and twenty; and, he adds, that it dropped or showered "in coenaculo in die Pentecostes in Jerusalem." See *ibid.*, p. lxxxvi.

<sup>12</sup> According to the opinion of William M. Hennessy, M.R.I.A.

<sup>13</sup> The writer has been informed, by William M. Hennessy—at present engaged in editing a new edition of the Ulster Annals—that the present ecclesiastical historic event is not elsewhere recorded, so far as

Iandist collection,<sup>16</sup> and also in Manuscript Book of "Extracts," among the Records for Dublin County, at present kept in the Library of the Royal Irish Academy.<sup>17</sup> On this day, likewise, the commentator on St. Aengus,<sup>18</sup> and also the Martyrology of Donegal,<sup>19</sup> register Dubhlitir, Abbot of Finnglais-Cainnigh, near Ath-claith. It must be regarded as the correct date for his death. The present saint's name occurs, at the 15th of May, in the published<sup>20</sup> Martyrology of Tallagh.<sup>21</sup> The year when his demise took place is set down, in the Annals of the Four Masters,<sup>22</sup> as 791. The Annals of Ulster write it, at A.D.<sup>23</sup> 795. His remains were deposited, probably, within the old church walls, or under some now unnoticed sod of the present cemetery, which rises high over the "bright stream," that rushes onward to join the classic Tolka River. The present holy man was also venerated in Scotland, at the 15th of May, as we find from the entry in the Kalendar of Drummond.<sup>24</sup> A considerable share of misunderstanding has prevailed—while even distinguished Irish historians and topographers appear to have fallen into errors<sup>25</sup>—in reference to the special Patron Saint of Finglas.<sup>26</sup> The original name of this village seems to have been derived from the small, rapid, and tortuous "bright stream," that runs through a sort of ravine, beside the present cemetery. Towards the close of the eighth, or in the beginning of the ninth century—as we find in the "Feilire of Aengusa"—this place had been denominated Finnglais-Cainnigh, after some earlier patron, called Cainnigh or Canice. He is generally thought to have been the Patron Saint of Ossory,<sup>27</sup> as no other one, bearing such a name, can be found in connexion with this spot. Whether or not, a monastery had been founded by Cainneach, while under the tuition of Mobhi Clairenech, Abbot of Glasnevin, and who died in 544,<sup>28</sup> can scarcely be determined. It seems probable, at least, that a cell, or monastic institute, had been here erected by St. Canice, and before the close of the sixth century.<sup>29</sup> Archdall<sup>30</sup> evidently confounds this saint with an

he is aware.

<sup>14</sup> It is thus Latinized: "Congressio senorum (sic) nepotum Neill Laginenniumque in opido Temro, ubi fuerunt anchorite et scribe multi, quibus dux erat Dublitter."

<sup>15</sup> See "Acta Sanctorum Hiberniae," xvi. Martii. Vita S. Abbani, n. 24, p. 623.

<sup>16</sup> See "Acta Sanctorum," tomus iii., Maii xv. Among the pretermitted saints, p. 440.

<sup>17</sup> See p. 76.

<sup>18</sup> In the "Leabhar Breac" copy. He adds, in a scholium: *i. abb finnglaissi camros iteab atha clath*, or Abbot of Findglas Cainnig beside Dublin.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 128, 129.

<sup>20</sup> By Dr. Mathew Kelly, p. 24.

<sup>21</sup> Also, *Dublitir abeo finnglaissi*. Entry as found in the copy of the "Martyrology of Tallagh," extracted from the "Book of Leinster," and now preserved among the MSS. belonging to the Franciscan Library, Dublin.

<sup>22</sup> See Dr. O'Donovan's edition, vol. i., pp. 398, 399. The date of his death is said to be (*recte*) A.D. 796.

<sup>23</sup> Thus: "Dublitur Finnglaissi." See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tom. iv., p. 118.

<sup>24</sup> Thus, at the Ides of May: "Et apud Hiberniam Natale Sancti Confessoris Dublitrech."—Bishop Forbes' "Kalandars of Scottish Saints," p. 13.

<sup>25</sup> Thus, Dr. O'Donovan most unaccountably mistakes, when he writes: "The festival of St. Cainneach, of this place, is set down in 'Feilire-Aenguis,' and in O'Clery's 'Irish Calendar,' at 15th of May." See "Annals of the Four Masters," vol. i. n. (i), p. 361. He must have confounded St. Cainneach with another Saint, whose festival is set down for this same day, in O'Clery's "Irish Calendar," belonging to the Royal Irish Academy, as "Cainneoc, virgin, daughter of Bersu, of the [race] of Niall of the Nine Hostages."

<sup>26</sup> In the gloss to the copy of the "Felire," preserved in the "Leabhar-Breac," Findglais is described as "*i-taebh Atha Cliath*," i.e., "by the side of Dublin." See Dr. O'Donovan's "Annals of the Four Masters," vol. i. n. (i), p. 361.

<sup>27</sup> See his life, elsewhere written, at the 11th of October.

<sup>28</sup> See Drs. Todd and Reeves' edition of the "Martyrology of Donegal," at October 12th, when his feast occurs, pp. 272 to 273.

<sup>29</sup> Ussher tells us, that he died A.D. 599, in the 72nd year of his age. See "Britan-

assumed Kenicus or Keny,<sup>31</sup> whose feast it said to have been kept here, on the 12th of October.<sup>32</sup> We are told, an old book, containing the Life of St. Canice, had been preserved in this church. Such information Primate Ussher had received from Sir Christopher Plunkett.<sup>33</sup> When appointed Chancellor of St. Patrick's Cathedral, in the beginning of the seventeenth century, Ussher obtained the rectory of Finglas. There he preached every Sunday, and he lived in a hospitable style for some years.<sup>34</sup> We are told, again, that the name of St. Canice was to be found on some ancient communion service plate, supposed to be there preserved.<sup>35</sup> In the graveyard, an ancient stone cross, long buried in the earth, has been discovered, and set up on a pedestal.<sup>36</sup> The parish of Finglas, situated partly in the barony of Nethercross, and partly in that of Coolock, county of Dublin,<sup>37</sup> adds to its antiquarian literary and historic interest<sup>38</sup> various picturesque views. It likewise includes fertile and well cultivated fields, abounding in different vegetable and natural products.

ARTICLE IV.—ST. COLMAN, OR ST. COLUMBAN, MAC UA LAOIGHSE, OF OUGHAVAL, QUEEN'S COUNTY. [Sixth Century.] His relations with the great Abbot of Iona, St. Columkille,<sup>1</sup> and with St. Fintan,<sup>2</sup> Abbot of Clonennagh, have given special celebrity to the present holy man. In the Martyrology of Tallagh,<sup>3</sup> the name of Colman Mac h Laigisi, is simply inserted, at the 15th of May, or at the Ides of this same month.<sup>4</sup> From the foregoing record, the Bollandists<sup>5</sup> have given insertion to his feast, at the same date, in their collection, calling him Colmanus, filius Hua-Laigsi, seu Mac-ua-Laigse. He belonged to the race of Laoighsigh Ceannmoir,<sup>6</sup> son of Conall Cearnach,<sup>7</sup> a celebrated Ultonian hero, living in the first century. His pedigree occurs, in the Genealogies of Irish Saints,<sup>8</sup> and, it serves to show, how Colman derived the tribe-name Mac ua Loighse.<sup>9</sup> According to this authority, he was son to Lugna, son of Eugene, son to Guaire, the son of Erc, son to Bracan, son of Lugad Laighsech, son to Laigisius Cenn-mor, son

nicarum Ecclesiarum Antiquitates," cap. xvii., p. 495.

<sup>30</sup> See "Monasticon Hibernicarum," p.

215.

<sup>31</sup> It is said by Giraldus Cambrensis, that "nobilis Abbas Chenachus," and other holy men, had planted beeches, yew, and other trees, for ornament around the church cemetery of Finglas. See Opera, vol. v., "Topographia Hibernica," Dist. ii., cap. liv., p. 135. Edition by James F. Dimock, M.A.

<sup>32</sup> I can find no saint of this name mentioned in our Calendars, at the above date. It is probable, Archdall meant the 11th of October.

<sup>33</sup> For this statement, Archdall quotes War. MSS. vol. 34.

<sup>34</sup> See Dr. Parr's "Life of Ussher," as also that by Dr. Elrington, prefixed to his Collected Edition of Ussher's complete works, vol. i., pp. 24, 25.

<sup>35</sup> See Mr. and Mrs. Hall's "Ireland : its Scenery, Character," vol. ii., p. 343.

<sup>36</sup> See *ibid.*, p. 344. An engraving of, with a curious story referring to, this ancient cross may be found, in "The Dublin Penny Journal," vol. ii., No. 63, pp. 84, 85.

<sup>37</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 629, 630.

<sup>38</sup> See D'Alton's "History of the County of Dublin," pp. 369 to 383.

ARTICLE IV.—<sup>1</sup> See his Life, in the Sixth Volume of this Work, at the 9th day of June, Art. i.

<sup>2</sup> See his Life, in the Second Volume of this Work, at the 17th of February, Art. i.

<sup>3</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxiv.

<sup>4</sup> The Franciscan copy has *colman mac h. laigri*.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Maii xv. Among the pretermitted saints, p. 441.

<sup>6</sup> Lughaidh Laehiseach, who also had the title of Ceann-mor affixed to his name, obtained, from the King of Leinster, a tract in this province. In that district he settled, and it received from his descendants the name of Laighis, also written Leix.

<sup>7</sup> The pedigree is thus traced :—“ *colman mac ua laoighre o tulraigh mic comgaill a nDumhnuibh toga. i. ipm nuacnghail a laoigir laigean. oo rlocht laoigir ceann-mor mic conaill ceapnaitz oo.*”

<sup>8</sup> At chapter xxiv.

of Conall Kearnach, who belonged to the noble Roderician family. This pedigree is evidently defective, however, in several generations,<sup>10</sup> as nine degrees are quite insufficient to fill five centuries. His kinsman, Oennu Ua Laighse, who died about the same time,<sup>11</sup> is thirteen generations removed from Conall Cearnach.<sup>12</sup> Besides the name of Colman, he is known by that of Columbanus—an exchange of names often occurring in the Lives of our Irish Saints, and applying to the same individual.<sup>13</sup> Thus, we find Colman-Eala<sup>14</sup> called Colmanellus Colman,<sup>15</sup> or Columbanus;<sup>16</sup> again, the Colman Mor of Irish history, is also called Columbanus;<sup>17</sup> while, the Colman of Bede is called Columbanus, in the Annals of Ulster, at A.D. 667, 675, and in those of Tighernach, at A.D. 676.<sup>18</sup> In the Life of St. Fintan, Abbot of Clonenagh, whose Acts have been already published, at the 17th of February, we are told, that this religious youth, who is there called Columbanus, was a native of Leix, in the Leinster province. For the sake of making a pilgrimage, and of engaging in prayer, this Columbanus directed his course to the island of Iona, in order to visit St. Columba. Here, he remained for some time, and he lived with this latter holy Abbot. When Colman wished to return again to his own country, he asked Columba, how he should live there, not being able to confess his sins to the holy Abbot. St. Columba said, "Go to that pious man, whom I see standing among the Angels and before the tribunal of Christ, on each Sunday night." The holy youth asked, who and what sort of man he was. St. Columba answered, "There is a certain saintly and handsome man, in your part of the country, whose complexion is florid, whose eyes are brightly sparkling, and whose white locks of hair are thinly scattered on his head." The young man then said, "I know of no man answering to this description, in my country, except St. Fintan."<sup>19</sup> Then St. Columba joyfully said to him : "He it is, my son, whom I see before the tribunal of Christ, as I have already told you. Go to him, for he is a good shepherd of Christ's flock, and he shall bring many souls with him to the kingdom of God." St. Colman or Columbanus—as he is here called—having received permission to revisit Ireland, and having the benediction of St. Columba, afterwards set out for his own country. Coming to St. Fintan, Columban told him all that the saintly Abbot of Iona had said. The holy old man, Fintan, hearing these words, blushed deeply, so that his face seemed as if on fire. He told the young man, to be careful and not to relate these circumstances to any other person, at least, during his own lifetime. This condition imposed a great restraint on Colman; for, St. Fintan, shortly after their interview, departed this life.<sup>20</sup> From the foregoing account, we may infer, that St. Colman, after his return from Iona, was still a young man, who had probably learned the rudiments of monastic discipline, under that great master of a spiritual life, St. Columkille. The date regarding St. Fintan's death is questioned. Colgan says, he died

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniae," xvii. Februario. Vita S. Fintani, n. 25, p. 354.

<sup>10</sup> See, also, Colgan's "Trias Thaumaturga," Prima Vita S. Columbe, n. 10, p. 325.

<sup>11</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (k), p. 213.

<sup>12</sup> According to the Genealogy, as found in the Book of Leccain.

<sup>13</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," p. 29, n. (d), p. 42, n. (a), pp. 124, 125, nn. (a, e, a).

<sup>14</sup> Noticed in the Irish Calendar, at the 26th of September.

<sup>15</sup> See title of cap. v., lib. i., in Adamnan's "Life of St. Columba."

<sup>16</sup> He is so called, in the text of the same chapter.

<sup>17</sup> See Adamnan's "Life of Columba," lib. i., cap. 14, and lib. ii., cap. 15, 16.

<sup>18</sup> See Ussher's Works, vol. vi. "Britanicarum Ecclesiarum Antiquitates," cap. xvii., p. 536.

<sup>19</sup> Abbot of Clonenagh. See this incident also briefly related in his Acts, at the 17th of February, with accompanying notes.

<sup>20</sup> See Colgan's "Acta Sanctorum Hiberniae," xvii. Februario. Vita S. Fintani, cap. xxii., p. 353.

long before the close of the sixth century,<sup>21</sup> and allows him to have flourished in the year 560;<sup>22</sup> while Dr. Lanigan maintains it as probable, that he reached the age of about seventy, thus departing towards the year 595, or two years before the death of St. Columkille, in 597.<sup>23</sup> It seems evident, that St. Colman must have commenced the foundation of a religious establishment, at Oughaval, shortly before or after the death of St. Fintan; unless we admit Dr. Lanigan's other conjecture. This historian thinks it more probable, the bishop Columbanus, mentioned in St. Fintan's Life, was a different person from the Leinster bishop, Columbanus Mac-loigse. He admits, however, that the term *juvenus* may be applied to a person near thirty years of age, and that Colman or Columbanus might have became a bishop, soon after the death of St. Fintan. Again, he may have died not long afterwards; that is to say, before the death of St. Columkille, Abbot of Iona.<sup>24</sup> Our saint is called a Leinster Bishop, by Cumineus,<sup>25</sup> and by Adamnan;<sup>26</sup> and not a Bishop of Lagena,<sup>27</sup> in Lagenia, as Mabillon misapprehends.<sup>28</sup> Nor must we confound him with another visitor of St. Columba, and who was named Columbanus, son of Beognai. The present holy man was surnamed Mocu-Loigse, owing to his having been descended from the family of a prince, named Laigis. From him was derived the name of Leix, a large district of Leinster. There, St. Columban was bishop, and at place, called Tulach-mac-Comguile.<sup>29</sup> A certain Columbanus<sup>30</sup> is mentioned,<sup>31</sup> with others, who made Scotland famous, for their holy lives, good example, and solid learning. This was sufficient to cause David Camerarius, to enrol him a Saint and Bishop, in his Menology, as the Bollandists<sup>32</sup> remark, when setting a Feast for him, at this day. It seems probable, he may have been confounded, with the present holy man; however, on this matter, we cannot presume to offer any safe opinion. Unwilling to admit an Irish name, Dempster<sup>33</sup> perverts Lageniensis into Longiniensis;<sup>34</sup> while he states, that the place was unknown, and that the day for St. Columbanus' *cultus* was uncertain, being known only to God.<sup>35</sup> The Scottish writer<sup>36</sup> in question has treated Columbanus' Acts and memory, in his familiar style of fiction and of imagination.<sup>37</sup> Colgan takes him severly to

<sup>21</sup> *Ibid.*, n. 26, p. 355.

<sup>22</sup> *Ibid.*, Appendix, cap. iv., p. 356.

<sup>23</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xi., n. 172, p. 230.

<sup>24</sup> *Ibid.*, pp. 230, 231.

<sup>25</sup> See Colgan's "Trias Thaumaturga," Vita S. Columbae, cap. viii., p. 321.

<sup>26</sup> See *ibid.* Vita S. Columbae, lib. iii., cap. 12, p. 366.

<sup>27</sup> There was no such town, however, in Leinster, as Dr. Lanigan remarks; nor does the text of Cumineus point to any particular spot. His "Episcopus Lagenensis" means no more, than that Columban was a bishop, in the province of Leinster.

<sup>28</sup> In a note, on the Life of St. Columba, by Cumineus.

<sup>29</sup> The Rev. Dr. Lanigan, ignorant of its precise location, expresses a wish that Colgan had given its more modern name. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xv., n. 182, p. 177.

<sup>30</sup> He is said to have flourished, during the reign of Donald, the fifty-third King of Scotland.

<sup>31</sup> By John Lesley, in "De Rebus Gestis Scotorum," lib. iv.

<sup>32</sup> See "Acta Sanctorum," tomus iii., Maii xv. Among the pretermitted saints, p. 440.

<sup>33</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 212.

<sup>34</sup> This he deems to be probably a town on the confines of Scotland, called Lang ceaster; and he supposes, that Longovicum might be read instead—as mentioned by an anonymous Scotch writer in a work *Notitia Utrius Imperii*—which was a town belonging to the diocese of Durham. See *ibid.*

<sup>35</sup> To this statement, Colgan adds: "nobis tamen, et omni ævo ab ejus morte, notissimum,—" "Trias Thaumaturga," Prima Vita S. Columbae, n. 10, p. 324.

<sup>36</sup> He states, that Adamnanus Scotus, in Vita S. Columbae, lib. ii., characterizes him, "tanquam virum Episopatu dignum, et primitivæ apud Saxones Ecclesiæ Præsulem: quapropter augor hunc nostrum unum ex successoribus Sancti Aidani Scotti fuisse in Anglii populi institutione: sed conjectura tantum est."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 282.

<sup>37</sup> Having alluded to another Columbanus, Dempster remarks regarding the present

task, for his misstatements, regarding that saint,<sup>38</sup> and then he proceeds to examine and to produce reasons, for the information of his readers, that so they may be enabled to judge for themselves, concerning the amount of credit due to such falsehoods.<sup>39</sup> No insuperable difficulty exists, in resolving that religious young man, named Columbanus from the province of Leinster, as mentioned in the Acts of St. Fintan, into Columbanus bishop in Leinster, as found in Adamnan's Life of St. Columba. The recollection, that Leix is given, as the common country, and Columkille, as a contemporary, with the person named in either record, prevents us doubting much the identity of one and the same Columbanus. He was yet a comparatively young man, not much—if at all—exceeding thirty years of age. Admitting the supposition, it is therefore probable, that soon after Columban or Colman returned from Iona, he selected Nuachcongbail, as a site for his church. Shortly afterwards, it is probable, he was constituted a chorepiscopus or a rural bishop. The exact site for this place of settlement was at Ougheval, a townland within the parish of Stradbally, in the eastern part of the Queen's County. That church was built, also, within the ancient territory of Leix, and in the province of Leinster. The old graveyard in which Colman's church once stood, is even yet, a favourite place for interment.<sup>40</sup> Oughaval is universally pronounced Ochval—but written Oakvale—in the neighbourhood.<sup>41</sup> It is quite possible, that some portions of St. Columban's old church remain there; but, if so, only the foundations can lay claim, to very remote antiquity. An extraordinary pile of rubble-stone building,<sup>42</sup> intended to represent an old ruined church or a monastery, now occupies the site of a mediæval structure, which served for parochial services, down to the seventeenth century. It was erected by Pole Cosby, Esq., about the beginning of the last century,<sup>43</sup> to serve for a family place of interment.<sup>44</sup> A crypt is beneath; and, it rests on a rock-foundation. The subsoil of this cemetery<sup>45</sup> is naturally a dry mould, covering a fine

one, bearing that name, that he was superior in dignity, having been a Bishop, and not inferior for the renown of his holy works. See *ibid.*

<sup>38</sup> He properly states, that in the Second Book of St. Columba's Acts, Adamnan has no mention of any Columbanus as Bishop of Longeniensis, nor of any other. See. Although the Canisian and Parisian edition—the latter by Messingham—of Adamnan's work, at cap. 8, notices a Columban, an Iri-h Priest, and at cap. 18, another Columban, the son of Euchad, Abbot and founder of Snamh-luthir, in Hibernia; yet, neither is nominated Bishop of Longeniensis, or of any other place. In Colgan's edition, deemed to be far more correct, than either of the former named, the first Columba is only called a Presbyter, and the latter is only styled Abbot, or founder of the aforesaid Monastery. Lib. ii., cap. 15, 43.

<sup>39</sup> Our St. Columbanus is mentioned, not in the Second but in the Third Book of Adamnan, where he is called "Lageniensum Episcopum," cap. 8; and Colgan adds: "quod non latuit Dempsterum, sed sponte siluit, ne reliqua ejus commenta facilius degererent."—In Colgan's edition is found, "non Lagenia sed Lagenica," cap. 12.

<sup>40</sup> See its position defined, on the "Ordnance Survey Townland Maps for the

Queen's County," sheet 19.

<sup>41</sup> Allusion has been already made to that place, in the First Volume of this work, at the 19th of January, Art. ii., where an illustration of it will be found.

<sup>42</sup> The walls are exceedingly massive, and the architecture bizarre, resembling no known order.

<sup>43</sup> Such was the account received, from an old and intelligent resident of the neighbourhood, who was well acquainted with local traditions. This was many years ago, and while the writer was very young.

<sup>44</sup> Nearly all the residents, in that part of the country, believed this nondescript structure to be a ruin, dating back to an exceedingly remote period.

<sup>45</sup> This has often become the scene of attraction, for many a youthful visit, on occasion of funerals; and, the writer well remembers, at this distant period, that strange fascination presented to fancy, in counting the number of skulls and in observing the quantity of human remains, removed by rustic grave-diggers, during the progress of their operations. He has thus been enabled to attest, from personal observation, those peculiar indications of a very ancient burial-place, having witnessed numerous relics of mortality turned up, in nearly every part of the graveyard.

limestone formation.<sup>46</sup> The coffins of the dead are long preserved from total decay, while the decomposition of corpses proceeds rather slowly. On the west side of this churchyard, few corpses are interred, except those of unbaptized infants. A low wall, surmounting a deep and almost circular fosse, once surrounded the graveyard; but, this has been completely obliterated, within the past few years. The burial-ground itself was considerably elevated, above the level of adjoining fields.<sup>47</sup> It is possible, St. Colman combined the episcopal with the abbatial functions, at Oughaval; but, regarding this matter, we have no certain record. It is most probable, that he did not attain an advanced age, as he died before St. Columkille, and previous to the close of the sixth century. In Adamnan's Life of the great Abbot of Iona, he gives an account, regarding that vision of blessed Angels, who had conducted the soul of the holy bishop Columban Mocu Loigse<sup>48</sup> to Heaven. There, it is stated, that on the morning of a certain day, while the monks of Iona were putting on their shoes,<sup>49</sup> to engage in various labours of the monastery, St. Columkille had resolved, that it should be observed as a holiday, and that preparations should be made, for offering up the "Clean Oblation." That holy Abbot likewise ordered some addition to their breakfast, as on a Sunday.<sup>50</sup> "And, to-day," said he, "however unworthy I may be, it behoves me to celebrate the mysteries of the Holy Eucharist, through veneration for the spirit of Him, who hath ascended beyond the starry vault of Heaven into Paradise, during the past night,<sup>51</sup> being borne thither among holy choirs of Angels. In obedience to orders received from the saint, his monks spent the day as one of rest; and, having prepared everything for a celebration of the Divine Mysteries, with white vestments,<sup>52</sup> as if it were a solemn festival,<sup>53</sup> they proceeded with their Abbot to the church. But, it happened, that while the usual prayer had been chaunted, during the progress of the holy offices, and in a measured strain,<sup>54</sup> St. Martin's name was commemorated.<sup>55</sup> On a sudden,

<sup>46</sup> In many places, owing to the peculiar nature of the soil, it is found a matter of great difficulty to excavate graves to any considerable depth, or to preserve their regular shape in digging, as many formerly opened had been filled in, and with heaps of loose stones.

<sup>47</sup> There have been no very ancient monuments in the cemetery, within the writer's remembrance; nor have any been in existence, so far as he could traditionally learn.

<sup>48</sup> That is, mac u Loigre, or filius Nepotum Loigisi. See Rev. William Reeves' Adamnan's "Life St. Columba," lib. iii., cap. 12, n. (a), p. 211.

<sup>49</sup> The terms made use of are "se calcantes." "In the Irish Lives," says the Rev. Mr. Reeves, "we are often meet with the words fico, and subtalaris, or solubaris, instead of calcaneus." *Ibid.*, n. (b).

<sup>50</sup> "From this passage we learn, that Sundays and other holidays were marked at Hy, by rest from labour, celebration of the Eucharist, and improved diet." *Ibid.*, n. (c).

<sup>51</sup> To express the meaning as translated, the words should be *nocte præterita*. The words used, however, are "hac in nocte."

<sup>52</sup> Although giving two distinct references to words corresponding with his substituted emendation, the Rev. Mr. Reeves has not ex-

plained the meaning of the term, *allatus*. To supply the omission, it must be observed, that it applies to festivals, on which white vestments were prescribed to be used, as on the feasts of Bishops, Confessors, Virgins, not Martyrs, &c.

<sup>53</sup> The correct reading "quasi die solemini Sabbati" is given in the Rev. Mr. Reeves' edition of Adamnan's "Life of St. Columba." The learned editor truly remarks, that the phrase "quasi die solemini Sabbati" as found in Colgan's and in the Bollandist's version is absurd for "Sabbatum," which in Adamnan and other ancient authors always signified Saturday, which was only considered a "dies Solemnis," among the Jews. See *ibid.*, n. (f).

<sup>54</sup> The Rev. Mr. Reeves observes, that this was a prayer "pro animabus defunctorum." St. Columba having now introduced a fresh name, he directed the choristers, "pro Sancto Columbano Episcopo decantare." See *ibid.*, n. (g).

<sup>55</sup> In the ancient Gallican Liturgy, which seems to have been closely followed by the Irish, it was usual for the priest, after he had placed the oblation on the altar to say the prayer, "Veni Sanctificator Omnipotens AETERNE Deus, et benedic hoc sacrificium tuo nomini præparatum." This was followed, according to the Rev. Dr. Reeves, by a reci-

the holy Abbot called to his choristers, and said: "To-day you should sing for the holy bishop Columbanus," when they had come to the aforesaid name of St. Martin.<sup>56</sup> The nature of this commemoration we learn, from an ancient Liturgy,<sup>57</sup> and from a form prescribed by St. Aurelianus, for the church of Arles.<sup>58</sup> According to the Rev. Dr. Reeves, St. Columba seems to have composed on the spot a proper Preface for the occasion;<sup>59</sup> and thus, in virtue of his abbatial authority, to have instituted a festival for the church of Hy, in commemoration of the bishop's death. St. Martin was held in special veneration, by the Irish; and, therefore, we are not surprised at finding his name on the Missal,<sup>60</sup> then used at Iona. And, after a short interval, certain persons that came from Leinster province to Iona brought an account, how the bishop had died on that very same night, when his departure had been revealed to the holy Abbot.<sup>61</sup> The foregoing account is amplified, from the ancient Life of St. Columkille, attributed to Cummian. He also calls our saint, Episcopus Lagenensis.<sup>62</sup> Then all the monks understood, that Columbanus, a bishop in Leinster<sup>63</sup> and a dear friend of St. Columkille, had departed to the Lord. We think it probable, the present St. Colman or Columban died, early on the morning of the 15th of May.<sup>64</sup> There can be no doubt, that in former times, this holy man was greatly venerated. The festival of Colman Mac Ua Laigse, or Columbanus Mocu Laigse,<sup>65</sup> is placed

tal from the diptychs of the saints' names, both deceased and living, in whose memory, or for whom, the offering was made.

<sup>56</sup> "Ejusdem onomatis." Latinized from the Greek ὄνοματος.

<sup>57</sup> It is thus given by Mabillon: "Simulque precantes oramus etiam, Domine, pro animabus famulorum tuorum Patrum atque institutorum, quondam nostrorum, Aureliani, Petri, Florentini, Redempti, Constantini, Himeriti, Hilarini, Januarini, Reparati, Childeberti, Wlrogotæ vel omnium fratribus nostrorum, quos de hoc loco ad te vocare dignatus es. Cunctorumque etiam hujus loci memores Fidelium, pariterque parentum nostrorum atque servientium hujus loci: et pio animalibus omnium Fidelium famulorum tuorum, vel famularum, ac peregrinorum in pace Ecclesiæ defunctorum: ut eis tu, Domine Deus noster, peccatorum tribias veniam, et requiem largiaris aeternam; meritis et intercessionibus Sanctorum tuorum. Mariæ genetricis Domini nostri Iesu Christi, Johannis Baptiste et Præcursoris Domini nostri Iesu Christi, Stephani, Petri, Pauli, Johannis, Jacobi, Andreæ, Philippi, Thomæ, Bartholomæi, Matthei, Jacobi, Simonis, Iudei, Mathie, Genesii, Symphoriani, Baudili, Victoris, Hilaris Episcopi et Confessoris, Martini Episcopi et Confessoris, Cæsarii Episcopi, hac propitiis praestare et exaudire digneris, qui vivis et regnas in unitate spiritus sancti Deus in secula seculorum. Amen."—"De Liturgia Gallicana," lib. i., cap. v., num. 12, p. 43.

<sup>58</sup> In these recitals of that ancient Missal, the first group consists of the fathers and founders of the Church of Arles, while the second group comprises the chief saints, be-

longing to the Calendar, and ending with the bishop of Arles, who died in 542.

<sup>59</sup> Had the festival been an established one, the name of Martin should have followed the *Collectio post nomina* of St. Martin's Missa. This may be seen, in Mabillon's "Liturgicum Gallicanum," p. 291; also, in Muratori's "Liturgicum Romanum," tomus ii., col. 645.

<sup>60</sup> Being apparently the last therein mentioned, St. Columkille directed the name of Columbanus to be subjoined.

<sup>61</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbre, lib. iii., cap. 12, p. 366. Also, Rev. Mr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 12, pp. 210 to 213.

<sup>62</sup> See Colgan's "Trias Thaumaturga," Vita Prima S. Columbre, cap. viii., p. 321, 322.

<sup>63</sup> The Rev. Dr. Reeves remarks, at this passage, that diocesan Episcopacy was at this time unknown in Ireland; but, we take exception to his statement. It is also pertinently remarked, by Father John Colgan: "S. Columbanus non ideo vocetur *Episcopus Lageniensis*, quod fuerit totius Lageniae Episcopus, vel Archiepiscopus; sed ex eo, quod fuerit patria Lageniensis."—"Trias Thaumaturga," Prima Vita S. Columbre, n. 10, p. 324.

<sup>64</sup> That day was either already dedicated to some saint at Iona, the celebration of whose feast might require the use of white vestments, or perhaps a Divine Revelation made to St. Columkille induced him to consecrate that day to the memory of this holy bishop, who had so lately departed to enjoy immortal bliss.

<sup>65</sup> As he is called, in the title prefixed to that chapter, which treats on his death, in

at the 15th of May, by Marianus O'Gorman, and by Charles Maguire.<sup>66</sup> In the Martyrology of Donegal, at this same day, he is commemorated, as Colman, son of Ua Laoighse,<sup>67</sup> of Tulach-mic-Comghaill, in Druimne Togha, i.e., Nua Congbail, in Laoighis of Leinster. There he led a holy life, and passed away to taste the waters of eternal life.

**ARTICLE V.—ST. SARAN, OF INIS-MOR, OR THE “GREAT ISLAND,” IN UI-MAC-CAILLE, OR IMOKILLY, IN UI-LIATHAIN, COUNTY OF CORK.** As a learned hagiographist has well observed, if a calendar be an abridgment of ecclesiastical history in general, where exhibiting local peculiarities, it sums up the results of the most remarkable Christian fruits in that country to which it belongs.<sup>1</sup> An illustrative record is found, in the Martyrology of Tallagh,<sup>2</sup> at the 15th of May, relating to Saran mac Airechtair, of Inis-moir, in h. mac Caille.<sup>3</sup> We have already seen, in previous notices, regarding St. Dubhlitir, that the present saint's name and feast had been entered likewise in the Felire Ænguis;<sup>4</sup> and hence, we may very fairly conclude, that he lived during, or previous to, the eighth century. A festival was celebrated on this day, according to the Martyrology of Donegal,<sup>5</sup> in honour of Saran, son to Archur, of Inis-mor, in Ui-Mac Caille,<sup>6</sup> in Ui Liathain.<sup>7</sup> This latter was a large district, in the county of Cork. Formerly it included Castle Lyons, and the Great Island, near Cork.<sup>8</sup> It seems pretty certain, that St. Saran lived on the latter—at the entrance to Cork harbour—where probably he died and had been interred; yet, we seek in vain, on the large Ordnance Survey Maps of this Island, for any local denomination, with which he might possibly be identified. From the facts, recorded in our Annals, that Castle Lyons, or Caislean Ui Liathain, and Great Island, in olden times known as Oilean Mor Arda Neimhidh,<sup>9</sup> were in the ancient territory of Ui Liathain, we can form a good idea of its position and even extent.<sup>10</sup> After the Anglo-Norman invasion,

Adamnan's Life of St. Columba.

<sup>66</sup> See Colgan's “Trias Thaumaturga,” Quarta Vita S. Columbæ, lib. iii., n. 15, p. 386.

<sup>67</sup> Edited by Drs. Todd and Reeves, pp. 128, 129.

**ARTICLE V.—<sup>1</sup>** See “Kalandars of Scottish Saints, with personal notices of those of Alba, Lauderdale and Strathclyde,” &c. By Alexander Penrose Forbes, D.C.L. Preface, p. ix.

<sup>2</sup> Edited by the Rev. Dr. Kelly, p. xxiv.

<sup>3</sup> The Franciscan copy reads: Sarán mac Aireachair. i. ó inis moir in h. mac Caille la h. Liathán.

<sup>4</sup> The following commentary is found affixed to the entry, in a copy of this Festi-logy, at present in the Franciscan Convent, Dublin. “Sarán mac Airechair ó inis moir in h. mac Caille la h. Liathán.” This latter commentary and identification—as thought by Cathald Maguir—of the saint, is added to the simple mention of his name by St. Ængus, and the scholia are in small Irish characters interlined, according to that valuable MS. intituled “Martyrologium Cathaldi Maguir, sive Ængussius Auctus.” It formerly belonged to the convent of Donegal. Afterwards, it had been carried to

Louvain, thence to Rome, and at present it is preserved in the Franciscan Library, Dublin.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 128, 129.

<sup>6</sup> Imokilly, in its more Anglicized spelling.

<sup>7</sup> This tribe derived its name and origin from Eochaíd Liathanach, son to Daire Cearba. After the introduction of surnames, the chief families of this tribe were O'Liathain and O'h-Anmhada. Their territory was assigned to Robert Fitzstephen, who granted it to Philip de Barry, soon after the Anglo-Norman invasion. In the eighth year of King John's reign, it was confirmed by his charter to William, son and heir of Philip de Barry. See Dr. O'Donovan's “Leabhar na-g Ceart, or Book of Rights,” n. (s), pp. 72, 73.

<sup>8</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., n. (e), p. 11, and n. (n), p. 15.

<sup>9</sup> “The Great Island of Nennid Hill,” so called, it is said, from Nennid, the leader of the second colony into Ireland. See “Extracts containing Information relative to the Antiquities of the County Cork, collected during the Progress of the Ordnance Survey in 1839-40,” vol. ii., note, p. 401, R.I.A.

the Great Island, included in the present Barony of Barrymore, seems to have been excluded from the old district and present Barony of Imokilly.<sup>11</sup> There is a townland Dromsarane, within or near Kilbree Demesne, in the parish of Ballyoughtera, and Barony of Imokilly; but, no trace of an ancient ruin can there be found on the Ordnance Survey Map.<sup>12</sup> At this day, too, the Bollandists have relegated St. Saran, among their saints, passed over or left for notice in another place, after stating whatever the Martyrology of Tallagh has related in reference to him. They remark, likewise, that the name of Saran often occurs in that record, but whether applicable to one and the same person was to them unknown.<sup>13</sup> Although we have references to different Sarans, whose deaths are found mentioned, and at various dates, in our Annals; yet, we fail even in supposing, that the present holy personage can be identified with any of them, since his locality, as particularized in our calendars, has no apparent connexion with those places where they lived.

ARTICLE VI.—ST. COLUM, OR COLUM, OF LOCH-INIS-CRE, NOW MONAHINCHA, COUNTY OF TIPPERARY. We find an entry of this saint, in the Martyrology of Tallagh,<sup>1</sup> at the 15th of May, as *Colum Insi Locha Cre.*<sup>2</sup> The Bollandists quote the same authority and date, for his festival.<sup>3</sup> Here St. Cronan,<sup>4</sup> Patron of Roscrea, originally founded a house, for his monks, in a very retired situation. That spot is now known as Monahincha, so called, because the ruins of an ancient church<sup>5</sup> there are insulated in the midst of a bog. This townland is situated in the parish of Corbally, barony of Ikerrin, and county of Tipperary. Some beautiful specimens of olden Irish architecture are yet remaining at that place.<sup>6</sup> The old religious establishment there was situated, almost in the centre of the great bog of Moneala, and about three miles south-east from Roscrea. We are told, that it was originally an abbey of Culdean monks, living under the invocation of St. Columba, whose festival was formerly celebrated there.<sup>7</sup> It seems probable, however, that the present Colum was the saint, who was thus specially venerated, in this place, where he practised the austeries of monastic life. The fame his island monastery had acquired brought innumerable pilgrims from the most remote parts to expiate their sins, at the altar of St. Columba. This

<sup>10</sup> We may fairly infer, that three cantreds confirmed by King John, namely—"Olethan, Muscheje-Dunegan and Killede" are included in the baronies of Barrymore, Kinatalloon and Imokilly, in the county of Cork, and of Coshmore and Coshbride, in the county of Waterford. Dr. O'Donovan seems rather to circumscribe the ancient limits of Uí Liathain in his edition of "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." See n. (549), p. lxiv.

<sup>11</sup> See a very interesting account of these Baronies in Smith's "Ancient and Present State of the County and City of Cork," vol. i., Book ii., chap. i., pp. 99 to 149, and chap. ii., pp. 154 to 166.

<sup>12</sup> See the "Ordnance Survey Townland Maps for the County of Cork," sheet 77.

<sup>13</sup> See the introductory Catalogue, in their "Acta Sanctorum," tomus iii., xv. Maii, p. 440.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy enters *Columb inpi locha Cre.*

<sup>3</sup> Thus: "Columba de Inis Locha-cre, seu de insula Lacus-cre.—"Acta Sanctorum," tomus iii., Maii xv. Among the pre-mentioned saints, p. 440.

<sup>4</sup> See his Life, in the Fourth Volume of this work, at the 28th of April, Art. i., chap. ii.

<sup>5</sup> Archdall supposes a wooden church had here preceded the present beautiful stone structure, now in ruins. See "Monasticon Hibernicum," p. 668.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (t), pp. 412, 413.

<sup>7</sup> With an inaccuracy, too frequently permitted, and without proper reference, Archdall says, on the 15th of June. It is likely, however, he refers to the present saint, whose festival occurs, at the 15th of May. See "Monasticon Hibernicum," p. 667. Or, perhaps, he mistook this saint, for a Colman, venerated on the 15th of June.

celebrity, it is thought, enabled the monks to improve architecturally their abbey and its church.<sup>8</sup> All the surrounding parts were a soft morass, in the middle or towards the close of the last century, and the island was scarcely accessible to human feet. However, the salubrity and supernatural attributes of the isle were not so great, as to prevent the inmates from removing to the mainland. The prior and his conventual brethren established themselves at Corbally,<sup>9</sup> where some ruins are yet seen.<sup>10</sup> In the sixteenth century, a convent of Canons Regular of the Blessed Virgin Mary and a Prior were found living here,<sup>11</sup> while their church was that of the priory and parish.<sup>12</sup> They had considerable landed possessions and houses, with some rectories,<sup>13</sup> and their proceeds, which were claimed for this convent.<sup>14</sup> In the Twenty-eighth year of Queen Elizabeth's reign, Monahincha and Corbally were granted to Sir Lucas Dillon.<sup>15</sup> At present, a good wall surrounds the cemetery. But, apparently, the latter, at one time, extended beyond this modern wall, and, on its outside, the ground slopes considerably below its foundations. Finely grown trees shelter the ruins, both within and without the graveyard.<sup>16</sup> Colum, of Loch-Inis-Cre, is mentioned, likewise, in the Martyrology of Donegal,<sup>17</sup> as having a festival on this day.

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ARTICLE VII.—ST. DACHONNA, BISHOP OF CONNOR, COUNTY OF ANTRIM. The Martyrology of Donegal<sup>1</sup> records at this day, as having veneration paid him, Dachonna, Bishop, of Condeire, or Connor. He belonged to the race of Eoghan, son of Niall. It is altogether probable, this is the same saint, as he called Mochonna, entered at the 15th of May, in the Appendix to the Introduction of the Donegal Martyrology.<sup>2</sup> This saint is called the Pious, and his death is recorded to have occurred on the 15th of May, A.D. 725,<sup>3</sup> or A.D. 726.<sup>4</sup> The Bollandists<sup>5</sup> style him Vachonna<sup>6</sup> Episcopus, at this date.

<sup>8</sup> See Archdall's "Monasticon Hibernicum," p. 668.

<sup>9</sup> See Sir James Ware's "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. xxvi., p. 206.

<sup>10</sup> Within the beautiful demesne of Count O'Byrne, and not far from Monahincha.

<sup>11</sup> In an Inquisition, taken A.D. 1568.

<sup>12</sup> There is a curious flag limestone tomb, lying level with the ground, and between the transepts. It is about 6 feet, in length, by 2, in width: while it has an elegantly carved and raised cross on its surface, with a circularly raised band surrounding its upper arms. There is a short pedestal beneath, and raised edges around the sides of this tomb. It contains no inscription, at present; but, probably, it belongs to the grave of some ecclesiastic.

<sup>13</sup> Among these, the rectory of Kylecolmman is mentioned.

<sup>14</sup> The present ruins of Corbally are situated, within a much frequented graveyard, and the church is in tolerably good preservation. It consists of nave, choir, and transepts. In each end of the cross were beautiful windows. On the southern transept may be seen a beautifully turned arch, spanning the wall from the side of the nave, to the side of the choir: while, on the opposite northern transept, there was probably

an arch precisely similar, but which has now disappeared. In the south side wall of the nave was the entrance door, of finely jointed masonry, and yet perfect, with an elegantly turned semi-circular chiselled stone heading. The ruins are draped with masses of ivy, and the walls are over three feet in thickness. The earth within the ruins is considerably elevated, owing to the fallen *debris*, or frequency of interments.

<sup>15</sup> See Archdall's "Monasticon Hibernicum," pp. 668, 669.

<sup>16</sup> The foregoing description is furnished from notes, taken on the spot, in May, 1870.

<sup>17</sup> Edited by Drs. Todd and Reeves, pp. 128, 129.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 126, 127.

<sup>2</sup> See mochonna, at p. xlvi.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 322, 323.

<sup>4</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix T, p. 240, and Appendix LL, p. 378.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Maii xv. Among the pretermitted saints, p. 440.

<sup>6</sup> A typographical error has here been admitted for Dachonna.

ARTICLE VIII.—ST. COLUMBA, SON OF FAELGHUS. The name, Colum mac Faolgasa, is entered in the Martyrology of Tallagh,<sup>1</sup> at the 15th of May.<sup>2</sup> Owing to the patronymic, it is easy to pronounce him a different person from St. Columban, or Colman Mac Ua Laoighse. According to the Martyrology of Donegal,<sup>3</sup> likewise, Columba, son of Faelghus, was venerated on this day. The Bollandists<sup>4</sup> have *Columba filius Faēlusii*, at the same date.

ARTICLE IX.—ST. COMMAN, SON OF DIOMA, OF ARICUL. This saint is simply entered as Comman Mac Dimmae, in the Martyrology of Tallagh,<sup>1</sup> at the 15th of May.<sup>2</sup> The Bollandists<sup>3</sup> have a similar entry. We read, in the Martyrology of Donegal,<sup>4</sup> that Comman, son to Dioma of Aricul, had veneration given him, at this date.<sup>5</sup> His exact locality is not known. There are many places, called Aricul, or Errigal,<sup>6</sup> simply or compounded—especially in the northern province of Ireland. One of these, Errigal Keerogue, is a parish, in the barony of Clogher, and county of Tyrone. In the townland, so called, there is an old church,<sup>7</sup> within a cemetery, and on a most commanding site. Nor is there a more lovely scene, in all Ireland. The cemetery is a very ancient one, and an old cross<sup>8</sup> yet remains. The church ruins<sup>9</sup> there measure 50 feet, in length, by 21 feet, in width; the walls are about 4 feet, in thickness. In the county of Donegal, within the Barony of Kilmacrennan, there is a remarkable mountain, called Arrigal, which rises to 2,462<sup>10</sup> feet on the conoidal summit, and over the level of the ocean. From this elevated position, there is a glorious prospect of the adjoining coast and highland scenery.<sup>11</sup> It can easily be ascended, from a point to the east, where its sides curve into the connected moorland elevations;<sup>12</sup> and, around the steep summit, especially, the mountain has a chalk-white appearance, contrasting strangely with the dun heath-clad steeps, which stretch along its base.<sup>13</sup> There is the site of an old burial-ground,<sup>14</sup> to the south of its summit, in the

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy has *Colum mac Faēlgrā*.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 128, 129.

<sup>4</sup> See “Acta Sanctorum,” tomus iii., Maii xv. Among the pretermitted saints, p. 440.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy enters Comman mac Dimmae.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xv. Among the pretermitted saints, p. 440.

<sup>4</sup> Edited by Drs. Todd and Reeves. See Appendix to the Introduction, p. xlviij., and p. 129.

<sup>5</sup> Yet, in the Franciscan copy of the Tallagh Martyrology, I find, at the 15th of May, *Cannach Arpecul*.

<sup>6</sup> Generally held to mean, “a habitation,” in a primary sense, but, also, applied to “an oratory,” or to “a church.”

<sup>7</sup> Allusion is already made to it, in this volume, at May 7th, Art. ii. There, too, an illustration of it is given.

<sup>8</sup> The extent of its arms is only 2 feet 7 inches.

<sup>9</sup> There is a curious-looking and hanging stone over the ruined doorway, in one of the side walls. The people state, it will one day fall on a Mac Mahon, passing under it, and this is so much dreaded, that persons bearing that name, who are numerous in the neighbourhood, will by no means incur such a risk.

<sup>10</sup> See the “Parliamentary Gazetteer of Ireland,” vol. i., p. 67, and vol. ii., p. 33.

<sup>11</sup> See James Fraser’s “Hand-Book for Travellers in Ireland,” No. 174, p. 574.

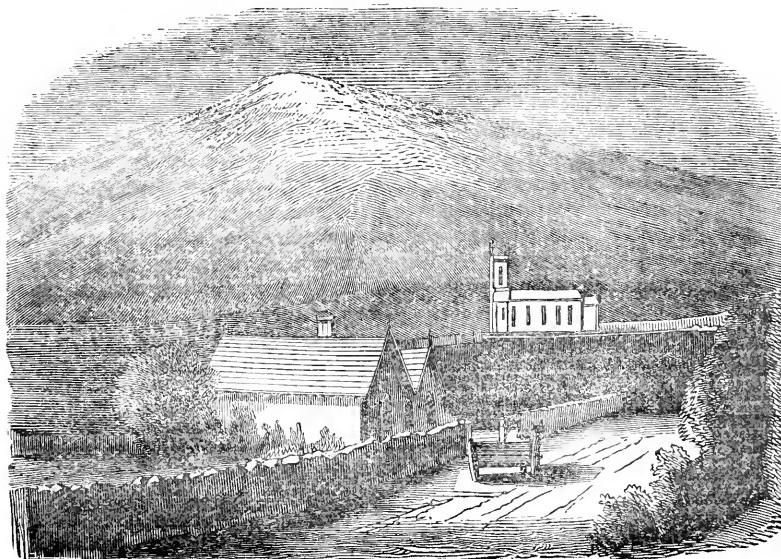
<sup>12</sup> In comparison with Arrigal, remarks the Rev. Cæsar Otway, the hill over Powerscourt is but a grocer’s sugar-loaf. See “Sketches in Ireland; descriptive of interesting and hitherto unnoticed Districts, in the North and South,” Letter i., p. 19, Dublin, 1827, 8vo.

<sup>13</sup> The illustration of this remarkable mountain, here presented, is taken from a Photograph furnished by Frederick H. Mares, and drawn on the wood, by William F. Wakeman; the engraving is by Mrs. Millard. A Protestant church and school-house are in the foreground.

<sup>14</sup> It is marked, on the “Ordnance Survey Townland Maps for the County of Donegal,” sheet 42.

<sup>15</sup> A lithograph illustration of Dunlewey

townland of Dunlewy,<sup>15</sup> and east of the Lough so called; for, the distinctive name of Errigal is not communicated to any existing townland, on or near it. That site is beside the Clady River, which flows through Dunlewy, and thence through Upper and Lower Nacung Loughs, before making its course westwards to the Atlantic Ocean. It would not be safe to conjecture, however, that this was the locality of Arrigal, as denominated, in connexion with the present holy man. The mountain of Arigle stands detached, from all the surrounding hills, and it is regarded as the highest in Ulster, with the single exception of Slieve Donard, in the county of Down.<sup>16</sup> From the summit, on a clear day, may be seen not only most distant parts of Ulster and of Connaught, but even the Paps of Jura, in Scotland. The marble of Dunluighy, which lies near, is a fine granular limestone, of a milk-white and of a pearl-grey



Arrigal Mountain, County of Donegal.

colour; and, it may be employed in works of sculpture, being the best of its class in Ireland, its texture and whiteness more nearly approaching Parian than Carara marble.<sup>17</sup> There is an extensive parish, called Errigal<sup>18</sup> or Arrigle, in the barony of Coleraine, and county of Londonderry, where St. Columkille is said to have founded a monastery, in 589; but, which was destroyed by the Danes, in the ninth century.<sup>19</sup> There is another parish, known as Errigal Trough, and situated, partly in the barony of Clogher,

House, just over the Lough so named, may be seen, in "Useful Hints to Donegal Tourists; with a Brief Notice of Rathlin Island. Being the Third Part of Lord George Hill's Facts from Gwedore," p. 27.

<sup>16</sup> Four miles from the foot of Arigle, towards the west, stands the Gweedore Hotel. See *ibid.*, p. 29.

<sup>17</sup> Such is the description of Sir Charles Giæcke, in his Report to the Dublin Society. See his "Tour in Donegal."

<sup>18</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Londonderry," sheets 10, 11, 17, 18, 25, 26, 31, 32.

<sup>19</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 608, 609.

county of Tyrone, but mostly in the barony of Trough, and in the county of Monaghan.<sup>20</sup>

ARTICLE X.—ST. MUIREDHACH UA DUBHTHAIGH. It is mentioned in the Martyrology of Donegal,<sup>1</sup> that Muiredhach Ua Dubhthaigh had a festival on this day.<sup>2</sup> His place and period are not further noticed.

ARTICLE XI.—ST. MUREDACH, SON OF NESSAN. This saint was one of the seven sainted sons of Nessan.<sup>1</sup> There appears to have been a doubt, as to whether his festival was celebrated, on this day, or at the 12th of August.<sup>2</sup>

ARTICLE XII.—ST. TIMOTHY, MARTYR AT SIRMUM, PANNONIA. In the Feilire of St. Aengus, at the 15th of May, allusion is made to the feast of St. Timothy.<sup>1</sup> It seems pretty certain, that he was the Martyr of Sirmium,<sup>2</sup> in Pannonia, whose name occurs at this date, and who is commemorated in several ancient calendars; while he is associated, likewise, with seven Virgins and Martyrs.<sup>3</sup>

ARTICLE XIII.—REPUTED FESTIVAL OF CAINEOC, VIRGIN. In the Royal Irish Academy Calendar of Irish Saints,<sup>1</sup> at the 15th of May, we find the insertion of Caimeoc,<sup>2</sup> Virgin, of Berson; but, we are unable to throw further light on this entry.<sup>3</sup> As we have already noticed, in the Franciscan copy of the Tallagh Martyrology, there is a Cainnech of Airecul<sup>4</sup> mentioned, at the same date,<sup>5</sup> and this may be referable to the foregoing notice. In the published copy of the Martyrology of Donegal,<sup>6</sup> her name is written simply as Cainneóc, without any further designation.

ARTICLE XIV.—ST. CHROMANUS, OR CHRONANUS, PRIEST AND CONFESSOR, OF MERNIA, SCOTLAND. [Tenth Century.] A festival to St.

<sup>20</sup> See *ibid.*, pp. 609, 610.

ARTICLE X.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 128, 129.

<sup>2</sup> After the entry of his name, in the table superadded to it, these words occur within brackets [*Pelagius Marianus.*] See *ibid.*, pp. 456, 457.

ARTICLE XI.—<sup>1</sup> The reader is referred to notices of these saints, to be found at the 15th of March, in the Third Volume of this work, Art. i.

<sup>2</sup> “S. Muredaci 15. May. vel 12. August.”—Colgan’s “Acta Sanctorum Hiberniae,” xv. Martii. Acta SS. Dichulli, Munisse et Neslugii, Fratrum, p. 609, n. 9.

ARTICLE XII.—<sup>1</sup> The Commentator on that copy, found in the “Leabhar Breac” only notes, *i.e.*, nomen disciplini—evidently discipli should be read; but, no further light is thrown on his identity. See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxvi.

<sup>2</sup> According to the old Hieronymian Martyrology, belonging to Epternac.

<sup>3</sup> See some account of them, in the Bollandists’ “Acta Sanctorum,” tomus iii., Maii xv. De S. Timotheo et vii. Virginibus Martyribus Sirmii in Pannonia, pp. 455, 456.

ARTICLE XIII.—<sup>1</sup> See “Common Place Book F,” formerly belonging to the Irish Ordnance Survey.

<sup>2</sup> She is said to have descended from Niall of the Nine Hostages.

<sup>3</sup> It runs thus: Caimeoc. óig a. beppon do. n. n. 5.

<sup>4</sup> There is evidently some mistake, in connecting this locality, with two distinct names of saints, at the present day.

<sup>5</sup> The Bollandists notice, at the 15th of May, Cainnechus de Arecul, for which the Tallagh Martyrology is quoted. See “Acta Sanctorum,” tomus iii., Maii xv. Among the premitted saints, p. 440.

<sup>6</sup> Edited by Rev. Drs. Todd and Reeves. pp. 128, 129.

ARTICLE XIV.—<sup>1</sup> Thus: “15. Dic. Sanctus Chromanus presbiter et Confessor in Mernia Scotiae prouincia.”

Chromanus, a Priest and Confessor, in Mernia, a province of Scotland, is found in David Camerarius' entries in his calendar,<sup>1</sup> at the 15th of May.<sup>2</sup> He is said to have been celebrated for his learning and miracles; as also, to have been a great promoter of Ecclesiastical Rites and a strenuous defender of the Catholic celebration of Easter.<sup>3</sup> This is inconsistent, however, with the account, that he died, about the year 944.<sup>4</sup> We cannot be sure, however, that he was an Irishman. His feast of Elevation has been referred, by Thomas Dempster, to the 8th of April. The Bollandists<sup>5</sup> note the foregoing particulars, among their pretermitted Festivals, at this date.

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ARTICLE XV.—REPUTED FESTIVAL OF ST. BRENAIND. At the 15th of May, a Feast for St. Brenaind—which we suppose intended for St. Brendan who is commemorated on the day following—we find entered, in a Celtic Kalendar,<sup>1</sup> published by Bishop Forbes.<sup>2</sup>

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### Sixteenth Day of May.

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ARTICLE I.—ST. BRENDAN, BRANDON, OR BRENAINN, BISHOP AND PATRON OF ARDFERT, COUNTY OF KERRY, AND OF CLONFERT, COUNTY OF GALWAY.

[FIFTH AND SIXTH CENTURIES.]

#### C H A P T E R I.

INTRODUCTION—MANUSCRIPT ACTS OF ST. BRENDAN—MATERIALS FOR HIS BIOGRAPHY  
—PREDICTIONS REGARDING HIM—HIS PLACE OF NATIVITY AND PARENTAGE—HIS  
EARLY TRAINING BY BISHOP ERC AND BY ST. ITA—HE VISITS THE GREAT SAINTS OF  
IRELAND—EDUCATION BY ST. FINIAN OF CLONARD—ST. BRENDAN WRITES A RULE  
DICTATED BY AN ANGEL—HE BEGINS TO FOUNDED CELLS AND MONASTERIES—HIS  
CONNEXION WITH BRANDON MOUNTAIN.

**I**T is now a generally accepted historic truism, that Irish civilization, especially during the earlier Christian ages, dawned far in advance of that prevailing in the rest of Europe. Taught by her first missionaries the priceless lessons and treasures of Divine Faith, soon followed the learning of Ireland's renowned schools, which in those early times furnished a store-house, from which the people of Europe drew their supply, when barbarians had disturbed their hopes of peace and repose. Arts and sciences, peculiar to her situation and opportunities, were here cultivated. Her insular position and fine maritime estuaries invited the approach and departure of very large vessels—equal to any then afloat in other countries—and, at a very early period, in colonizing

<sup>2</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 237.

<sup>3</sup> According to Venerable Bede, he was one of those, to whom the letter from the Church of Rome is addressed. See "Historia Ecclesiastica Gentis Anglorum," lib. li., cap. xix.

<sup>4</sup> As mentioned by Camerarius, at p. 144; but he gives no authorities. See Bishop For-

bes' "Kalandars of Scottish Saints," p. 300.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Maii xv., p. 440.

ARTICLE XV.—<sup>1</sup> The entry is "15 Idus. F. brenaind."

<sup>2</sup> See "Kalandar of the Scottish Saints," p. 85.

ARTICLE I.—CHAPTER I.—<sup>1</sup> For illus-

distant countries, she had sufficient means of shipping. Thus, their resources of commerce and of navigation, not unknown to the early Irish, were soon turned to profitable and to useful aims; while the intercourse, which was kept up between Ireland and the distant northern regions, spread even to the south of Europe, and especially to France and to Spain. The descent of the Milesians from the latter country was a reason for holding friendly relations, and for having commercial communication with her. We have proofs of Irish voyagers reaching Iceland by sea, and from the Irish coast, ages before the occasional and, afterwards, continuous inroads made by the Danish mariners and adventurers of later times. This evidence will tend to prove, that ample nautical means of knowledge were not wanting in Ireland, to venture on many a perilous course, and to brave the rigours of those distant Arctic seas. From the earliest Christian times, the schools of Ireland had assimilated and taught the geographical and astronomical theories, promulgated by the Hebrew, Greek and Latin classical writers;<sup>1</sup> nor can it be disproved, that such knowledge had not been most probably drawn, from very remote periods of even pagan scholarship in our Island.

One of the most celebrated saints, in the early and mediæval Christian times and traditions, was the illustrious subject of our present Memoir. It is to be regretted, however, although we have so many accounts left regarding him, that his Acts should have been so confused. Neither is their order of narrative and of incidents well observed; nor is their chronology, as inferred by well-known names introduced, always reconcilable with dates found in our Annals. It is his renowned Trans-Atlantic voyage, that has made St. Brendan so very celebrated, and that has conferred on him a special epithet, "The Navigator." Of this voyage, the saint himself appears to have left no written account; but, it is probable, his traditional narrative had been greatly misunderstood, by those who had the statement from his own lips, and as it had been transmitted to succeeding generations, the real facts became still more distorted, until, at length, writers began to invest them with marvellous characteristics of fancy and of fiction.<sup>2</sup> This voyage of St. Brendan<sup>3</sup> may be regarded, however, as the Christian Odyssey, which frequently charmed monastic circles, and excited their imaginations, while living in the cloisters from his time, and during the middle ages.<sup>4</sup> Especially during the eleventh century, from the Irish or Latin version, it came to be translated, through multiplied copies, into English, German, French, Flemish, Spanish and Italian.<sup>5</sup> After the real history of the saints had become obscure in popular traditions, almost super-human qualities and acts had been attributed to those heroes of Christianity. This sprung from a natural feeling, and old world love in olden times thus paid its homage to the great agents, who civilized the human race. The "Acta" or "Vita," or as frequently called, the "Navigatio S. Brendani," was a Tract found, in every monastic and great public library, long before the invention of printing. After the ruin of so many public and private manuscript collec-

tration of these facts, the reader is referred to "Proceedings of the Royal Irish Academy," Polite Literature and Antiquities, Series ii., vol. ii., Paper xxxviii., "On the Geography of Ros Aillithir." By Rev. Thomas Olden, B.A., Read, Feb. 26th, 1883, pp. 219 to 252. The original Irish Tract is attributed to Mac Cosse, the Ferlegind or proctor of a celebrated school, at Ross Carbery, county of Cork.

<sup>2</sup> Indeed, it must be observed, that the romance writers of Ireland were fond of introducing our saints into their imaginative tales.

See Eugene O'Curry "On the Manners and Customs of the Ancient Irish," edited by W. K. Sullivan, Ph. D., vol. ii., Lect. iv., p. 89.

<sup>3</sup> To it, Dante was indebted for many of his ideas, in the *Divina Comedia*.

<sup>4</sup> See Le Vicomte Hersart de la Villemarque's "La Légende Celtique et la Poesie des Cloîtres en Irlande, en Cambrie, et en Bretagne," sect. v., p. lix.

<sup>5</sup> See A.—F. Ozanam's "Œuvres Complètes," tome v. Des Sources Poétiques de la Divine Comédie, sect. ii., pp. 424, 425.

tions, it is not even a matter for surprise, that numerous copies of this saint's Acts are yet preserved in the country, which had the honour of giving him birth.

The name of St. Brendan, or St. Brendanus as Latinized, is spelled differently. The Irish form of the name is Brandan. This corresponds, too, with the old English form. The saint's house at Kilmalchedar has been always called by the people of the place, "Fothrach Braindain." In old French, his name is found written St. Brandaines, and St. Brandons, or St. Brandans. We find it also written, Brennan and Brenoin. In the Church Offices, and in published prints generally, the saint is called Brendan. In the old English verse and prose Lives, the spelling is Brandan. The local name in Irish is Brandon, as pronounced. He is called Broladre in Normandy, as also St. Brendan l'Ancien.<sup>6</sup> There is an Irish Life of St. Brendan in that copy of the Book of Lismore,<sup>7</sup> preserved in the Royal Irish Academy. The original Manuscript is in Cork.<sup>8</sup> At present, among the Trinity College Manuscripts, Dublin, we find some of the Brendan Codices.<sup>9</sup> In the Library of the Royal Irish Academy, the Acts of St. Brendan<sup>10</sup> are numerous. Besides, there are various fragmentary stories relating to him,<sup>11</sup> with copies of poems<sup>12</sup> and of works, he is assumed to have composed. Several of these may be unauthentic and legendary; but, legend does not oftentimes invalidate obscure facts. Besides, the celebrated voyage of St. Brendan seems to have been a subject, free for the exercise of composition, and ever fresh for the introduction of inventions and romance. There is a Manuscript Latin Life of St. Brendan, Cluinfert, among the Franciscan Convent Archives, Dublin.<sup>13</sup> Among the Marsh Library Manuscripts, Dublin, in what is generally, but erroneously, called the "Codex Kilkenniensis," there is a "Vita S. Brendani."<sup>14</sup> This has been lately published, by Most Rev. Dr. Moran, in his collection of St. Brendan's Acts; while it contains many interesting records, relating to him, and to his contemporaries.<sup>15</sup> In England, the University Libraries of Oxford and of Cambridge,<sup>16</sup> contain various copies of the "Vita S. Brendani." Besides the Bodleian,<sup>17</sup> the Balliol,<sup>18</sup> Lincoln,<sup>19</sup> and Trinity Colleges,<sup>20</sup> at Oxford, we find,

<sup>6</sup> See *Les Petits Bollandistes, Vies des Saints*, tome v., xvi<sup>e</sup> Jour de Mai, n. 4, p. 557.

<sup>7</sup> It commences with fol. 72 b.

<sup>8</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvi., p. 340.

<sup>9</sup> A MS. in Trinity College, Dublin, classed E, 3, 8, has a Vita S. Brendani Abbatis, xvi., Kal. Jun. There is also a Vita S. Brendani, but imperfect at the beginning, and, at the end, in the Trinity College, Dublin, Manuscript, classed E, 3, II.

<sup>10</sup> Among the O'Longan Irish MSS., vol. vi., there is the Life of St. Brendan, son of Finnlogh. It is to be regretted, this Life breaks off, at p. 169, and in the middle of an account, regarding this celebrated saint's navigation, pp. 150 to 169. A small 4to paper MS. (No. 9), of the Messrs. Hodges and Smith's collection of Irish MSS., belonging to the Royal Irish Academy, contains, with some poems on other saints, a Life of St. Brenain, son of Finloga, Bishop of Kerry and Clonfert.

<sup>11</sup> The vi. vol. of the O'Longan MSS., in the Royal Irish Academy, contains stories of St. Brendan, son of Finnlogh, pp. 113, 116.

<sup>12</sup> The Third volume of the O'Longan

MSS. contains a poem by St. Brendan, in praise of Aedh, at p. 14; as also a poem by St. Brendan, proclaiming a benediction on the mansion-house of Aedh, in 28 stanzas, p. 15. The Fifth vol. of these MSS. has a prophecy of 192 verses, by way of a dialogue, between St. Senan of Iniscathy and St. Brendan, pp. 50 to 53.

<sup>13</sup> In "Vitae Sanctorum," ex Cod. Inisensi, pp. 50 to 95.

<sup>14</sup> At fol. 57 to 65.

<sup>15</sup> See "Acta Sancti Brendani," pp. 1 to 26.

<sup>16</sup> Thus, among the MSS., classed C.C.C. Cant. 275. Ff. 46—58 b., vell. small folio, xiv. cent.; C. C. C. Cant. 145. vell. small folio, xiv. cent.

<sup>17</sup> Thus, in MS. Bodl. Laud. Misc. 44 (545), Ff. 27 b—117, vel. 4to, xv. cent.; MS. Bodl. Laud. Misc. 773 (778), vel. 4to, xiv. cent.; MS. Bodl. Laud. Misc. 237 (1013), Ff. 229 b—244, vell. folio, xiii. cent.; MS. Bodl. Laud. Misc. 315 (1055), Ff. 165 b—175 b. vell. 4to, xv. cent.; MS. Bodl. Laud. Misc. 410, Ff. 40 b—68 b, vel. 4to, xii. cent.; MS. Bodl. e Musæo, 3. f. 213 (3496); MS. Bodl. Rawl. B. 505, p. 24, vell. folio, xiv. cent.; MS. Bodl. Rawl. B. 485, f. 144, vell. 4to, xiv. cent.; MS. Bodl. Tanner 15, f. 75, vell. folio, dble. cols., xv. cent.; MS. Bodl.

among the Harleian,<sup>21</sup> Cottonian,<sup>22</sup> and British Museum<sup>23</sup> collections, several other Codices. One of the latter<sup>24</sup> is exceeding curious, and it has lately been printed.<sup>25</sup> In addition to these, Lambeth,<sup>26</sup> York,<sup>27</sup> and Stowe,<sup>28</sup> have copies. Among the Ashmole<sup>29</sup> and Arundel<sup>30</sup> MSS. are others. In the Library of St. Benedict's College, England, there is a Manuscript, which contains "Vita S. Brandani et oratio ejusdem."<sup>31</sup> Nearly all the great public Libraries of Europe contain Codices, relating to the Life and Navigation of St. Brendan. Thus, in France, the National Library, at Paris, has several very fine copies.<sup>32</sup> The city of Chartres possessed its copy;<sup>33</sup> so did that of Laon,<sup>34</sup> and of Cambrai,<sup>35</sup> nor can we have any reasonable doubt, that before the French Revolution, many existed in the religious houses, and in the other archivist depositories, that are now lost or destroyed. At Mentz,<sup>36</sup> at Augsburg, at Monte Cassimo, at Leipzig, at Strasbourg, and in the Vatican Library, at Rome, were various copies of the Vita S. Brendani.<sup>37</sup> There are three different Lives of St. Brendan, Abbot, in the Burgundian Library, Bruxelles.<sup>38</sup> It may be observed, that there is an Irish Life of St. Brendan, of Clonfert, transcribed, among

Laud. Misc. 108 (1486), Ff. 104—111, vell. folio, xiv. cent.; MS. Bodl. Laud. Misc. 463 (1596), Ff. 46—50, vell. folio, xiv. cent.; MS. Bodl. Tanner, 17, Ff. 99 b—107 b, vell. small folio, xv. cent. In this is a full length figure of St. Brendan, with an oar in his right hand. MS. Bodl. 779. (2367) Ff. 2—17, paper, large 4to, xv. cent.

<sup>18</sup> Among MS. Coll. Balliol, Oxon. 226, Ff. 72—86, vell. folio, dble. cols., xiii. cent.

<sup>19</sup> Among MS. Coll. Lincoln, Oxon. 27, Ff. 186. b—205 b, vell., 4to, xi. and xii. cent. Versus Rhythmicæ de S. Brendani Vita Metrica, fabulæ pullulante anilibus. MS. Lincoln, 27 Ff. 2 b—6 vell. 4to, xi. and xii. cent.

<sup>20</sup> Among MS. Coll. Trinit. Oxon. 57, f. 39, vell. folio, xv. cent.

<sup>21</sup> Among these are described: MS. Harl. 3776, Ff. 67—75 b, vell. 4to, xiii. cent.; MS. Harl. 108, Ff. 42—59 b, vell. 4to, xiv. cent.; MS. Harl. 3958. Ff. 103 b—121 b, vell. folio, xiii. cent.; MS. Harl. 2277. Ff. 41 b—51, vell. 4to, xiv. cent.

<sup>22</sup> There is a curious Gallic poem, originally composed in the twelfth century, in a MS. Cott. Vesp. B. x. Ff. 1—11, vell. Svo, dble. cols., xiii. cent. We also find "Vita S. Brendani." A MS. Cott. Tiber. D. iii. Ff. 107—118, vell. folio, xii. cent.; MS. Cott. Vespas. A. xiv., f. 101 b, vell. 4to, xii. cent.; MS. Cott. Vespas. B. x. Ff. 11 b—21, vell. Svo, dble. cols., xiii. cent.; MS. Cott. Tiber. E. i. ff. 128—134.

<sup>23</sup> La Vie Monseigneur S. Brandan. MS. Addit. Brit. Mus. 6524, Ff. 129 b—137 b, vell. folio, dble. cols., xiii. cent.; MS. Addit. Brit. Mus., 6047. Ff. 225—266 b, paper, small folio, xvii. cent.

<sup>24</sup> Vita S. Brendani versibus rhythmicis. It is classed among the MSS. Cott. Vesp. D. ix. Ff. 1 to 9, vell. small 4to, xiii. cent. The title, "De S. Brendano," is added, in a hand of the fifteenth century; another hand of the eighteenth century has entered "Vita S. Brendani." It runs in stanzas of four Latin lines,

with a cesural pause, in the middle of each line.

<sup>25</sup> In the Most Rev. Patrick F. Moran's "Acta Sancti Brendani," pp. 45 to 84.

<sup>26</sup> A Memorial of St. Brandan and other saints. MSS. Lambeth, 621, f. 11, paper.

<sup>27</sup> MSS. Dec. et Cap. Eborac. 16. II. 5. 1. 2. This is the Gallic version, a poem consisting of about 1,800 lines.

<sup>28</sup> Vita S. Brendani, MS. Stowe, No. xxxvi.

<sup>29</sup> MSS. Ashmole, 43. Ff. 71 b—80 b, vell. 4to, circa 1300.

<sup>30</sup> Legenda brevis de S. Brandano, MS. Arundel, 330, f. 24.

<sup>31</sup> No. 1280.

<sup>32</sup> There do we find, under the head, "Vita S. Brendani," the enumeration, and description from the catalogue, viz.: No. 2444. 2. olim Colbert, vell. xiii. cent.; 2845. 2. olim Ludovici de Tarney, vell. xiv. cent.; 3784.

<sup>20</sup> olim S. Martial. Lemovicensis. vell. xi. cent.; 4887. 8. olim Putean. vell. xii. cent.; 5138. 3. olim S. Martial. Lemovicensis. vell. xiii. cent.; 5284. 28. olim Colbert. vell. xiii. cent.; 5348. 2. olim Colbert vell. xiii. cent.; 5371. 2. olim Baluz. vell. xiii. cent.; 5572. 10. olim Faurian. vell. xi. cent.; Appendix. 2333 a. 3. olim Philiberti de la Mare. vell. xiv. cent.; 6041 a. vell. xiv. cent., olim Rog. de Gaigniers.

<sup>33</sup> Among the MSS. Bibl. de la Ville de Chartres.

<sup>34</sup> Among the MSS. Bibl. de la Ville de Laon, 345. vell. folio, xiii. cent.

<sup>35</sup> Among the MSS. Bibl. de Cambrai, 735. vell. 4to, xiii. cent.; as also 744. vell. 4to, xv. cent.

<sup>36</sup> Colgan alludes to it, as belonging to the Carthusians of this city. See "Acta Sanctorum Hibernie," Martii xxii., De Egressione Familia S. Brendani, cap. iii., p. 721.

<sup>37</sup> See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Manuscript Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 150 to 164.

<sup>38</sup> Some of these are noted at fol. 69, 192,

these. It is the work of Michael O'Clery. Among the Burgundian MSS.<sup>39</sup> vol. ii., there is a middle size folio, in the Latin language, bound in wood, covered with calf-skin, and ornamented with brass clasps.<sup>40</sup> This volume is intituled, in the classing of the old library, to which it belonged, as follows: "Navigatione S. Brendani ad varias Insulas cum aliis—Beth. Louv. 48."<sup>41</sup> The first leaf of this MS. is vellum, then follow four leaves of paper, and then two of vellum, and so on, until the eightieth, which is of vellum, also, and which is the last in the volume. Again, among the Burgundian Library Manuscripts, Bruxelles, there is a dissertation, "De S. Columba et Brendano."<sup>42</sup> The foregoing have been noticed, by Mr. Bindon,<sup>43</sup> at a meeting of the Royal Irish Academy.<sup>44</sup>

Various readings are to be found, in the different Manuscript Lives, which are scattered in so many places; and, even the order and subject matters for narrative have been modified, or changed, according to the taste or fancy of composers and scribes. If we apply to the Navigation of St. Brendon, the ordinary critical analysis of poems, remarks a French writer, it will not be difficult to find, in the mystic and marvellous parts of that legend, the origin and historic realities of a monastic and spiritual Odyssey, so celebrated among the romances of Ireland.<sup>45</sup> An Anglo-Norman bard<sup>46</sup> produced this celebrated voyage in French, long before the hermit of Hampede, Robert of Gloucester, Gower, or Chaucer, attempted English versification, and a distinctive English literature. It seems to have been composed, at the request of Auliz la Bele,<sup>47</sup> or the beautiful Adelais of Louvain, the Queen of Henry I.,

<sup>197</sup>, in vol. xxii.; but, it is doubtful—although probable from Mr. Bindon's description—that all of these refer to St. Brendan the Navigator. One or more might refer to St. Brendan, Abbot of Birr.

<sup>39</sup> See also, MS. Bibl. Ducum Burgundiae, 8638, xv. cent.

<sup>40</sup> At the commencement, and also at the end, of the MS., may be found the following note: "Pertinet Monasterio Canonorum Regularium, in Bethleem, ppe Lovanium."

<sup>41</sup> The contents of the volume are given, upon the first fly-leaf, and they are as follows, viz.: 1160. *It navigatione S. Brendani abbatis ad diversas insulas*; 1162. *It epistola Presbiteri Joannis imperatoris majoris*; 1163. *It itinerarium Joannis de Mandeville militis*. The initial letters of the four different pieces are about two inches in diameter, while ornamented in vermilion and pink colours, but not very neatly executed, and the observation applies to the penmanship. Mandeville and Tungdalu are in the text styled "milites." The date, or the name of the scribe, could not be found in the MS.; but, by comparison with MSS. of a known date, it appears as old as the "Inventaire" states, namely, the close of the fifteenth century.

<sup>42</sup> See vol. xxii., fol. 89.

<sup>43</sup> See "Proceedings of the Royal Irish Academy," vol. iii., pp. 477 to 452.

<sup>44</sup> Held, on the 24th of May, 1847.

<sup>45</sup> See L. Tachet de Barneval's "Historie Légendaire de l'Irlande," chap. xxii., pp. 246, 247.

<sup>46</sup> His name is unknown; but, he was probably an ecclesiastic, as the character of his narrative and his style of relating it indi-

cate.

<sup>47</sup> This poem begins with these lines:—

"Donna Aaliz la reine,  
Par qui valdrat lei divine."

In Blackwood's Edinburgh Magazine, for 1836, vol. xxxix., No. ccxlviii., under the heading "The Anglo-Norman Trouveres," appear English translations of the foregoing, as taken from the Cotton Library copy, classed Vespasian, B. x. The following rendering of the opening lines—forming a very fair specimen of the remaining portion—is here submitted:—

"Lady Adelais, who queen  
By the grace of heav'n hath been  
Crowned, who this land hath blest  
With peace, and wholesome laws,  
and rest,  
Both by King Henry's stalwart might  
And by thy counsels mild and  
right;—  
For these, their holy benison  
May the Apostles shed each one  
A thousand, thousand-fold upon  
thee:  
And, since thy mild command hath  
won me  
To turn this goodly historie  
Into romanz, and carefully  
To write it out, and soothly tell  
What to St. Brandan erst befell,—  
At thy command I undertake  
The task right gladly, but will make  
No light or silly pleasantries,  
Unfit in such grave work to be."

—See pp. 807, 808.

King of England, and surnamed Beauclerc. Various Acts of different Irish contemporaneous saints serve to throw a reflected light on the history of St. Brendan and his time. Among others, Augustin Magraiden<sup>48</sup> prepared a Life of St. Brendan, in the Island of All Saints, Lough Ree, county of Longford. Jacobus de Voragine,<sup>49</sup> who was born about A.D. 1230, and who became Provincial of the Dominicans and Bishop of Genoa—the native city of Columbus—gave St. Brendan's land a special prominence, in the thirteenth century, by writing his "Golden Legend."<sup>50</sup> In the version of it, published by Wynkyn de Worde, in 1483, we find the "Lyfe of Saynt Brandon."<sup>51</sup> Also, John Capgrave has a brief account of our saint,<sup>52</sup> also John of Trittenheim,<sup>53</sup> John Bale,<sup>54</sup> Archbishop Ussher,<sup>55</sup> Thomas Dempster,<sup>56</sup> and Sir James Ware.<sup>57</sup> From that list,<sup>58</sup> belonging to Colgan, we can ascertain, that he left Acts of St. Brendan, of Clonfert, which were intended for publication, at the 16th of May. In his published work, he promised, also, to treat diffusely, on the subject of Brendan's celebrated voyage.<sup>59</sup> The Bollandists have published some account of this saint,<sup>60</sup> and also Bishop Tanner.<sup>61</sup> An abridgment of his Acts has been issued by Bishop Challenor.<sup>62</sup> To distinguish him from his namesake, the Abbot of Birr, we find in the Rev. Alban Butler's work the name of St. Brendan, the Elder, Abbot of Fearta, or Clonfert, on the River Shannon, at the 16th of May.<sup>63</sup> The Rev. John Lanigan, D.D., has devoted some pages of his history to the elucidation of St. Brendan's Acts.<sup>64</sup> The Life of St. Brendan, the Navigator, has been issued, in an old English form, by the Percy Society.<sup>65</sup> This was first issued from the press,<sup>66</sup> by Wynkyn de Worde,<sup>67</sup> and its composition is ascribed to Robert of Gloucester. Again, Mon. Achille Jubinal<sup>68</sup> and L. Tachet de Barneval<sup>69</sup> have given us, in somewhat different

<sup>48</sup> He departed this life A.D. 1405.

<sup>49</sup> Jacobus De Voragine was born, about A.D. 1230, at Voraggio, and he died on the 14th of July, 1298, at Genoa. See notices of his life, in M. C. Dr. Hoefer's "Nouvelle Biographie Générale," tome xlvi., pp. 452, 453.

<sup>50</sup> In the edition of this work, A.D. 1519, I cannot find any mention of St. Brendan.

<sup>51</sup> See fol. 357.

<sup>52</sup> In *Legenda Sanctorum Anglie.*

<sup>53</sup> See "De Viris Illustribus Ordinis S. Benedicti," cap. xxxi.

<sup>54</sup> See "Scriptorum Illustrium Majoris Brytannicarum," &c., Cent. xiv., num. lxxviii., p. 236.

<sup>55</sup> See "Britannicarum Ecclesiarum Antiquitatum," cap. xiv., p. 277, and cap. xvii., pp. 451, 471, 474, 476, 494, and Index Chronologicus, p. 532.

<sup>56</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., sect. 143, pp. 81, 82.

<sup>57</sup> See "De Scriptoribus Hibernie," lib. i., cap. ii., pp. 12, 13. Also, "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. xxvi., p. 215.

<sup>58</sup> "Catalogus Actuum Sanctorum quae MS. habentur, ordine Mensium et Dierum."

<sup>59</sup> See "Acta Sanctorum Hibernie," Martii xxii. De Egressione Familiae S. Brendani, cap. xiv., p. 724.

<sup>60</sup> See "Acta Sanctorum," tomus iii.,

Maii xvi. De S. Brendano sev Brandano Albatre Cluinferensi in Hibernia. This treatise is a selection from various accounts, in two chapters, and in fifteen paragraphs, edited by Father Godefrid Henschenn, pp. 599 to 603.

<sup>61</sup> See "Bibliotheca Britannico-Hibernica," &c., p. 123.

<sup>62</sup> See "Britannia Sancta," part i., pp. 289, 290.

<sup>63</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xvi.

<sup>64</sup> See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. viii., p. 288, and nn. 84, 85, p. 292. Also, vol. ii., chap. x., sect. vii., with notes 91 to 133, pp. 28 to 41.

<sup>65</sup> See vol. xiv. Edited by Wright, in 1844. Its title is "St. Brandan; A Medieval Legend of the Sea," in English Verse and Prose, Preface, pp. v. to viii., Metrical Life, pp. 1 to 34, Prose Life, pp. 35 to 56, with nn. pp. 57 to 63.

<sup>66</sup> It begins with:—

"Seint Brendan the holi man was zund  
of Irlande:  
Monck he was of hard lyf as I vuder-  
stonde."

It ends with:—"Nou God us bringe to  
thulke joye that his soule wende to. Amen."

<sup>67</sup> A copy of this edition, supposed to be unique, is in the Grenville Library, British Museum.

<sup>68</sup> This work is intituled:—"St. Bran-

forms, the highly-romantic narrative of St. Brendan's Navigation in search of the Promised Land. This renowned voyage, so happily versified,<sup>70</sup> by a distinguished Irish poet, Denis Florence MacCarthy, forms the subject of a noble composition,<sup>71</sup> that has very few more interesting competitors in the English language, both for theme and treatment.<sup>72</sup> The Rev. W. J. Rees has published the *Acts of St. Brendan*, in Latin,<sup>73</sup> with an English translation.<sup>74</sup> An account of this saint will be found, in the works of Rev. M. J. Brenan, O.S.F.;<sup>75</sup> Rev. Dr. James Henthorn Todd,<sup>76</sup> Le Vicomte Hersart de la Villemarque,<sup>77</sup> Rev. Robert King,<sup>78</sup> Bishop Forbes,<sup>79</sup> and Eugene O'Curry.<sup>80</sup> In the Dutch language was lately published, the *Legend of Sanct Brandan*,<sup>81</sup> in various texts, prose and metre. A learned Preface introduces the reader to the first Tract in Latin, "Peregrinatio Sancti Brandani Abbatis." Next follows, Von Sente Brandan, in Dutch rhymed stanza,<sup>82</sup> of five lines to each stanza; afterwards, Van dem hilgen sunte Brandan, also similarly rhymed;<sup>83</sup> a prose Tract follows, Von Sand Brandon ein hübsch leiblich lesen, was er wunders auf dem mör erfahren hat.<sup>84</sup> These are all illustrated with researchful and learned notes, by the editor. The Most Rev. Patrick F. Moran collected and published several Latin *Acts of St. Brendan*,<sup>85</sup> in 1872, and among the rest is A. Jubinal's version,<sup>86</sup> collated with several other correlative MSS.<sup>87</sup> Also, notices of this saint are given by Rev. James Rose,<sup>88</sup> M. Le Dr. Hoefer,<sup>89</sup> Rev. S. Baring-Gould,<sup>90</sup> in the *Bibliographie Universelle, Ancienne et Moderne*,<sup>91</sup> in the "Imperial Dictionary of Universal Biogra-

daine's Legende Latine avec une Traduction inédite en Prose et en Poesie Romanes," publiées par A. Jubinal, A Paris, 1836, 8vo.

<sup>69</sup> See his "Histoire Légendaire de l'Irlande," chap. xxiii., Voyage de Saint Brendan, Paris, 1856, 8vo.

<sup>70</sup> It was first published as a contribution to the "Dublin University Magazine," in the hey-day of its celebrity as a first-class periodical, now nearly forty years ago.

<sup>71</sup> The latest version of this fine poem, is in the collected "Poems," by Denis Florence MacCarthy, edited with a Preface by his son John MacCarthy, pp. 83 to 105, Dublin, 1882, cr. 8vo.

<sup>72</sup> It is given under six distinct headings:—I. The Vocation. II. Ara of the Saints. III. The Voyage. IV. The Buried City. V. The Paradise of Birds. VI. The Promised Land.

<sup>73</sup> See "Lives of the Cambro-British Saints," pp. 251 to 254.

<sup>74</sup> See *ibid.*, pp. 575 to 579.

<sup>75</sup> See "Ecclesiastical History of Ireland," Sixth Century, chap. i., pp. 57, 58, Duffy's edition, Dublin, 1864.

<sup>76</sup> See "St. Patrick, Apostle of Ireland," chap. iii., n. I, pp. 459, 460.

<sup>77</sup> See "La Légende Celtique et la Poesie en Irlande, en Cambrie, et en Bretagne," sect. v., pp. liv. to lxiii., Paris, 1864, 8vo.

<sup>78</sup> See "Primer of Church History of Ireland," vol. i., Book i., chap. viii., pp. 69, 70.

<sup>79</sup> See "Kalandars of Scottish Saints," pp. 284 to 287.

<sup>80</sup> See "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xiii., p. 289, Lect. xvi., p. 340, Lect. xviii., p.

382, and Appendix xli., p. 533.

<sup>81</sup> It is intituled: "Sanct Brandan. Ein Lateinischer und drei Deutsche Texte herausgegeben von Dr. Carl Schröder," in 8vo, Erlangen, 1871.

<sup>82</sup> To the number of 1930.

<sup>83</sup> In 1165 stanzas.

<sup>84</sup> This is under nineteen chapters, or headings.

<sup>85</sup> This work is intituled: "Acta Sancti Brendani: Original Latin Documents, connected with the Life of St. Brendan, Patron of Kerry and Clonfert." Edited by the Most Rev. Patrick F. Moran, D.D., Bishop of Ossory. Published by William Bernard Kelly, 8 Grafton-street, Dublin, 8vo.

<sup>86</sup> From the A. Colbert Manuscript 2333, 12th cent., National Library, Paris.

<sup>87</sup> See *ibid.*, pp. 85 to 131. Among these, denoted by A, is the Vatican Parchment MS. in 4to. Regine Ximae, No. 481, 12th cent. B. Vatican MS. Palatin, 217, small 4to, 9th cent. C. Biblioth. Sessoriano MS. Rome, vell. fol. No. 114, supposed to be of the 11th cent. D. National Library, Paris, No. 3784, fol. and E. No. 5572, fol., both of the 11th cent. F. the MS. in Marsh's Library, Dublin, 13th cent. G. British Museum MS. Cott. Vespasian, A. xix. vell. 4to, 12th cent.

<sup>88</sup> See "A New General Biographical Dictionary," vol. v., p. 34, London, 1848, 8vo.

<sup>89</sup> See "Nouvelle Biographie Générale," tome vii., p. 319.

<sup>90</sup> See "Lives of the Saints," vol. v., May 16, pp. 217 to 223.

<sup>91</sup> See tome v., pp. 533, 534.

<sup>92</sup> See vol. ii., p. 741.

phy,<sup>92</sup> in *Les Petits Bollandistes*,<sup>93</sup> and in the "Dictionary of Christian Biography."<sup>94</sup> Later still has been published, "Les Voyages Merveilleux de Saint Brandan a la Recherche du Paradis Terrestre," Légende en vers du XII<sup>e</sup> Siècle, publiée d'après le Manuscrit du Musée Britannique avec Introduction par Francisque-Michel.<sup>95</sup> It is the same, as that—to which allusion has been made—and which was addressed to Queen Aaliz. A short Introduction, and some observations on the text, accompany this Legend.

While St. Patrick, about the middle of the fifth century, was in view of Luachra, and on the banks of the Shannon, according to the Irish Tripartite Life,<sup>96</sup> he predicted that a star of the Western World should be born,<sup>97</sup> in West Munster, and that he should be the great patriarch of monks.<sup>98</sup> This prophecy is said to have been delivered, in reference to that mountain range,<sup>99</sup> which lies near to the present Castle Island,<sup>100</sup> and to the east of Tralee, in the county of Kerry. This prophecy—introduced in consequence of Luachra being mentioned—was intended to announce the birth of St. Brendan, or Braen, the Fair, son of Findlug, belonging to the family of Hua Alta, of Ciarraighe Luachra.<sup>101</sup> A certain great and wealthy man, named Airde,<sup>102</sup> who lived in the territory of Kyarragi, had hospitably entertained, one night, the celebrated Prophet, St. Becus Mac De, and the host had asked his guest to predict some new and welcome event, which should soon take place. Then, the prophet said: "This very night, between thee and the sea, shall be born one, whom thou and thy posterity shall serve in time to come, and whom, for his sanctity, many shall venerate." That very night, also, thirty of the rich host's cows brought forth calves. The country where this event took place is described, as lying about the coasts of Ireland, which are opposite to the setting sun.<sup>103</sup> Its general name was Kyarragi, or as specified, in some accounts, Ciarraighe<sup>104</sup> Luachra.

<sup>93</sup> See "Vies des Saints," tome v., xvi<sup>e</sup> Jour de Mai, p. 557.

<sup>94</sup> Edited by William Smith, LL.D., and Henry Wace, M.A., vol. i., pp. 335, 336.

<sup>95</sup> A Paris, 1878, 8vo.

<sup>96</sup> See the Irish Tripartite Life of St. Patrick, part iii., edited by Miss M. F. Cusack, p. 472.

<sup>97</sup> In some accounts—as in the Irish Tripartite Life—it is stated, that Brenainn, son of the Ua-Altae was to receive birth one hundred and twenty years after St. Patrick's prophecy.

<sup>98</sup> This shows St. Brendan was not a native of Clonfert, as some writers have asserted.

<sup>99</sup> There is a very interesting description of them, in the "Battle of Magh-Lena," edited by Eugene O'Curry, p. 24.

<sup>100</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. vi., n. (f), pp. 2078, 2079.

<sup>101</sup> The Scholiast on the copy of the Feilte of St. Aengus, contained in the Leabhar Breac, has a comment on this saint's family, in which he quotes the following stanza, from an Irish Poem:—

O gabair mac h. altae  
Brenainno colin aetra  
aete mar fessu mif megarde  
Omn corfe cluan featai.

It is thus translated, by Dr. Whitley Stokes:

"Since the son of Hua Altae took it,  
Brenann with the multitude of his  
flocks,  
It is not better, it is not the worse,  
Clonfert, from that to this."

— "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxvi.

<sup>102</sup> He is also called Mac Fidhaigh, in the Irish Life. The site of his house, at the present day, is a beautifully verdant hillock, in the townland of Listrim, and parish of Ardferd. On the top of this is a plateau, and there the site of an ancient Cahir is easily traceable, but not a stone of it now remains *in situ*. The people yet call it Cahir-Airde, or Cahirard, rendered by the Rev. Mr. O'Donoghue, "the fort of Airde."

<sup>103</sup> In Marsh's Library copy, the Acts of St. Brendan thus open: "Natus est beatissimus Brendanus Abbas in zeparia Mumensi plaga, in regione quae dicitur Kyarragi, que gens est circa oras littois Hybernia contra solis occasum."

<sup>104</sup> This denomination is drawn from Ciar, the son of Fergus Mac Roighe, whose descendants occupied it, and from Raighe, which means a district.

<sup>105</sup> A. Jubinal's version of the "Navigatio

According to one of his Lives, St. Brendan was born in a marshy region of Munster.<sup>105</sup> This does not necessarily suppose, that the situation was damp; but, rather, that it was near that Lough-like appearance of the sea,<sup>106</sup> which is noticeable, at the entrance to Tralee harbour.<sup>107</sup> According to a local tradition, Annagh,<sup>108</sup> which is close to that town, was the place of his nativity. Alltraighe Caille,<sup>109</sup> situated in Ciarraghe Luachra,<sup>110</sup> was the precise district, according to the Book of Lismore,<sup>111</sup> and it extended from Slieve-Luachra on the east, to the shore along Tralee Bay, on the west. The denomination Altraighe<sup>112</sup> has entirely disappeared from Kerry topography for many centuries. Again, there appears to have been a distinction, in this part of the country, between one portion, called Altraighe Cliach,<sup>113</sup> and another, which was known as Altraighe Cuile-beara,<sup>114</sup> or Cinbeara. In the latter, which is stated to have been the portion, extending from the Spato Fenit Island, St. Brendan is thought to have been born.<sup>115</sup> Very few traditions regarding the life and times of St. Brendan survive in this district of Ardfert,<sup>116</sup> which was so intimately associated with his history; and, so far as could be discovered by inquiry, from the old residents, who were likely to know of any such local tradition.<sup>117</sup> It seems certain, from the Irish Life of the saint preserved in the Book of Lismore, that he was born,<sup>118</sup> in or near the present Fenit,<sup>119</sup> now a large townland—about six miles west from Tralee and on the northern shore of Tralee Harbour—consisting of a promontory, lying between that shore and Barrow harbour. It is called Fenit Without, while

*Sancti Brendani* has “e stagnile regione  
Minnensium ortus fuit.”

<sup>106</sup> The “*LECTIO*,” or “*Legenda Brevis*” has “venerabilis Brendanus in provincia stagnile Minnensium natus.” See Most Rev. Patrick Francis Moran’s “Acta Sancti Brendani,” p. 139.

<sup>107</sup> The townland and town of Tralee, in the parish so named, and in the barony of Trughanacmy, are found, on the “Ordnance Survey Townland Maps for the County of Kerry,” sheets 21, 29.

<sup>108</sup> The townland and parish of Annagh, partly in the barony of Corkaguiny, and partly in the barony of Trughanacmy, are shown. *Ibid.*, sheets 28, 29, 37, 38.

<sup>109</sup> This seems to have been the tract of land, lying between Ardfert, Fenit, and Tralee.

<sup>110</sup> Following many old writers, Sir James Ware makes Brendan a native of Kerry. Tradition accords likewise with this assertion, and even with greater particularity. See “*De Scriptoribus Hibernie*,” lib. i., cap. ii., p. 12.

<sup>111</sup> Fol. 72.

<sup>112</sup> The Rev. Mr. O’Donoghue has derived it from Alt, meaning the Ua-Alta, who possessed that large district—raighe or regio. That was the sept from whom St. Brendan sprung.

<sup>113</sup> This seems to have been near Tralee, as the Rev. Mr. O’Donoghue believes; and, it was the district in which St. Sedna—venerated at the 12th of March—son of Erc, and of Mor, the sister of St. David of Menevia, was born. It is mentioned, in the Feilire of St. Aengus.

<sup>114</sup> This district down to the present day is known by the Irish-speaking inhabitants as Cuil—(or the Corner), and the parish in Irish is called *Paroiste na Cuile*—so that the Rev. Mr. O’Donoghue considers the form of the name, as given by Dwald Mac Ferbuis, to be more correct, than that given in the Irish Life.

<sup>115</sup> Appended to the Pedigrees of St. Brendan, as given in his Book of Genealogies, there is a statement, that the saint belonged to Altraighe-Cuile-beara, or Cinbeara, L. 8, p. 729. Manuscript contained in the Royal Irish Academy’s copy of the “Book of Lecan.”

<sup>116</sup> The parish of Ardfert is situated, partly in the barony of Clanmaurice, and partly in that of Trughanacmy, and it is shown, on the “Ordnance Survey Townland Maps for the County of Kerry,” sheets 14, 19, 20, 21, 28, 29. The town and townland proper are on sheets 20, 21.

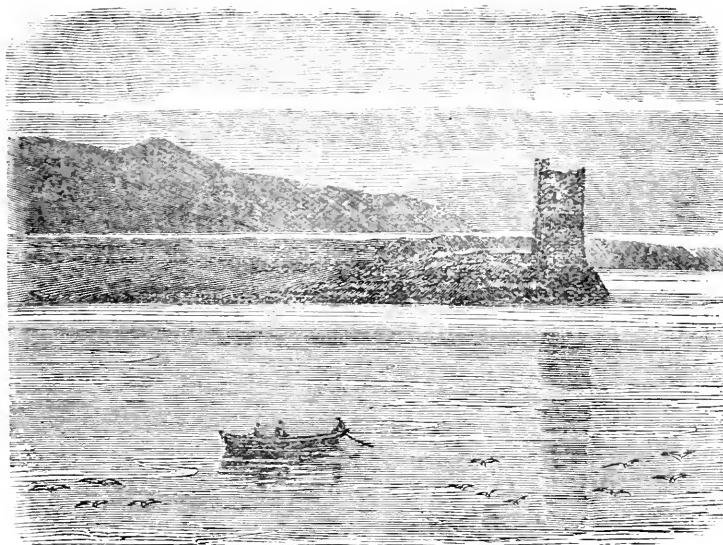
<sup>117</sup> Such is the information, conveyed to the writer, in a communication of the Rev. Denis O’Donoghue, P.P., of Ardfert; to whom he feels specially indebted, for much of what precedes and follows, in reference to St. Brendan’s birth-place.

<sup>118</sup> As to the precise place of his birth, the Rev. Mr. O’Donoghue could find no trace of an ancient tradition, among the people anywhere in Kerry.

<sup>119</sup> The townland and parish, so named, are in the barony of Trughanacmy, and shown, on the “Ordnance Survey Townland Maps for the County of Kerry,” sheet 28.

<sup>120</sup> The accompanying illustration of Fenit

an adjoining island is called Fenit Within. The area of both divisions of Fenit is somewhat less than 700 statute acres; yet, they formed a separate parish in Catholic times, and there were in the Island, at least two ancient churches, the sites of which are marked on the Ordnance Survey Map. At present, there is scarcely any trace remaining, to indicate the site for one of these old churches, although its position is well known. The ruins best preserved of Fenit old church lie a short distance to the west of Fenit Castle;<sup>120</sup> they are destroyed, however, to the very foundations. As appear from these,



Fenit Island and Castle, County of Kerry.

brown stones were used with lime-stone, in the construction.<sup>121</sup> At present, it is not an easy matter to discover, if lime had been used or not, in the building; for, in a bit of the north wall, which remained several years ago near the east end, no lime was observable, in the mortar. The thickness of the wall was three feet six inches; the length of the church was thirty-seven feet, six inches; its breadth was fifteen feet. From this description, it is obvious, that the ruins are those of a very ancient church. It was built many centuries ago, and possibly, in or not very long after St. Brendan's time.<sup>122</sup> Detached from these ruins—but quite near—the foundations of another ancient building may be traced; this was probably a religious establishment, connected with the church. All around these ruins, to the distance of five or six perches, there are unmistakable traces of an ancient burial-ground, which has not been used for interments, within the memory of the oldest inhabitants.

Island and its Castle has been drawn on the wood, by William F. Wakefield, from a photograph of Mr. Daly, Tralee, procured through the kindness of Rev. Denis O'Donoghue, P.P. The engraving is by Mrs. Millard.

<sup>120</sup> See the communication of Mr. Thomas O'Conor, in "Letters containing Information

relative to the Antiquities of the County of Kerry, collected during the Progress of the Ordnance Survey in 1841."

<sup>122</sup> Such is the opinion of Rev. Denis O'Donoghue, who observes, the ruins, which he visited, in the beginning of the present year 1855, are nearly as they had been described, by Mr. Thomas O'Conor, over

The account from St. Brendan's Irish Life clearly implies, that the house of his nativity was in Fenit, or in its immediate vicinity. Another indication of the precise locality for the saint's birth-place may be gathered from that Irish Life, when it mentions the visit of St. Bec Mac De, "the chief prophet of Ireland," to the house of Airde Mac Fidaigh, the Brugaid, or large farmer, on the advent of Brendan's birth; where, at the request of his wealthy host, St. Bec Mac De prophesied the birth of St. Brendan, on that very night, between him and the sea. Between the Cahir or Fort of Airde<sup>123</sup> and the sea lies Fenit Island to the west, and about three English miles distant. This suits admirably well the further statement,<sup>124</sup> that the house of Finlogh, the father of St. Brendan, was at a distance from that of Airde; while, there is no locality between Cahir-Airde and the sea, in any other direction, which fits in with that description so completely. An extraordinary illumination was over the house, and Angels hovered there, on the night when St. Brendan was born; and, we are told, that the whole of Altraighe-Caille appeared to be in a blaze of light. This was seen by a holy Bishop, named St. Earc, or Erc,<sup>125</sup> from his residence, which must have commanded a view of that district, where Brendan was born. This statement should point, likewise, to Fenit, as the place thus seen by St. Erc. Of this saint's connexion with Kerry, there is scarcely any historical trace, except what is given in the Lives of his foster-child, St. Brendan; but, fortunately, there remains an indelible trace of his connexion with this district, in the name of a very ancient church or sanctuary dedicated to his memory, and probably founded and occupied by himself. This is called Tarmuin-Eirc,<sup>126</sup> or the sanctuary of Erc, the grass-grown ruins of which are to be seen at Lerrig,<sup>127</sup> about three miles to the north of Ardfert. From the swelling slope—on which those venerable ruins lie—Fenit is distant about seven miles to the south-west. It can easily be seen from that spot, as there is no high ground intervening. We may, therefore, well credit that statement of the writer, who tells us, that the holy Bishop St. Erc, from his ancient Termon or Sanctuary at Lerrig, looking across the plains about Ardfert, saw that wondrous light, which "filled all Fenit" on the night of this heavenly-gifted birth.

The celebrated Navigator, St. Brendan, is said to have been the son of Finlogue, or Finnlog.<sup>128</sup> The wife of Finlog lived a holy life with her husband. Both parents appear to have selected Bishop Erc, as

forty years previous.

<sup>123</sup>This local denomination is not found on the Ordnance Survey Maps.

<sup>124</sup>In the Irish Life.

<sup>125</sup>In the Irish Calendars, there are festivals to different saints, bearing this name, viz.: St. Earc, Priest, at July 13th; St. Earc, bishop of Domhnach-mór of Magh-Damhairne, at September 17th; St. Earc, bishop, at October 2nd; St. Earc, bishop of Domhnach-mór, at October 27th; and St. Earc, bishop of Slane, at November 2nd. It is remarkable, also, that a female saint is named Earc, daughter of Sinell of Miliue; her feast is at the 24th of October.

<sup>126</sup>This denomination is not to be found, on the "Ordnance Survey Townland Maps," relating to the district.

<sup>127</sup>This is a town and townland, in the parish of Kilmoyly, and barony of Clancmaurice. They are noted, on the "Ordnance Survey Townland Maps for the

County of Kerry," sheets 20, 21. The townland is divided into north and south.

<sup>128</sup>In the lower margin of that copy of the Feilire of St. Aengus, contained in the "Leabhar Breac;" there is a pedigree thus drawn out by the Commentator: Brenann, son of Findlug, son of Olchu, son of Ogaman, son of Findchure, son of Delbna, son of John, son of Usalec, son of Estamon, son of Mugh Toeth, who is called Ciar, son of Ferguson, son of Rossa. Or Brenaind, son of Findlug, son of Olchu, son of Findchath, son of Gossa (?), son of Gaible, son of Ecne, son of Altae. See "Transactions of the Royal Irish Academy," vol. i., part i. On the Calendar of Oengus, p. lxxxvii.

<sup>129</sup>Thus we read: "cujus pater *Findlug* nomine erat fidelis, qui cum uxore sua in legitimo matrimonio sub confessione Erci Episcopi vivebat." Prima Vita S. Brendani, cap. i., p. 1. Most Rev. Patrick F. Moran's "Acta Sancti Brendani."

their confessor or spiritual director.<sup>129</sup> According to St. Brendan's Irish Life,<sup>130</sup> he had a brother, who was a bishop, named Domanigen, and whose feast has been assigned to the 29th of April;<sup>131</sup> while, he had a sister, called Briga, or Brigh,<sup>132</sup> said to have been of Enach-duin.<sup>133</sup> Thus, St. Brendan was descended from the race of Ciar, son to Fergus, son of Ros, son to Rudhraighe. Several years after the death of St. Patrick, his nativity took place, and probably towards the close of the fifth century.<sup>134</sup>

As we have stated, Brendan sprung from regal ancestors. Before the birth, his mother had a vision, in which a miraculous brilliancy surrounded her, and rays of great splendour—seeming as finest gold—issued from her breasts. This circumstance she related to Bishop Erc, who thus interpreted it, by exclaiming: “O happy woman, a man of admirable blessedness, and full of the Holy Spirit, shall in due course be born to thee.” Not long afterwards, that prediction was fulfilled, in the birth of St. Brendan.<sup>135</sup> The period to which his birth has been referred was one fruitful of great glory for the Church in Ireland. Through every quarter of the land, churches and monasteries might be seen rising; then began those schools and colleges, which, down to the Middle Ages, continued to attract to their halls the youth of Continental nations. Both sexes participated in the glory of this renaissance; and, we are told, in the neighbourhood of holy anchorets lived anchorites no less holy. Companies of virgins followed their spiritual mothers, as troops of disciples journeyed with their masters. The sisters became the possessors of the houses, which monks built; the convents were open equally to the brethren and sisters; and, in this way, those pious relations among the members of both sexes sprung up, and which produced such happy fruit. The sisters became nurses of the young; and their pupils frequently became Bishops and Abbots, as we find exemplified in the case of our present saint. The Fourth Life of St. Patrick, as also the Tripartite, state St. Brendan to have been born one hundred and twenty years, after the great Irish Apostle's death.<sup>136</sup> However, this is generally understood to be a mistake of statement and of calculation.<sup>137</sup> According to one supposition,<sup>138</sup> St. Patrick died A.D. 465; and, the birth of St. Brendan followed, about twenty years later, viz., A.D. 484. The wealthy Airde having been shown by St. Bec Mac De<sup>139</sup> the house, in which the infant was to receive birth, that host arose in the morning, and went to the place, where prostrate on his knees, he venerated the newly-born child. Raising the infant to his bosom, Airde cried out, before all who were present: “O son, I acknowledge thee to be my foster-child, and receive me as thy fosterer.” He also presented the thirty cows with their calves, as an offering to him, and then Airde joyfully returned to his home; for his family and dwelling-place were within the future parish of St. Brendan.<sup>140</sup> Owing to the

<sup>129</sup> See chap. vi.

<sup>130</sup> Thus, at the third of the Kalends of May, the calendar quotes him as follows:—“Domanigen Bishop of Tuaim, Muscraighe, i.e., son of Fionlugh, brother of Brendan, son of Fionnlugh, who was of the race of Ciar, son of Fergus, son of Ros, son of Rudhraighe.”

<sup>131</sup> Her feast has been assigned to the 7th of January. See the “Martyrology of Donegal,” edited by Drs. Todd and Reeves, pp. 8, 9.

<sup>132</sup> According to St. Brendan's Irish Life, at chap. Ixix.

<sup>133</sup> It has been asserted, by Rev. Dr. Lanigan, St. Patrick did not live until A.D. 484, this being the year, in which

Brendan was born.

<sup>134</sup> See Most Rev. Patrick F. Moran's “Acta Sancti Brendani,” Prima Vita, cap. i. p. I.

<sup>135</sup> See Colgan's “Trias Thaumaturga,” Quarta Vita S. Patricii, cap. Ixxix., p. 44, and Septima Vita S. Patricii, pars. iii., cap. xlvi., p. 158.

<sup>136</sup> It is thought, by Colgan, the numerals cxx. had been placed in error by some scribe for xxx.

<sup>137</sup> See Rev. Dr. Lanigan's “Ecclesiastical History of Ireland,” vol. i., chap. vii., sect. viii., n. 85, p. 292.

<sup>138</sup> His feast occurs, at the 12th of October.

<sup>139</sup> See Most Rev. Patrick F. Moran's

miraculous manifestations vouchsafed to him, St. Erc<sup>141</sup> was induced, to proceed on the following day, to seek out the child of Benediction, whose birth was signalized in so extraordinary a manner. Taking Brendan into his arms, Erc cried out : "O man of the Living God! receive me as thy obedient monk. O man of God! how the hearts of men ought rejoice at thy birth, when the Angels of Heaven are glad of thy coming ! And, my heart, above that of all others, bounds with love for thee." So great was his emotion, that the Bishop burst into tears. Then, having baptized the infant, this latter received the name of Brendan, by which he was afterwards so well known. Having then blessed him, Bishop Erc returned to his own home.<sup>142</sup> This baptism, according to a local tradition, took place at Tubrid Beg,<sup>143</sup> about five miles from Tralee. Adjoining the well are said to be traces of the convent of St. Ita, or Ida,<sup>144</sup> who reared the saint.<sup>145</sup> The Irish Life of St. Brendan identifies the spot, where he had been baptized, as Tubber-na-Molt, or the Wedders' Well. This is situated in the townland of Tubrid, not far from Ardfert, and in the same parish.

According to his Irish Life, it may be observed, that the saint had at first got from his family the name of Mobi. He was afterwards called Brendan, or Broenfind, meaning "fair," or "bright drop," because of the wonderful light that shone on the night of his birth over that house, where he was born, and it "filled all Fenit."<sup>146</sup> After baptism, the infant remained only one year, in the house of his parents. It appears, that at the end of this time, Bishop Erc had some providential design in view, and he came to lead Brendan away from his family, at that early age. A female descendant of the princely house of the Desii, in the county of Waterford, whom the annalists style St. Ita,<sup>147</sup> was enrolled at an early age, in the list of consecrated virgins. She repaired to the territory of Hy-Conaill, in the county of Limerick. There she fixed her residence, and was soon joined by great numbers of pious maidens. To her nunnery, Brendan was brought by Bishop Erc, where the holy virgin assumed the duty of rearing and of educating her young foster-son. For five years, she nurtured the boy, with great care and tenderness. He was of a joyous temperament, and his dispositions were gentle, so that his foster-mother had a great affection for her infant charge. One day, she asked what gave him such delight, as had been manifested in his looks. With artless simplicity, the child said : "Because I see you and the other pious nuns

"Acta Sancti Brendani," Prima Vita, cap. ii., p. 2.

<sup>141</sup> The Rev. S. Baring-Gould thinks he was, perhaps, the celebrated bishop of Slane, so called. See "Lives of the Saints," vol. v., May 16, p. 217. We suppose, however, that he was quite a different person, and locally connected with Kerry.

<sup>142</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," Prima Vita, cap. iii., p. 3.

<sup>143</sup> This place, in the barony of Clancarne, is noted, on the "Ordnance Survey Townland Maps for the County of Kerry," sheet 21.

<sup>144</sup> Her feast occurs, on the 15th of January.

<sup>145</sup> For the foregoing information, the writer is indebted to Mrs. Katherine Mary Donovan, in a letter, headed Seafield, Tralee, Jan. 11th, 1877. The following curious tradition of Tubbrid well was also communicated, in the same letter. In the

penal times, a priest came to celebrate Mass there. The authorities sent soldiers, with dogs, to catch both priest and people, as was then the fashion. On nearing that place, the troops saw two sheep with horns of gold leap out of the well, their dogs saw the sheep, and ran after them, the men followed the dogs—priest and people being invisible—and the hunt went on, until the sheep ran into the sea, at Ballyheigue, about ten miles away, and disappeared. When the pursuers returned to Tubrid, Mass was over, the priest was gone, the people were dispersed, and all were safe. Ever since the place is called Tubbernamule, and the well being a holy one, people come far and near to be cured, and we hear some curious cases occasionally of recoveries.

<sup>146</sup> The text in Irish runs : *Ciabon pinn po lin in fíamann uili.*

<sup>147</sup> See her Life, at the 15th of January, in the First Volume of this work, Art. I.

<sup>148</sup> Thus does Denis Florence MacCarthy

speaking to me, and holding me by the hands." Then, St. Ita replied : " So, my child, may there be joy in Heaven, on thy account." At the end of five years, however, the holy Bishop Erc appeared, and to her great regret claimed from St. Ita her foster-son, so that he might receive further instruction, and still suited to his years. There is little doubt, that Brandon retained for his kind governess during his life the most devoted filial affection,<sup>148</sup> and that his parting was a cause of passing sorrow, in so sensitive a mind. St. Brendan then became the disciple of the holy prelate Erc, by whom he had been baptized ; and, under him, the industrious youth read his lessons, not only by day, but even by night. At one time, the boy asked for some milk to drink, but no cow was in that place. However, the Almighty, compassionating his wish, caused a deer with her young to descend from Luachra Mountain, and the child's longings were thus gratified. Afterwards, for many days, a deer in like manner came down from the same mountain to that place, and she was milked for little Brendan. His sister Brig often paid him a visit, and Brendan had a great affection for her. These visits animated her, to lead a virginal and holy life ; so that, in due course, she formed a female community, while she placed herself and her nuns, under the care of Brendan. To him, as the Life remarks, her countenance shone as the light of the noon, while the face of his holy master, Bishop Erc, was bright as the sun's radiant disk.<sup>149</sup>

It was usual for this holy Bishop to make an annual visitation of his people, for the purpose of preaching to them. When he was ten years old, the pious child Brendan<sup>150</sup> went with the Prelate Erc, on one of these missionary excursions. One day, as the Bishop left his curricle, for the purpose of evangelizing the people of a locality, the boy Brendan remained sitting and reading in the chariot. A beautiful daughter of the local chieftain, on seeing him, desired to engage the boy in some youthful pranks, and for that purpose, she climbed upon the vehicle. Brendan then said : " What are you about,

open his delightful poem, regarding our Saint Brandon addressing his benevolent foster-mother, Ita, where he says :—

"O, Ita mother of my heart and mind—  
My nourisher, my fosterer, my friend,  
Who taught me first to God's great will resigned,  
Before His shining altar steps to bend ;  
Who poured his word upon my soul like balm,  
And on mine eyes what pious fancy paints—  
And on mine ear the sweetly swelling psalm,  
And all the sacred knowledge of the saints ;  
\* \* \* \* \*

"Thou knowest only, O, my mother ! how to thee,  
The blessed Ercus led me when a boy,  
And how, within thine arms and at thine knee,  
I learned the love, that death cannot destroy ;  
And how I parted hence with bitter tears,

And felt, when turning from thy friendly door,  
In the reality of ripening years,  
My paradise of childhood was no more.

"I wept—but not with sin such tear-drops flow ;—  
I sighed—for earthly things with Heaven entwine ;  
Tears make the harvest of the heart to grow,  
And love, though human, is almost divine.  
The heart that loves not knows not how to pray ;  
The eye can never smile that never weeps :  
'Tis through our sighs Hope's kindly sunbeams play,  
And through our tears the bow of Promise peeps."

—“The Voyage of St. Brendan,” Part i. The Vocation, stanzas i., iii., iv.

<sup>148</sup> See Most Rev. Patrick F. Moran's “Acta Saneti Brendani,” Prima Vita, cap. iv., p. 4.

<sup>149</sup> It does not appear, how long our saint remained, as the foster-son of Bishop Erc. See Rev. S. Baring-Gould's “Lives of the

girl? return to your family." However, refusing to do so, the boy raised a whip and struck her repeatedly and smartly several times. She then went home pouting and weeping. Her parents complained to the Bishop, about the rudeness of his pupil. After preaching, the holy old Bishop reproved him saying : "Why did you strike the innocent and guileless girl; for sportiveness only urged her to play with you, and having no evil purpose." Brendan then answered : "Indeed, I did not drive her away, through any other motive, than because I wished to be undisturbed at my spiritual reading." The Bishop answered : "My son, you shall do penance." The holy youth declared, he was ready to fulfil whatever obligations should be imposed upon him. St. Erc told him, that on the morrow, he should remain alone, in a cave pointed out, and he was to recite Psalms for an entire day. Wherefore, St. Brendan went alone into that cave, and there he remained, until the following morning, singing Psalms and Hymns to God. However, unknown to the imprisoned Brendan, and having a tender care for him, the Bishop sat that whole night, near the cave of his *alumnus*, while during the watches of the hours passing, he beheld choirs of Angels, flying between the cave and the Heavens. Both left that place next morning, and together they gave thanks to God.<sup>151</sup>

One day, while Saints Erc and Brendan walked together, a warrior happened to accompany them ; but, suddenly, this man saw several persons, who had hostile intentions towards him, when he declared to his companions, that he should certainly be killed, not being able to defend himself, against such a number. But, through the prayers of St. Brendan, a miracle was wrought in his favour ; for, his enemies were deceived, on approaching a large stone, as the legend relates, and it stood as a memorial,<sup>152</sup> at the time when the author of our saint's Acts wrote. Again, Bishop Erc and his pupil Brendan rambled over the Mountain of Luachra. That summer day was very warm, and the Bishop felt exceedingly thirsty, and faint ; but, no water could there be found. However, Brendan procured a bucket or pail ; and, full of faith, he commanded the earth to open, when a fountain of limpid water issued therefrom. The Bishop drank from it, giving thanks to God. Afterwards, that spring was called St. Brendan's Well.<sup>153</sup> At length, this holy disciple of St. Erc expressed his great desire, to go and to learn about the manner of living, then practised, by some of the great Irish fathers. The pious Bishop then said : "My son, this purpose is inspired by the Almighty : go and return to me, after a time, that you may receive the sacerdotal character from me before I die." Having obtained this leave, and a blessing from Bishop Erc, the holy Brendan went first, to visit his nurse St. Ita. When about leaving her, she said : "Go, my dear son, and learn the rules of the most perfect fathers in Ireland, but beware and seldom visit holy virgins, so that scandal or defamation be not the result." She told him, likewise, that he should soon meet on the way a certain laic, the son of Lenin;<sup>154</sup> and, she directed, that her foster-son should preach to that son of life the Divine Word. Her injunction was fulfilled, for soon Brendan saw him, and then he said : "Dear brother, do penance for thy sins, for God calls thee to his king-

Saints," vol. v., May 16, p. 217.

<sup>151</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," Prima Vita, cap. v., p. 5.

<sup>152</sup> The Acts have it : "Lapisque ille truncus quasi corpus humanum stat adhuc." It might be a curious subject for local investigation, to discover some stone in Kerry so described.

<sup>153</sup> See Most Rev. Patrick F. Moran's "Acta S. Brendani," Prima Vita, cap. vi, vii, pp. 6, 7.

<sup>154</sup> Supposed to be St. Colman Mac Leinn, Patron of the See of Cloyne, whose death is given in Dr. O'Donovan's "Annals of the Four Masters," at A.D. 600. See vol. i., pp. 224, 225.

<sup>155</sup> See Most Rev. Patrick F. Moran's

dom. Indeed, thou shalt be the dove of God, and a bright dove in his temple ; and, therefore, I give thee the name of Colman." He became truly sanctified and wonderful ; while, in course of time, Colman built cells and monasteries in honour of God.<sup>155</sup> By some, it is stated, that St. Brendan received a part of his education, from St. Finian of Clonard.<sup>156</sup> In the Life of this latter saint, Brandan, the son of Finlogh, is said to have studied under that master, who also had under his direction many of the most celebrated among the Irish Saints.<sup>157</sup> It appears, too, that Brendan, son of Finlogh, lived contemporaneously with his namesake, St. Brendan of Birr,<sup>158</sup> and both were fellow-students. From this time forth, the holy man's life was dedicated to preaching the word of God. According to one account, it was after leaving the celebrated school of Clonard, that St. Brendan went out to seek the Land of Promise.<sup>159</sup> If this be the case, we should assign to an early period of his life—when men are generally most energetic, bold and adventurous—the wonderful voyage, which for all after ages has invested him with imperishable renown.

Moreover, St. Brendan is said to have visited and to have passed some time with St. Jarlath,<sup>160</sup> at Tuam-da-Ghualann,<sup>161</sup> after having completed his elementary course under Bishop Erc. When the holy Bishop Jarlath was old and infirm, Brendan announced to him, that his resurrection should not be in that place, where he then lived. Afterwards, Jarlath enquired, where it might be, and Brendan said : " Sit in the waggon, as thou art old and feeble ; go along that road, and wherever the waggon-wheels become broken, there shall be the place for thy resurrection, and for that of many others, on the day of judgment." Then, St. Jarlath replied : " O youthful Brendan, why hidest thou the secrets of the Lord, in thy person ? I know, however, that Divine Providence, hideth and is covered in thee : truly thou oughtest to be our master." Accordingly, the Bishop took his seat in the waggon and drove onwards ; nor did he proceed far, until the wheels were broken. There, St. Jarlath remained to the day of his death, and the renowned city of Tuaym-da-gualann, in the province of Connaught, was afterwards built, on that very site. To it, many persons came. With the prayers and blessing of St. Jarlath, Brendan departed to another place.<sup>162</sup> While our saint was in the plain of An, held to have been the same as Magh-Enna,<sup>163</sup> now Moyhenna,<sup>164</sup> in the barony of Carra, and county of Mayo, an Angel from Heaven appeared,<sup>165</sup> and directed him to write that Rule of Life, by which he was afterwards to guide his conduct. Then and there, Brendan wrote that Rule, designated by the Angel. By it, Brendan ever afterwards regulated his life.<sup>166</sup>

"Acta Sancti Brendani," Prima Vita, cap. viii., p. 7.

<sup>155</sup> His feast occurs, at the 23rd of February, as also, at the 12th of December.

<sup>156</sup> See Colgan's "Acta Sanctorum Hibernie," xxiii. Februarii, Vita S. Finiani seu Finreni, Abbatis de Cluain-eraird, cap. xix., p. 395.

<sup>158</sup> His festival occurs, at the 29th of November.

<sup>159</sup> Among the Burgundian MSS. at Bruxelles, there is a tract intituled, "S. Brendanus ex Schola Cluainerardensi ivit quiescitur Terram Promissionis," MSS., vol. iv., p. 73.

<sup>160</sup> The Calendars assign him a feast, at the 11th of February, as also at the 26th of December. But, in the Diocese of Tuam, his feast has been observed on the 6th of June, where his Life shall be set forth, in the

succeeding volume of this work.

<sup>161</sup> See Miss Mary Frances Cusack's "History of the Kingdom of Kerry," chap. iii., p. 47.

<sup>162</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," Prima Vita, cap. ix., p. 8.

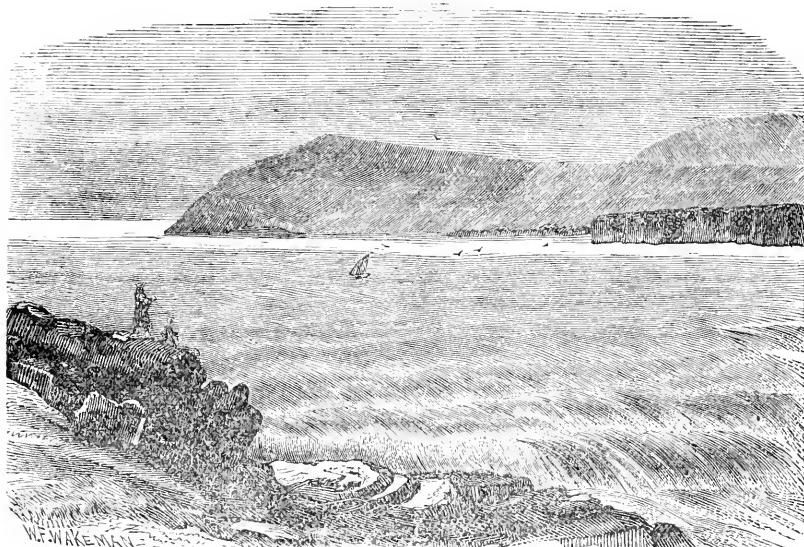
<sup>163</sup> A castle, in ruins, near Turlough, indicates the site. See John O'Donovan's "Genealogies, Tribes, and Customs of Hy-Fiachrach," Explanatory Index to the Map, p. 494.

<sup>164</sup> This townland, in the parish of Kildacommoge, is shown, on the "Ordnance Survey Townland Maps for the County of Mayo," sheets 70, 79.

<sup>165</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 476.

<sup>166</sup> The writer of his Acts adds : "et illa

While in that place, likewise, St. Brendan saw a young man borne to the tomb, his parents, sisters and friends bewailing his demise. To these, Brendan said : "Good friends, weep not, but trust in God, your dead youth shall live, through the power of Christ." Approaching the coffin, and absorbed in prayer with the Almighty, he commanded the dead to rise. Immediately, the young man revived, and he was restored to his family. The news of this miracle arrived with Brendan himself, where the King of Connaught lived.<sup>167</sup> The latter said to Brendan : "Servant of the living God, wilt thou dwell on our lands ; and, if so, select a place for building a monastery, and I shall offer it to thee." But, Brendan declared, that he should not dare to establish a dwelling in any place, without permission of his master Bishop Erc. Then, blessing the king and people there, Brendan returned to that aged Bishop, by whom, when he had spent a sufficient time in preliminary instruction, he



Ballydavid Head, County of Kerry ; Brandon Mountain in the distance.

was ordained a priest. Afterwards, he received the monastic habit. Then, many persons, attracted by the fame of his sanctity, left the world, and came to live under his Rule, as monks. To aid their pious desires, Brendan, thereupon, founded a few cells and monasteries, before setting out on his celebrated Voyage, in quest of the Land of Promise.<sup>168</sup>

From his earliest years, the holy youth's eyes must have been directed along that singularly varied and picturesque line of coast and ocean scenery, which stretches from Fenit out towards the west. There loomed a succession of mountain tops and gorges, closed by a height more towering

usque hodie manet apud successores Sancti Brendani."—*Prima Vita*, cap. x. See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," p. 9.

<sup>167</sup> Who he was, at this period, cannot be known ; but, we read that Eoghan Bel, King of Connaught, was killed at the battle

of Sligeach, A.D. 537. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 178 to 181.

<sup>168</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," *Prima Vita*, cap. xi., pp. 9, 10.

<sup>169</sup> The accompanying view, in the dis-

than the rest. Fancy or inspiration seems early to have urged within him a desire, to make that distant limit a site for religious retirement.<sup>169</sup> All the Kerry traditions point to the fact, that St. Brendan dwelt for some time, on or under that mountain, which yet bears his name. Here the grand illimitable views of earth and ocean must have stirred within him holy and sublime aspirations.<sup>170</sup> Nor can it be doubted, that on the remote point of that peninsula, he was the earliest Irish saint, who resolved to make it his home. There, St. Brendan's Mountain is regarded as one of the highest in Kerry County, being little inferior in altitude to the Reeks, or Mangerton, at Killarney. When the tops of other mountains are clear from clouds and mists, this is frequently covered with them. Its exposed situation, over the Atlantic Ocean, occasions the interception of vapours, that roll over its summits and down its sides.<sup>171</sup> Vestiges of numberless ancient religious houses are yet to be seen, in its immediate vicinity. A very probable conjecture may be, that many of these were built—if not in St. Brendan's time—at least, in an age not very remote from his own, and by monks, who drew their rule of life, from the great institute he had there established. The fact, too, that they are often found grouped together, and in the immediate neighbourhood of old churches, seems to establish for them an early monastic origin.

tance, of Brandon Mountain, was taken on the spot, by William F. Wakeman, from Ballydavid Head. It was transferred by him to the wood, and it was engraved by Mrs. Millard.

<sup>170</sup> These are best imagined, probably, in the following exquisite reflections, attributed to him, by the Poet, Denis Florence MacCarthy :—

“ I grew to manhood by the western wave,  
Among the mighty mountains on the shore :  
My bed the rock, within some natural cave :  
My food what'er the sea or seasons bore :  
My occupation, morn and noon, and night,  
The only dream my hasty slumbers gave,  
Was Time's unheeding, unreturning flight,  
And the great world that lies beyond the grave.

“ And thus, where'er I went, all things to me  
Assumed the one deep colour of my mind ;  
Great nature's prayer to e from the surmuring sea,  
And sinful man sighed in the wintry wind,  
The thick-veiled clouds, by shedding many a tear,  
Like penitents, grew purified and bright,  
And, bravely struggling through earth's atmosphere,

Passed to the regions of eternal light.

“ I loved to watch the clouds now dark and dun,  
In long procession and funeral line,  
Pass with slow pace across the glorious sun,  
Like hooded monks before a dazzling shrine.  
And now with gentler beauty as they rolled  
Along the azure vault of gladsome May,  
Gleaming pure white, and edged with broidered gold,  
Like snowy vestments on the Virgin's day.

“ And then I saw the mighty sea expand  
Like Time's unmeasured and unfathomed waves,  
One with its tide-marks on the ridgy sands,  
The other with its line of weedy graves ;  
And, as beyond the outstretched wave of Time,  
The eye of Faith a brighter land may meet,  
So did I dream of some more sunny clime  
Beyond the waste of waters at my feet.

— “ The Voyage of St. Brendan,” Part i. The Vocation, stanzas v., vi., vii., viii.

<sup>171</sup> When the top is visible people regard it as a certain token of fine weather. See Smith's “ Natural and Civil History of Kerry,” chap. xii., pp. 193, 194.

## CHAPTER II.

IRISH AND OTHER TRADITIONS ABOUT A GREAT WESTERN CONTINENT—ST. BARIND AND THE STORY OF HIS VOYAGE—HE VISITS ST. BRENDAN—THIS HOLY ABBOT RESOLVES ON SETTING OUT WITH SOME OF HIS MONKS TO SEEK THE LAND OF PROMISE—PREPARATIONS FOR THEIR DEPARTURE—THEY AT FIRST SAIL WITH FAVOURING WINDS, AND THEN A CALM SUCCEEDS—THEY LAND ON AN ISLAND, WHERE ONE OF HIS MONKS IS BURIED—THEY VISIT SHIEEP ISLAND—THEY CELEBRATE EASTER ON THE JASCON'S BACK—THE PARADISE OF BIRDS—THE ISLAND OF ST. AILBE—ST. BRENDAN AND HIS MONKS VISIT OTHER ISLANDS—THEY ARE SAVED FROM DANGERS OF THE OCEAN—THE THREE CHOIRS OF SAINTS—THE GRIFFON THREATENS THEM—WONDERS FOUND IN THE OCEAN—AN ISLAND OF FIRE—JUDAS ISCARIOT—THE HERMIT ST. PAUL AND HIS ISLAND—THE LAND OF PROMISE OF THE SAINTS—THE ISLAND OF DELIGHTS—RETURN TO IRELAND OF ST. BRENDAN AND HIS MONKS.

THE Celtic people, in the most western part of Europe, from time immemorial believed about the existence of a wonderful land, situated beyond the Atlantic's horizon. This had been called by them *Hy Breasi*, or the Blessed Realm. During later epochs, this distant region was more widely known as Great Ireland.<sup>1</sup> It seems to have had some traditional relationship to the Atlantis of Plato<sup>2</sup>—a story<sup>3</sup> which he learned from Egyptian priests on the banks of the Nile—and this was quite as large as a continent,<sup>4</sup> possessed by a mixed race of gods and of men. For ages, the divine nature dominated among the inhabitants, who lived in a sort of Elysium, until they grew bad and wicked, when Zeus, the god of gods, assembled a council of the deities, and he finally submerged the fabled land.<sup>5</sup> In early Christian times, the Irish had a firm belief, that far away over the western ocean lay the Land of Promise. It has even been pictured, under various denominations, on old Maps;<sup>6</sup> and, an opinion has been advanced, that its former existence is not to be altogether disbelieved; since, although that land has now entirely subsided,<sup>7</sup> *Hy Brasil* was above the level of the sea, at a comparatively recent period. So late as the year 1634, Tassiu, the geographer of Louis XIII.,<sup>8</sup> King of

CHAPTER II.—<sup>1</sup> The assumed situation of Great Ireland was formerly set down on conjectural Italian charts, as opposite to Europe and Africa, or lying between the South of Ireland and the end of Guinea.

<sup>2</sup> This celebrated Greek philosopher was born in the 87th or 88th Olympiad, or about 430 years before the Christian era. See "Encyclopaedia Britannica," vol. xv., Art. Plato, p. 37. Dublin edition.

<sup>3</sup> It is told, in his unfinished Dialogue *Critias*, or the Atlantic, in which appears the earliest known account of the ancient people of the western hemisphere. See Arthur James Weise's "Discoveries of America to the year 1525," chap. i., p. 3, London, 1884, 8vo.

<sup>4</sup> It is said, by Plato, in his *Timaeus*, to have been greater than all Lybia and Asia combined. See some observations, on this subject, in "Irish Folk Lore," by Lagenensis, chap. xv. *Hy-Breasail*; or the Blessed Island, pp. 120, 121.

<sup>5</sup> It is remarkable, that in the Autumn of 1871, after a gale which lasted four or five days, and drove the water from the bed of

the river, seven miles north of St. Augustine, in Florida, on the west shore of North River, the remains of an ancient submerged city were disclosed. Several wells, walled in with coquina, were visible under water, but the foundations of the houses could be only felt with a pole. Further investigations brought to light a coquina quarry on this same site, and, what was most remarkable, the quarry had been found in the midst of a dense hammock. That quarry had been extensively used, doubtless for the purpose of building that old city, or settlement. The foregoing account has been taken from the *St. Augustine Press*, of that period.

<sup>6</sup> Very curious old Maps are yet preserved, in the Museum, at Constantinople; and, from these, it seems probable, other mediæval Maps on the Continent had been copied.

<sup>7</sup> A Mr. Ignatius Donnelly, published a work in London, A.D. 1883, in which this opinion has been advanced about Atlantis, which is confounded with St. Brendan's Promised Land. One of the historical and geographical paradoxes advanced is, that

France, traced a volume of Maps, and among these are two Manuscript charts, one delineating the French and English coasts, the other exhibiting those of Ireland. In this latter is marked, off the west coast, the Island of Hy Brazil. The work of Tassiu is singularly correct, as is shown by the fact, that the Irish coast is delineated with a care and an accuracy, which is wanting in English Maps, which were published centuries later.<sup>9</sup> Before the time of St. Brendan, however, a beautiful Irish legend or tradition, known as "The Land of Youth," had fired the warm Celtic imagination. It was supposed to have extended out in the Atlantic Ocean, and its inhabitants were thought to be exempt from old age and its numerous infirmities. The land abounded in all manner of delights;<sup>10</sup> and, all along the western and northern coasts of Ireland, a variety of traditions prevailed, respecting the existence of that far distant region.<sup>11</sup>

In the early Irish schools, it is probable, their philosophic masters taught or speculated on the doctrine of the world being a globe,<sup>12</sup> and for such an opinion, they might quote from the great St. Augustine himself.<sup>13</sup> This Father speaks of four parts of the world,<sup>14</sup> in his day; but, it may be questioned, if he alludes to so many continents, and not rather to the cardinal points, east, west, north, and south. Of the earth's actual extent and shape, little then appears to have been known, with any great approach to accuracy; yet, some vague and dreamy conception of remote territories existed, in Ireland, but mythic inventions were superadded to any real evidence, that had been obtained, regarding those unexplored lands. The old pagan philosophers seem to have held an opinion, about the sphericity of the earth; and Plato first applied the term Antipodes to those men, supposed to have been living, at the extreme diameter. However, Lactantius ridicules this notion, in a remarkable passage of his writings.<sup>15</sup> During the early ages of Christianity, the people of the Eastern Hemisphere had no knowledge concerning the races, even then existing in the Western Hemisphere. The aboriginal inhabitants of North America probably belonged to different nations of the old world.<sup>16</sup> It is generally thought, that the great majority of the early colonists crossed

colonies from Iberia and from Ireland had settled in Atlantis, before it had disappeared.

<sup>8</sup> He reigned from A.D. 1610 to 1643. See an account of his reign, in L—P. Anquetil's "Histoire de France," Branche des Valois, pp. 450 to 507.

<sup>9</sup> These facts are stated, by W. Frazer, M.D., in a paper read before the Royal Dublin Society, January 20th, 1879. Dr. Frazer believes, that there was actually a small island, at one period, corresponding with the marking on Tassiu's map of Hy Brazil. See *Freeman's Journal* of January 21st, 1879.

<sup>10</sup> Poetic allusion is made to it, by the author of "The Monks of Kilerea and other Ballads and Poems," by \* \* \*. See Gleeman's Tale, Canto ii., sect. xvii., xviii., xix., xx., pp. 78 to 85.

<sup>11</sup> See Mr. and Mrs. Hall's "Ireland: its Scenery, Character, &c.," vol. iii., p. 439.

<sup>12</sup> At least, this science was taught, in the eighth century, when St. Virgilinus, Bishop of Salzburg flourished.

<sup>13</sup> See "De Civitate Dei," lib. xvi., cap. ix.

<sup>14</sup> He says, "quatuor tempora, et quatuor partes orbis terre."—*Sermones* 197. *De Temporibus.*

<sup>15</sup> He says: "Quid illi qui esse contrarios vestigiis nostris Antipodes putantnum aliquid loquuntur? Aut est quisquam tam ineptus qui credat esse homines quorum vestigia sunt superiora quam capita aut ibi que apud nos jacent universa pendere? fruges et arbores deorsum versus crescere? pluvias et nives et grandines sursum versus cadere interram, et miratur aliquis hortos pensiles iuxta septem mira narrare cum philosophi et agros, et maria, et montes pensiles faciunt?"—Lactantius, "De Falsa Sapientia Philosophorum" cap. 24.

<sup>16</sup> The fullest information regarding the various aboriginal Tribes of North America will be found in a magnificent work, published by authority of the United States Government, and intituled: "Historical and Statistical Information, respecting the History, Condition and Prospects of the Indian Tribes of the United States, &c., by Henry R. Schoolcraft, LL.D., illustrated by S. Eastman, Capt., U.S.A. Six large 4to vols., with coloured plates, Philadelphia, 1851 to 1857.

over from Eastern Asia through Bhering's Straits, at a very remote era.<sup>17</sup> They must have arrived, at different periods; but, hitherto, the researches of historians and ethnologists have thrown very little light, on their origin and descent.<sup>18</sup> Other accounts bring those settlers from Eastern Europe or Western Asia. It is stated, that one Eluli flourished in Tyre, about that time, when Romulus had finished his building of Rome, B.C. 753.<sup>19</sup> It is asserted, that Eluli was forced by King Sennacherib to quit the country, and that he sailed with an expedition due west, through the Straits of Gibraltar, and that never was he heard of afterwards. Some have imagined, that he drifted onwards to the American Continent, that he landed there, and that he was one of the first colonizers from abroad. We may well relegate to the department of romance, the adventures of voyagers, who passed beyond the seas to a golden mountain, on which a city built of gold had been erected.<sup>20</sup> This was inhabited by Angels, while Enoch and Elias served God there, in a church, fashioned with gold. Those travellers believed, they had only spent three years, in this holy city; but, when they returned to their own country, it was discovered, that three centuries and seven generations had passed away, since the adventurers left.

In the age of our saint, there lived a holy man, named Barind,<sup>21</sup> Barintus, or Barrindus,<sup>22</sup> who, with some other religious Irishmen, had wandered far over the Atlantic Ocean, and had returned to Ireland, early in the sixth century, with an account of a distant and beautiful land, that had been discovered. The Legend of St. Brendan's Voyage makes him a grandson of King Neil, and a near relation to St. Brendan himself.<sup>23</sup> In the townland Anglicized Barrow,<sup>24</sup> parish of Ardfert, there are the ruins of a very old church, known as Teampul Baruin. The name of Barrow is Baruin, in Irish, which is identical with that of Baruind, Latinized Barinthus. It is possible, this holy man may have given name to that locality, where some church vestiges rise on the mainland shore, and near to the Island of Fenit. The walls are now almost level with the ground, except portions of the east and west gables, which remain about three feet high, with small portions of side-walls adjoining the gables.<sup>25</sup> The church was built of the rough limestone found in that locality;

<sup>17</sup> However, without presuming to determine this question of origin, Hubert Howe Bancroft, in his very learned work, "The Native Races of the Pacific States of North America," states regarding them: "They are tracked with equal certainty from Scandinavia, from Ireland, from Iceland, from Greenland, across Bering Strait, across the northern Pacific, the southern Pacific, from the Polynesian Islands, from Australia, from Africa. Venturesome Carthagians were thrown upon the eastern shore; Japanese junks on the western."—Vol. i., Wild Tribes, chap. i., Ethnological Introduction, p. 17, London, 1875, 8vo.

<sup>18</sup> A very fine descriptive work, with 400 beautiful engravings, after original sketches by the author, is George Catlin's "Letters and notes on the Manners, Customs, and Condition of the North American Indians," in two 8vo volumes, London, Third Edition, 1842.

<sup>19</sup> Varro has placed this event in the sixth Olympiad, about 3301 years from the Creation of the World, according to the computation of the Rev. Fathers Catrou and Rouillé, in their Roman History, vol. i., Book i., p. 23.

<sup>20</sup> From a Tract preserved in St. Matthieu's Church, "ultra Britanniā in finibus terre," we have such an account; as also, in Godfrid de Viterbe's "Great Chronicle," Part the Second.

<sup>21</sup> The old English Metrical Life of St. Brandan, calls him "Barint, another abbot," while the Prose Life styles him "a holy abbot that hyght Ieryne."—"St. Brandan: A Mediæval Legend of the Sea," edited by Thomas Wright, for the Percy Society, vol. xiv., pp. 1, 35.

<sup>22</sup> See a further account of him, in Colgan's "Acta Sanctorum Hibernie," Martii xxii. De Egressione Familiae S. Brendani, pp. 721 to 725.

<sup>23</sup> See Miss Mary Frances Cusack's "History of the Kingdom of Kerry," chap. iii., p. 47.

<sup>24</sup> In the barony of Trughanacmy. It is shown, on the "Ordnance Survey Townland Maps for the County of Kerry," sheets 20, 28.

<sup>25</sup> The accompanying engraving, by Mrs. Millard, of Barrow old church, is from a photograph, taken by Mr. Daly of Tralee, and kindly procured for the writer, by Rev. Denis O'Donoghue, P.P. The drawing on

it is very little hammered, except the door jambs, of which one dressed stone remains, *in situ*. There are no vestiges of any windows—but some red sandstones are scattered about, which are well chiselled, and these may have belonged to the windows. The church was about 50 feet long, and 26 feet broad exteriorly; the walls were 3 feet in thickness, and they were built with lime mortar. There are traces of an ancient burial-ground convenient to the ruins. However, it does not appear to have been used for many generations past. About this time, St. Brendan was distinguished for his great virtues and wonderful abstemiousness. While engaged in religious services, at a place, called in Latin *Saltus Virtutum*, or *Saltus Virtutum Brendani*, it chanced, that Father Barintus<sup>26</sup> came to him one evening. Our saint inter-



Ruins of Kilbarrind, County of Kerry.

rogated him, in various ways; but, Barindus only answered in tears, prostrating himself upon the earth, and continuing to pray for a long time. Aware of what different wonders his guest might be able to relate, regarding what he had seen on the ocean; Brendan raised him from the earth, and embraced him, asking why his presence should cause sorrow, and not joy, to all the brethren, since his arrival was expected rather for their consolation. On being earnestly requested, in the name of God, to begin his narrative, Barintus thus commenced: "My dear son, Mernoc,<sup>27</sup> procurator for the poor of Christ, and, wishing to lead a solitary life, fled from me. He found an island, which was most delightful, near a mountain of stone."<sup>28</sup> After a long time

the wood was executed, by William F. Wakeman.

<sup>26</sup> He is called a "cognatus," or relation of St. Brendan; but, as Father John Colgan observes, this relationship was on the mother's side. See "Acta Sanctorum Hibernie," Martii xxii. De Egressione Familie S. Brendani, cap. i, p. 721, and n. 2, pp. 724, 725.

<sup>27</sup> According to Colgan, he is called likewise, Therneus and Mothernocus. He promised to treat more fully about him, at the 2nd of July, at the 18th of August, and at the 3rd of October. See *ibid.*, n. 3, p. 725.

<sup>28</sup> The text is "juxta montem lapidis," and here there are various readings, in different Manuscripts.

had elapsed, I learned that he had many monks there with him, and that God had manifested wonderful miracles, in his regard. Wherefore, I went to visit my dear son, and when I had made a three days' journey, he met me, with his brethren. For, God had revealed to him my arrival; and, when we had sailed to that delightful Island, the monks came like a swarm of bees from their different cells, to greet us in procession. Their dwellings were apart, but their intercourse was universally founded on Faith, Hope and Charity. One church and one refectory served them, for God's work. No richer food was given to them, than apples, nuts, roots and other herbs. Then, after Complins, the monks retired to their several cells, where they passed the night, until early cock-crowing in the morning, or until the bell sounded. While myself and my dear son Mernoc were travelling over that Island, he brought me to the sea-shore, facing the west, where a small vessel lay. He then said to me: 'Father, let us go on board this ship, and sail away from the eastern point for that Island, which is called the Land of Promise of the Saints, and which God has in reserve for our successors of a later time.' We went on board, accordingly, but no sooner had we set sail, than a thick fog enveloped us on every side, so that we could scarcely see the prow or poop of our vessel. However, an hour having passed over, a glorious light surrounded us, and land soon appeared. We disembarked, and began to explore the country, but we found it a region without bounds. It was great," said Barind, "full of grass and fruit; for a fortnight we journeyed there; every plant hung with flowers, every tree with fruit; the very stones were precious. On the fifteenth day, we came to a river, flowing from east to west.<sup>29</sup> We knew not what to do, we wished to reach the opposite shore, and yet we waited the will of heaven. Suddenly, a being in human form, but all radiant, appeared before us. Saluting us by name, he said: 'Courage, worthy brethren. The Lord has revealed for you the land that He is about to give to His saints. Theriver that you see divides it in twain, but you cannot touch the farther shore; return now whence ye came.' When he ended, we asked his name, and whence he was. 'Why ask who I am, and whence I come, and not question me as to this island? Such as you see it now has it remained, since the beginning of the world. Do you feel any want of eating, drinking, or clothing? You have been a year in this country without feeling corporeal want. Sleep has not oppressed you; night has not covered you with its shadows. Here an eternal day shines, darkness is unknown, and Christ is our light.'<sup>30</sup> On hearing these words, we were affected even to tears, and after a short rest, we continued our journey homewards, while that man accompanied us, until we came to the shore, where our bark lay. Then, going on board, that man was removed from our sight, and we came back to the aforesaid region of darkness, and to the Island of Delights. Those monks greatly rejoiced, on again beholding the adventurers arrive, for long they had lamented their absence. The brethren thereupon cried out: 'Why, O fathers, have you left your sheep straying in this wood without a pastor? We have often known our Abbot to leave us, for some unknown place, and there to remain for a week or two, or at most a month.' When I heard them lament, in this manner," added Barind, "I endeavoured to console them, by saying: 'Do not, brethren, think about anything, except for good. Doubtless, your mode of living is

<sup>29</sup> Other accounts reverse this course, for in one narrative, we read, "invenimus fluvium vergentem ad orientalem plagam ab occasu," &c.

<sup>30</sup> See "S. Brandaine's Legende Latine, avec une Traduction, inéditée en Prose

et en Poesie Romanes," publiées par A. Jubinal.

<sup>31</sup> The old English Prose Life has it: "We have been in the Londe of Byheest, to-fore the gates of Paradyse, where as is ever daye, and never night."

before the gate of Paradise. Here and very near you is that wonderful Island, which is called the Land of Promise of the Saints, where there is no night, but perpetual day,<sup>31</sup> and Abbot Mernoc goes to it, for the Angels of God guard it. Know you not, from the very scent of our garments, that we have been in the Lord's Paradise?<sup>32</sup> Immediately, the monks cried out: 'Father, we know that you have been in God's Paradise, for frequently has it been proved to us, from the odour of our Abbot's garments, which for nearly forty days has gratified our sense of smelling.' Then Barind added, as he spoke to them: 'There I remained two weeks, with my dear little son, and without taking food or drink; yet, our bodily health was so truly preserved, that by others, we were supposed to have been well nourished.' Having continued there for forty days, and having received the benediction of Abbot Mernoc and of his monks, I proceeded with my companions to my little cell, to which I am now about to return on to-morrow."

Hearing the foregoing account from the mouth of Barind, Brendan and all his monks prostrated themselves on the ground, offering praise to God, and saying: "The Lord is just, in all his ways, and holy, in all his works, who hath revealed to his own elect so many and such great miracles, and he is to receive blessings for his gifts, who hath this day refreshed us with spiritual food." Having thus spoken, Brendan added: "Let us now go for bodily refreshment, and observe the new commandment."<sup>33</sup> That holy monk's wonderful recital powerfully urged St. Brendan to take his voyage from Ireland, in quest of the Promised Land. The pious Barind related, also, that when he had sailed to the distant Island, full of joy and mirth, and called Paradise, the half-year he was there slipped by, seemingly in a few moments.<sup>34</sup> In Brendan's monastery, Barintus spent that night,<sup>34</sup> and having received there a blessing from the monks, the holy visitor returned to his own cell.<sup>35</sup>

The storied traditions of Ireland must have awakened Brendan's imagination.<sup>36</sup> Believing that land lay afar off, beyond the traces of the setting sun, and anticipating to find there unregenerated souls, he resolving upon seeking and bearing to them the evangel of peace, with the love of a true Christian, and with the fervour of Apostolic zeal.<sup>37</sup> He had long made it his prayer, that he might behold with his bodily eyes that Paradise, whence Adam had been expelled.<sup>38</sup> As in persons of a lively temperament, and especially of good disposition, to achieve still more for God's glory, his

<sup>32</sup> By this is meant, washing the feet of a newly-arrived guest, before his meal, as was a universal custom, in the early Irish monasteries.

<sup>33</sup> See Rev. S. Baring-Gould's "Curious Myths of the Middle Ages," First Series. The Terrestrial Paradise, pp. 256, 257. Strangely, it is there said, the monk "sailed due east from Ireland."

<sup>34</sup> In the "Navigatio Sancti Brendani," it is stated, that Barinthus, having passed the night at St. Brendan's Monastery, "returned to his own little cell, or church." The Rev. Mr. O'Donoghue would infer, that this cell was not far distant from Ardfern; and, therefore, it may have been the site or vicinity of the old church, at Barrow, on the sea-shore.

<sup>35</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," Navigatio Sancti Brendani, cap. i., pp. 85 to 89.

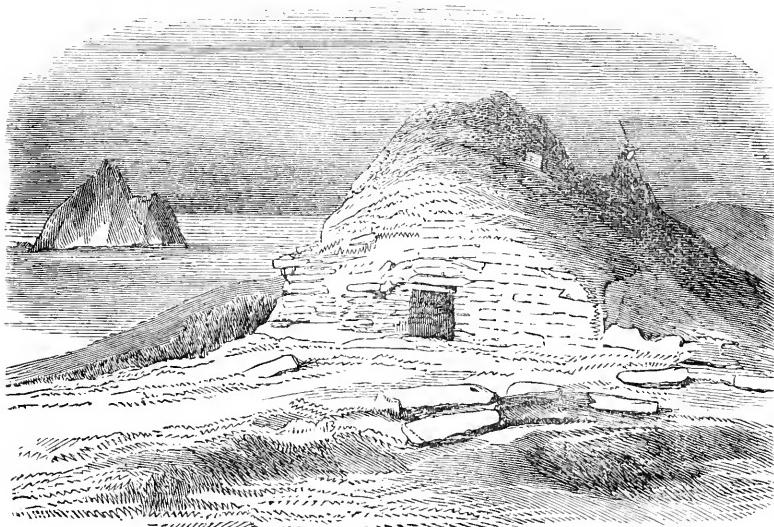
<sup>36</sup> In a speech, at Rochdale Reform Association, delivered December 18th, 1879, the realistic John Bright, alluding to a book published by the Hon. Charles Sumner, Senator for the State of Massachusetts, and intituled "Prophetic Voices," states, "even when America was unknown, imagination—the imagination of genius and of poetry—pictured the discovery of a country, the grandeur and vastness of which, perhaps, at that time scarcely anybody could dream of."

<sup>37</sup> See Miss Mary Frances Cusack's "History of the Kingdom of Kerry," chap. iii., p. 47.

<sup>38</sup> See Blackwood's "Edinburgh Magazine," vol. xxxix., No. cclviii., June, 1836. The Anglo-Norman Trouveres, p. 508.

<sup>39</sup> This is the number mentioned, in the Book of Litanies, ascribed to St. Aengus the Culdee.

dreams of the Promised Land soon ripened into a bold and resolute purpose. Choosing fourteen or sixty<sup>39</sup> as other accounts state of his disciples, among whom was the young Macutus—one well loved of God and an elect of Heaven from his infancy<sup>40</sup>—the holy Abbot confided to them his project, for going in search of the Land of Promise to the Saints. Taking them apart into their oratory, the venerable Abbot addressed them, in these words: “ My dearly beloved comrades, from you I seek counsel and aid ; for, my heart and thoughts are wound into an irrepressible and earnest desire, if it be the will of God, to seek the Land of Promise of the Saints, which Father Barintus spoke about. What is your opinion or what counsel do you give me ? ” Having a devoted reverence for their holy superior’s will, they all cry out, as if with one accord : “ Father, thy resolution is also ours. Have we not left our parents ? Have we not disregarded our inheritance ? Have we not delivered our very bodies to your care ? So we are ready to go with you to death or to life. Only one thing remains, that we conform to God’s will.” Therefore, to learn this, St. Brendan and those who were with him, resolved to fast for forty days, only breaking this period every third day to take food. After that time had elapsed, Brendan assembled his monks, and he left them in care of a



St. Brendan’s Cloghan, North Blasket Island, County Kerry.

superior, who was afterwards his successor over that monastery. As the adventure was one of great daring, and as the responsibility of undertaking it should be referred to himself alone, so he desired to prepare for it, by seeking the requisite information. Accordingly, St. Brandon sailed over to the Islands of Aran,<sup>41</sup> making inquiries as he went along the bays and islands, along the western and southern shores of Ireland. In Aran, he held com-

<sup>39</sup> The author of the *Navigatio Sancti Brendani* remarks, also, that he spent his life in God’s praises. Then reference is made to the story of his first and latest miracles, which the reader might find, in the venerable Acts of that saint, which existed,

it seems, before the Legend of St. Brendan’s voyage had been written.

<sup>41</sup> According to *Giraldus Cambrensis*, he is said to have consecrated the Island of Aren. See “ *Topographia Hibernica*,” Dist. ii., cap. vi. “ *Opera*,” edited by James

munication with, and got valuable information from, the venerable Abbot Enda,<sup>42</sup> with whom he remained, for three days and three nights. After making diligent inquiries, St. Brandon returned to Kerrry, having received the blessing of St. Enda and of his monks. Then, Brendan set out for the most distant part of his native district, in which his parents lived ; but, he did not wish to visit them—probably because he felt, they might be unwilling to hear of his meditated enterprise. Whether he retired to the remote Blasket Islands, then or at some other juncture, seems now to be unknown ; but, the probability is, he lived there for a time, in that Cloghan,<sup>43</sup> which yet bears his name, and which even, at present, is in tolerably good preservation. The holy Abbot Brendan, meditating on his project, went up to the summit of a mountain, which extended into the ocean, and which was afterwards known by the Latinized name Brendani Sedes.<sup>44</sup> There, he had pitched a tent, where he found an inlet and outlet for one ship. Then, having procured iron implements, the monks commenced building a vessel, destined for their purpose. It was very light, but solid, with a deck supported by posts ; they covered it with well-tanned ox hides, and carefully pitched the seams.<sup>45</sup> Two similar coverings were kept in reserve. The provisions and utensils, necessary to provide for human want, were put on board of their bark. Having supervised all these arrangements, the holy Abbot gave his final orders for departure. Having selected the monks and regulated the number destined for his voyage, they took provisions to last for several days. Finally, they erected and solidly planted their masts, and made sound the sail and rest of their rigging. In the name of God, at last, their vessel is launched out into the deep, where a wide waste of waters extended before them, towards the west.<sup>46</sup>

It is probable, St. Brendan took his departure for the Land of Promise from near that majestic headland and from that bay bearing his name. Both lie about seven miles northwards from Dingle.<sup>47</sup> There is no mountain throughout Limerick County supposed to approach in height St. Brendan's Hill in Kerrry,<sup>48</sup> or which commands such an extensive view of the Shannon, or of its entrance to the ocean. Hence, it is thought to have been confounded with that Knock Patrick, which is mentioned in the writings of an ancient writer called Necham.<sup>49</sup> About the year 545, or, as some say, earlier, St. Brandon set out on his wonderful transatlantic voyage

F. Dimock, M.A., vol. v., p. 83.

<sup>42</sup> See his Life, in the Third Volume of this work, at the 21st of March, Art. i.

<sup>43</sup> The accompanying illustration, from a sketch by George Du Noyer, was drawn on the wood, by William F. Wakeman ; it was engraved, by Mrs. Millard.

<sup>44</sup> We can have little doubt, but this was the former name, for the present Brandon Mountain,

<sup>45</sup> Such a description well answers for the larger craft built in Ireland for distant voyages on sea.

<sup>46</sup> Of these monks, it is related that they

" Lift the mast and spread the sail,  
And full of faith before the gale  
They bound ; the east winds softly  
blow  
As westward on their course they go,  
And soon around nought meets their  
eye  
But outspread sea and outstretched  
sky."

—Blackwood's "Edinburgh Magazine," vol. xxxix., No. cclvii. The Anglo-Norman Trouveres, p. 808.

<sup>47</sup> Now a town of considerable importance, opening from Dingle Bay.

<sup>48</sup> When our saint hoisted sail, the atmospheric surroundings of Brandon Mountain must have been in a favouring condition, according to the imaginings of Denis Florence MacCarthy ; and, as brightly it arose on "the poet's warm thought," he thus describes it :—

" Sweetly the morn lay on tarn and  
hill,  
Gladly the waves played in its  
golden light,  
And the proud top of the majestic  
hill  
Shone in the azure air—serene and  
bright."

—“Voyage of St. Brendan,” Part iii. The Voyage, stanza i.

of discovery.<sup>50</sup> The holy Abbot had ordered his brethren, in the name of the Father, Son, and Holy Ghost, to embark. As he remained alone on the bank, and blessed the spot of their departure, three brothers came from the monastery, and fell at his feet, saying : "Father, permit us to follow thee whither thou goest, or else we are resolved to die here of hunger and thirst." Seeing them thus pressing and offering violence, the saint bade them enter, saying : "Brethren, your will be done;" and he added: "This one has adopted a happy resolution, for God has prepared a place suitable for his soul; but, He has reserved a terrible judgment for the other two."<sup>51</sup> St. Brendan is stated, to have been accompanied on his voyage to seek the Promised Land, by St. Malo,<sup>52</sup> who had been baptized by him, who had been his disciple at Llancarvan,<sup>53</sup> and who left Aleth, in France, for that purpose.<sup>54</sup> This holy disciple of our saint dwelt, also, in the Island of Jersey.<sup>55</sup> The foregoing account seems to defer the celebrated voyage of Brendan for the Promised Land, to a later period than is generally introduced, in the order of his Acts, and to after he had sojourned, in Greater and Lesser Britain. When St. Brendan and his mates had embarked, they unfurled the sail and began their voyage, steering towards the summer solstice. The wind was favourable, and they had merely to hold the sail. After a fortnight, the wind fell, and they took their paddles, till their strength was spent. Brendan encouraged them, saying : "Fear not, for God watches over us, and He guides our bark; ship the oars and rest the helm; trim the sails and let her float; God will do what He will with His servants and with His bark."<sup>56</sup> Thus, trusting to the direction of Providence, they cared not from what quarter the wind blew, and they were even ignorant of the course which their vessel held.<sup>57</sup>

As when the mariners of Columbus,<sup>58</sup> bound on a like voyage of discovery, many centuries subsequent, gave way to anxiety, hope and fear, under favouring winds, transient clouds and showers;<sup>59</sup> so the disciples of their resolute master, Brendan, must have felt nervous and uneasy,

<sup>49</sup> Most geographers who write of Ireland, from Cambden's time to the present, mention Knock Patrick, in the county of Limerick, to be the highest mountain in Ireland, but from no other authority than the following verses of old Necham, cited by Cambden :—

" Fluminibus magnis lætatur Hibernia  
Sineus,  
Inter Connatiam Momoniamque  
fluit:  
Transit per muros Limerici Knock  
Patrick illum,  
Oceani clausum sub ditione vidit."

See Smith's "Natural and Civil History of Kerry," chap. viii., and n. (u), p. 194.

<sup>50</sup> See the Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vii., and n. 103, pp. 29, 34.

<sup>51</sup> In the Prose Life of St. Brandon, edited by Thomas Wright for the Percy Society, we read, that when twelve monks entered "into the shyppe, there came other two of his monkes, and prayed hym that they myght sayle with hym."—Vol. xiv., pp. 37, 38.

<sup>52</sup> See his Life, at the 15th of November.

<sup>53</sup> See Archbishop Ussher's "Britan-

nicarum Ecclesiarum Antiquitates," cap. xiv., p. 277.

<sup>54</sup> An account of this voyage, in blank verse, will be found in Rev. John Adam's "St. Malo's Quest and other Poems."

<sup>55</sup> The Petits Bollandistes have it, "dépendante du diocèse de Contances au moins jusqu'au xv<sup>e</sup>. Siècle."—"Vies des Saints," tome v., xvi<sup>e</sup>. Jour de Mai, p. 557, n. 4.

<sup>56</sup> Under these circumstances, we may well imagine, the poetic thought—afterwards so happily expressed by Thomas Moore, Ireland's illustrious bard—often filled the mind of the holy man :—

" And, as I watch the line of light, that  
plays  
Along the smooth wave tow'r'd the  
burning west,  
I long to tread that golden path of  
rays,  
And think 't would lead to some  
bright isle of rest."

— " Irish Melodies."

<sup>57</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," Navigatio Sancti Brendani, cap. ii., pp. 89 to 91.

<sup>58</sup> See that most exquisitely written narrative, "Washington Irving's History of the Life and Voyages of Christopher Columbus,

when leaving vast tracts of ocean behind them. They knew not to what part of the world the vessel bore them. Fifteen days their pleasant course holds on ; but, a calm next succeeds, and this lasts for a month. Every evening they took some food ; forty days had elapsed, and their provisions were exhausted.<sup>60</sup> Then, northwards, an island appeared to them, and crowned with towering rocks. From the midst of this island, many streams ran down to the sea. The brethren, exhausted with hunger and thirst, wished, even before they found a landing place, to dip up water. Brendan said : " Beware, brethren, what you would do must lead to madness. God has not deigned to show you the port, and yet you desire to steal. In three days, our Lord will show a spot, where we may land, and where the wearied shall regain their strength." For three days they coasted around the island, and on the third day, they disembarked in a small port. Rocks steep as a wall, and of great height, were on either side. In this fanciful account, scenes of beauty and of horror are painted with great versatility, force, and spirit, as they succeed ; and, few modern compositions equal in vigour of conception, and power of description, those weird images and bold adventures, connected with this early ocean navigation.

It has been supposed, by several modern writers on this subject, that St. Brendan and his companions went, in a south-westerly direction, past the Pillars of Hercules, beyond which the mariners of antiquity dared not go. After a long and rough voyage, the adventurers at length came to summer seas, where they were carried along for many a day, without the aid of sail or oar. Having landed, at length, Brendan blessed the port, and commanding his brethren to remove none of the effects from their ship, they began to explore that newly-discovered country. As they were walking along the sea-shore, a dog trotting down a path came to Brendan's feet. The saint then ordered his monks to follow it, as their guide. In obedience to such direction, they entered a town, where they found a great hall, with beds and seats, and water to wash their feet. And, while they rested, the man of God warned them, saying : " Take care, lest Satan lead you into temptation ; for, I see that, at this moment, he instigates one of you three, who followed us from the monastery, to a shameful theft. Pray for his soul, for his flesh has already been delivered to the power of Satan." Now, that house, where they were, was full of vessels, hanging by the wall, and all of different metals ; there were, too, bits and horns, mounted with silver. Then Brendan, speaking to his servants, added : " Let us eat the meats, which our Lord has prepared for us." In obedience to his order, they sat down at a table, which was covered with a cloth of wonderful whiteness, and on it were set several loaves and fishes. When all things were ready for the meal, St. Brendan blessed the table and the monks, saying : " Bless ye the Lord of Heaven, who giveth food to all mortals." The brothers were thus refreshed, and they gave praise to God. In like manner, a sufficiency of drink was provided for them. Nought was wanting at their board. As recommended by their superior, then rising, they all went to their beds, which were ready, to rest after their great hardships.

Book iii., chap. ii., iii., iv.

<sup>59</sup> It seems strange, that in a work, edited for the Hakluyt Society, by R. H. Major, F.S.A., only a slight allusion is made to the voyage of St. Brendan, in the Introduction, at p. xxvi., and which book is not devoid of considerable research, in reference to the early voyages to America. This notice is found, prefixed to "Select Letters of Christopher Columbus, with other original Documents, relating to his four voyages to the New

World." London, 1870, Svo, Second Edition.

<sup>60</sup> This consideration spread a sadness over the crew, but

" Not unforgotten are their means,  
God still is nigh his faithful ones."

—Blackwood's "Edinburgh Magazine," vol. xxxix., No. cclviii. The Anglo-Norman Trouveres, p. 808.

But, while they slept, Brendan saw a child, black as an Ethiop, holding a bit, and playing before the unfortunate brother, in whose eyes he made it glitter. The saint arose, and he passed that night in prayer till day.<sup>61</sup> When morning dawned, the monks rose as usual, to give praise to the Almighty, and afterwards to regain their ship. Once more, the table was found furnished, as on the day preceding; and thus, for three days and for three nights, the Lord prepared food for his servants. There, too, for three whole days, by the Divine will, they rested on that isle. Then they returned to their ship, when Brendan said: "See, brethren, doth not one of you carry off something from here?" "God forbid," they replied, "that a robbery should dishonour our voyage." "Then," said St. Brendan, "behold, our brother, whom I warned yestereve, has now in his robe a silver bit, that the devil gave him this night." The brother instantly flung that bit on the ground, and fell at the feet of the man of God, crying: "Father, I have sinned: pardon! pray for the salvation of my soul." And, at the same moment, all fell down to pray for their brother's salvation. Rising up, they saw the wretched Ethiop escape from the guilty man's bosom, howling and crying: "Why drive me, O man of God, from my abode, where for seven years I have dwelt, and thus expel me from my inheritance."<sup>62</sup> Brendan immediately turned to the brother, and said: "Receive promptly the Body and Blood of Christ, for thy soul is about to leave thy body, and this is the place of thy burial. But, thy brother, who came with you from the monastery, shall find his place of sepulture in hell." Whereupon, that penitent monk received Holy Eucharist, and his soul departed; but, it was received by Angels, in the sight of the other monks. His body was then buried. Also, St. Brendan had ordered the expulsed demon, in God's name, to hurt no person, until the Day of General Judgment.

Afterwards, with their holy Abbot, his monks went to where their ship lay, on the shore of that Island. They were re-embarking, when a young man came with a basket of bread and a jar of water. "Receive," he said, "this offering of thy servant, you have a long way to go; the bread and water will not fail you until Pentecost." Having a blessing pronounced on their future course over the ocean, they set out, and sailed, eating every second day. Then their ship was borne through different parts on the wide expanse of water, until coming to an island,<sup>63</sup> with a favourable wind, so that they were not tried beyond their strength, by using oars, when reaching land.<sup>64</sup> As the port had been found, their ship stood for it under sail, and having reached it, the servant of God commanded his crew to leave their vessel. He was the last to quit it. On getting ashore, they saw waters, which, coming from different fountains, formed a large current, full of fish; and, traversing the Island, they found flocks of sheep, all white, and so numerous, that they could be seen far off from the land. Brendan told them to take one and to celebrate the feast; for, it was now approaching the Easter festival; and that sheep taken followed like a domestic animal. It was brought to the saint; and, by his order, a spotless lamb was also secured. When his monks had fulfilled these directions, they prepared all things for the morning's celebration. At the same time, a

<sup>61</sup> See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. xxiii., pp. 255, 256.

<sup>62</sup> In the old French version of "Les Voyages Merveilleux de Saint Brandan à la Recherche du Paradis Terrestre," we find the following account:—

"Devant trestuz tuz veables  
Eisit criant li diables :

'Cheles! Brandan, par quel raisun  
Gettes-mei fors de maisun?'

—See ll. 341 to 344, p. 17.

<sup>63</sup> See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. xxiii., pp. 256, 257.

<sup>64</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," Navigatio Sancti Brendani, cap. iii., pp. 92 to 95.

man appeared, holding a basket full of loaves, cooked under the ashes. He had also brought other viands, and whatever was necessary to celebrate Easter, and he laid all at the feet of the man of God, saying in tears: "How is it given as a reward to me, O pearl of God, that you should be refreshed for three days, through the labour of my hands." He prostrated himself on the earth three different times. Then, Brendan embraced on raising him up, and replied: "Son, our Lord Jesus Christ provides for us a place, where we may celebrate His Holy Resurrection." When these words were spoken, the man proceeded to prepare all things requisite, for the use of God's servants on the following day. Having brought necessaries to the ship, the stranger said to St. Brendan: "Your ship cannot hold more; but, here you are going to celebrate the Sabbath. However, on to-morrow, you shall go into the Island which you see; there, the Lord wishes you to celebrate the day of his Resurrection. After eight days, I shall give you food and drink, wherewith to supply your wants until Pentecost." Then said God's servant to him: "How shall it be known, according to thy promise, where we may be in eight days?" The stranger replied: "This night you shall land on the Island, which is near, and remain there to-morrow, until the sixth hour. After the day of the Resurrection of our Lord, you shall sail towards another Island, lying to the west; it is called the Paradise of Birds; there you shall rest until the Octave of Whit Sunday." On that Island were sheep to be seen larger than oxen; and Brendan asked the man the cause for their unusual size.<sup>65</sup> He replied: "No person milks the sheep in this Island; nor is there a wintry cold, to stunt their growth; but, they always live in pastures, so that the sheep are larger here than in your country." Giving and receiving mutual benedictions, Brendan and his companions went on board their vessel.

Again the ship was steered towards that supposed land which was next seen, but it was found difficult to meet with a port for entrance. Therefore, the saint desired his monks to descend into the sea, and to hold the ship on her course at either side, with cables, until they should find a landing place; for, that island was unfurnished with herbage and trees, nor was sand to be seen, along the margin of its shores. The Abbot Brendan had a foreknowledge of the object, there presented to their view, and he remained in the vessel alone, while his companions were without; nor would he inform them about what he knew, lest they should become terrified. The next morning, while Brendan sang his hymns of praise in the vessel, he commanded the priests who were present to celebrate Mass. The monks next drew the raw meat and fishes, obtained in the other Island, from their ship; these were placed on the shore of the supposed land, and cauldrons were prepared for cooking. No sooner had wood been placed under them, and fire applied, than that strange land seemed moving like a wave. The monks in terror ran towards their vessel, beseeching the protection of their father Abbot. He extended his hands to each of them; they were brought on board, but all other matters were left on the floating island, and it soon disappeared beneath the ocean. And now, the crew beheld about two miles distant from them a great fire. Brendan said, "Brothers,

<sup>65</sup> "Sheep with fleece of snowy white,  
And much they marvelled at their  
height,  
For each one was as large to see  
As are the stags of our countree."

—Blackwood's "Edinburgh Magazine,"  
vol. xxxix., No. ccxlviii. The Anglo-Norman Trouveres, p. 808.

"In the Manuscript, "Le Voyage de St. Brandan," Cottonian Library, Vespasian, B. x., this monster is called "beste": —

"N'est pas terre, ainz est beste  
U nus feimes nostre feste."

In "Paradise Lost," Milton also uses the term "sea-beast."

have you been astonished, at what has become of that island?" They all cried out: "Indeed, father, we greatly wonder, and an awful trembling hath seized on us." Their Abbot then answered: "My dear children, be not terrified; for the Almighty hath revealed to me, last night, the meaning of this mystery. You were not standing on an island, but on a fish,<sup>66</sup> the largest of all swimming in the ocean; and it tries in vain, to join its head with its tail, but it cannot do so, because of its extraordinary length. Now, Jasconius<sup>67</sup> is the name it bears." The imaginary sea-monster of this adventure will probably recall to the reader's memory stories yet current of the traditional Irish Peistha,<sup>68</sup> or Water Dragon, and of the Kraken,<sup>69</sup> supposed to rise or swim, over deep soundings. The great sea-serpent<sup>70</sup> is another form of supposed marine existence,<sup>71</sup> and of which specimens are said to have appeared, at various times;<sup>72</sup> but, while there is no valid reason for doubting, that such gigantic creatures might exist,<sup>73</sup> few scientists have ventured to suppose, they can be more than from one hundred to one hundred and fifty feet in length.<sup>74</sup> Naturalists have a conviction, that the existence of these monstrous animals, popularly believed for centuries to have had a place in creation, will be one day proved beyond doubt;<sup>75</sup> and, not only several credible and trustworthy narratives of sea voyagers are in evidence, to sustain the earlier Arctic and

<sup>66</sup> The English Metrical Life reads Jascom. See Thomas Wright's "St. Brandan: A Medieval Legend of the Sea," in English Verse and Prose, p. 8. Another MS. reads Jastoyn. See n. p. 59, *ibid.*

<sup>67</sup> This monster is stated to be enchanted, at the bottom of nearly all the Irish lakes, and to be seen occasionally beneath their waters.

<sup>68</sup> An account of this amazing animal is given by Bishop Pontoppidan, in his Natural History of Norway. Its back is stated to be covered by rugged excrescences, and it is said to be an English mile and a-half in circumference; while mane waves over the back, as it advances through the water, and it is supposed to be of a crab-like model.

<sup>70</sup> In 1848 Professor Owen wrote:—"The creative powers of the human mind appear to be really very limited, and on all occasions when the true source of the great unknown has been detected, whether it has proved to be a file of sportive porpoises or a pair of gigantic sharks, old Pontoppidan's sea-serpent with the mane has uniformly suggested itself as the representative of the portent, until the mystery has been unravelled."

<sup>71</sup> Small sea-serpents, about five feet long, are well known in tropical and sub-tropical seas. If all the collected accounts of the different appearances of a gigantic sea-serpent are compared, they all so differ among themselves, that it is evident divers people and witnesses saw different things. By some naturalists, it has been thought, there are at least two species of a larger creature styled Eremotherium, one of these being in the northern and the other in the southern ocean.

<sup>72</sup> In his "Geological Researches," published in 1871, the American Professor

Agassiz writes:—"If there exists any animal in our waters not yet known to naturalists, answering to the description of the 'sea serpent,' it must be closely allied to the Plesiosaurus. The occurrence in the fresh waters of North America of a fish, the Lepidosteus, which is closely allied to the fossil fishes found with the Plesiosaurus in the Jurassic beds, renders such a supposition probable."

<sup>73</sup> In the year 1875, the daily press in these Islands gave a report sent from Zanzibar of an encounter between the sea serpent and a whale, seen by those on board the Pauline, when off the coast of Brazil. A drawing of the encounter, representing the sea-serpent coiled round the whale was sent to England. However, Mr. Frank Buckland in noticing this account said, that he believes the coils of that supposed sea-serpent round the whale were nothing more nor less than the arms of a large octopus, or one of its near relations. Since Mr. Buckland's note appeared, an illustrated paper has published a woodcut of the encounter between the serpent and the whale, drawn by a naval chaplain at Zanzibar, from the description of those who saw it, and who affirmed that the drawing was a correct representation.

<sup>74</sup> Quite removed from a love for the marvellous, which so many persons share, few of those, acquainted with the strange forms of extinct animal life the palaeontologist has made known to us, doubt that they may exist; to the physiologist there are no difficulties in understanding, how gigantic serpent-shaped fish might live, at depths of the sea, and yet be rarely seen.

<sup>75</sup> To the present time, however, nothing has been seen to prove their existence; and, all the researches of scientific men have

North American traditions,<sup>76</sup> but, we have even pictorial representations of the sea-serpent,<sup>77</sup> which exhibit it, in various extraordinary shapes,<sup>78</sup> although allowance must be made for imperfect observation and for much consequent exaggeration. Some naturalists believe, that the monsters described as such were only specimens of the octopus or of the phoca proboscis,<sup>79</sup> if they were not large whales.<sup>80</sup>

The vessel of our Irish voyagers, after that adventure, began to sail once more; and, for three days, it drifted towards that Island they had so lately left. When they had turned one of its headlands, towards the west, another Island was observed, with only a narrow strait intervening. That Island was covered with grass, flowers, and trees. Towards it, the crew sailed to find a port.<sup>81</sup> While sailing southwards of this latter Island, the voyagers saw a small rivulet, just the width of their bark, running into the sea, and at its opening they landed. Disembarking, the holy superior ordered his monks to pull the vessel with ropes against the current of the river. He remained on board. When they had thus tugged for about a mile, they came to a remarkable fountain. Over its waters grew a large tree, not so wonderful on account of its height, as for its great spreading branches, on which had perched a vast number of white and beautiful birds,<sup>82</sup> so that the branches and leaves could

failed to discover any remains of such a creature, or to obtain any satisfactory information as to the size, proportions, appearance, or habits, of the sea-serpent.

<sup>76</sup> On the 18th of March, 1874, a paper was read on "Evidence for and against Existence of the so-called Sea-serpent," by Dr. Samuel Kneeland, at a meeting of the Boston Society of Natural History, and it was published in the proceedings of that learned body. There, he gives numerous references to its appearance in Europe and America. He states, that this animal could not be referred to fishes, nor to serpents, nor to any described form of living reptiles or mammals, and he drew attention, likewise, to the fact, that many early geological types had been transmitted to the present time, with or without interruption—such as the *estracion*, *lepidosteus*, *chimera*, *percopsis*, *lingula*, etc.

<sup>77</sup> In 1811, in the first volume of the Wernerian Society's Transactions, p. 418, there is an account of an animal 56 feet long, which was cast ashore on the Island of Stronsa, one of the Orkney Islands, A.D. 1808. The drawing which is given, based on the affidavits of people who saw it, represents the animal with six legs and a serpent-like body. Portions of the animal were preserved and sent to the museum at Edinburgh; but those points of interest, which make the creature a "sea-serpent," rest only on the statements of people made from memory. Again, in the "Monthly Magazine" for 1818, there is notice of the *Scoliophis Atlanticus*, which was killed on the shore, but there is no proof it was marine; however, it was only between five and six feet long, and it is a pure assumption, to call it the young of the great sea-serpent. In the Naturalist's Library, published A.D. 1843, Sir William Jardine has produced various collected ac-

counts of the sea-serpent's appearances, but with great diversity of description. See vol. vi.

<sup>78</sup> A singularly-looking monster, rearing up mast-high and spouting water, makes an effective picture, as drawn by Hans Egede.

<sup>79</sup> Such is the conclusion arrived at, by Professor Owen, in October, 1848, when there appeared in the "Illustrated London News" some drawings of the great sea-serpent as seen by the crew of the *Dædalus*, Captain M'Quhce. There was a carefully executed drawing, on an enlarged scale, representing the head and neck of the animal; and this, together with the description given by Captain M'Quhce, led Professor Owen to the conclusion, that a seal's head approached more nearly to the description than any other. None of the men of the *Dædalus* saw any portion of the body, except about four feet of the neck raised out of water. The length of the body in the water was only guessed at; but, Professor Owen holds, that if what the men of the *Dædalus* saw was really a serpent, then their description and drawing must be inaccurate. The creature seen by that crew, it is assumed, was evidently an air-breather; wherefore, it would make an effort to dive, and its carcass when dead should float; yet, never has a trace of any part of the body been found.

<sup>80</sup> It is almost universally admitted, that widely spread popular beliefs in natural history—especially when professing to rest upon credible testimony—have generally some portion of scientific truth for their basis.

<sup>81</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," *Navigatio Sancti Brendani*, cap. iv., pp. 95 to 97.

<sup>82</sup> "Some of the Arabian geographers describe the 'Island of Sheep,' and the 'Island of Birds,' in the Western Ocean, in

scarcely be seen. Then said the holy father: "Behold, brothers, the Lord hath given us a place for remaining, until His Holy Resurrection," and he added: "If we had no other provision, I believe this fountain should suffice for our food and drink." He then began to consider, wherefore or how it was, that such a multitude of birds could have been collected together, in the same place. Moved with some deep feeling and in tears, Brendan fell upon his knees crying out: "O Lord, the revealer of things known and unknown, thou knowest the anxiety of my heart; wherefore, I, a sinner, entreat of thee to reveal such a secret, through thy great mercy, as thou hast given to my sight so great a vision. This grace I dare not ask, because of any merits I possess, but solely I presume it, through thy clemency." When these words were pronounced, one of the birds flew from the tree towards the ship, where the servant of God remained, and the motion of his wings sounded like a little cymbal. When he alighted on the top of the prow, his wings were expanded in token of joy, and with a pleased look, the bird regarded St. Brendan. This holy man, understanding that the Lord had heard his prayer, then said to the bird: "If thou art one of God's messengers, tell me whence come those birds, or why is there such a number of them here?" The bird immediately spoke:<sup>83</sup> "We are of that ruin caused by the old enemy; yet, not by sinning, nor by full consent, have we fallen; but, where we have been created, owing to the fall of that wicked one and with his satellites, our ruin has happened."<sup>84</sup> But, the Omnipotent God, who is just and true in his decrees, hath sent us to this place. We do not endure pains. In part, we enjoy the presence of God; he has, however, separated us from the companionship of those who remained faithful. We wander through different parts of this world, through air, earth, and space, as other spirits do. But, on Sundays and Festive days we receive such bodies as you behold us in, and through Almighty dispensation here we dwell, and praise our Creator. You and your brethren have now journeyed a year, while six years yet remain for your course. And, where to-day you have celebrated the Easter, there every other year you shall observe it. Afterwards, you shall find that, which is so dear to your hearts, namely, The Land of Promise of the Saints." When that bird spoke these words, he flew from the ship's prow, and returned towards the other birds. Another wonder is to be added. When even-tide approached, all the birds began to clap their wings, and they burst forth into a chorus of song, thus warbling: "Te decet hymnus Deus in Syon, et tibi reddetur votum in Jherusalem." And always they repeated this verse each hour; while, the modulation of their notes, and the sound of the wings, produced a delightful harmony. Then, St. Brendan said to his monks: "Refresh your bodies, since on this day, your souls have been filled with a Divine revelation." Having taken

words which must have been taken from our Christian Legend."—Thomas Wright's "St. Brandon: A Mediæval Legend of the Sea," in English Verse and Prose, Preface, p. v.

<sup>83</sup> From Blackwood's "Edinburgh Magazine," vol. xxxix., No. ccxlviii., in the Anglo-Norman Trouveres, p. 809, we have this passage versified:

"Then sang the bird, 'Erst we were  
high  
In power and glory in the sky,  
For angels were we, but we fell  
When pride drove Sathanas to hell :  
For we his vassals were, and driven

Thus for his surquedie from Heaven—

Now exiled for a space to stay  
Upon this island, till the day  
That shall restore us to the skies,  
For we are birds of Paradise.  
But ye have much,' said he, 'to do  
And bear ere Paradise ye view,  
And six years' toils must suffer still,  
Rocked by the winds and waves at

will ;  
And aye each year your Pasch shall  
keep  
Upon some monster of the deep.' "

<sup>84</sup> This is not a literal translation, but it

supper, and discharged the duties of their Divine Office, the servant of God, and those who were with him, retired to rest, until the third watch of the night. Then rising, the man of God aroused his brethren for the nightly virgil, and they began with this versicle : " Domine, labia mea aperies." Having finished the sentence, all the birds with throats and wings responded : " Laudate Dominum omnes Angeli ejus, laudate eum omnes Virtutes ejus." In like manner, at Vespers, they unceasingly sang for a full hour ; and when the morning dawned, they began to sing, " Et sit splendor Domini Dei nostri super nos," with modulation equally ravishing, and with measured intonation, as when singing Matins. In like manner, at the Tierce, this verse was given : " Psallite Deo nostro, psallite, psallite regi nostro, psallite sapienter." At Sext, they sung : " Iluminavit Dominus vultum suum super nos, et misereatur nostri." At None, they sang : " Ecce quam bonum et quam jocundum habitare fratres in unum." So day and night did those birds sing God's praises. Wherefore, holy Brendan, on hearing and seeing this, blessed the Almighty, for all his wonderful works.

During the Octave of that Easter Festival, and while they remained, his brothers were refreshed with spiritual food. This time having elapsed, the blessed Abbot said : " Let us take our portion from this fountain ; for, until now, there was no need to wash our hands or feet." When he had thus spoken ; behold, that man, with whom they had been three days before the Pasch, came to them, having his ship filled with food and drink for their use. Removing these things and placing them before the holy father, that man of God said : " Men and brothers, see here what is sufficient for you, to the time of Pentecost ; but, drink not from this fountain, for only the strong can drink, as the nature of it is to cause sleep during four-and-twenty hours, on whosoever shall taste its waters. While it flows from the fountain, however, it has the taste and properties of water." Saying these words, he obtained St. Brendan's blessing, and then he returned to his own place. There, the holy Abbot and his monks remained until Pentecost ; for, the music of its birds had greatly charmed them. When that feast had come, and when the voyagers were preparing to celebrate the holy Mass, their venerable procurator once more appeared, and bearing with him all things that were necessary for this great solemnity. When they sat down to dinner in company, that same man said to the rest : " Brothers, a great journey is before you. Take from this fountain your vessels filled with water, and hard biscuits, which shall last you for another year, and I shall give you so much provisions, as your vessel can carry." When this had been accomplished, receiving a benediction, that stranger returned. Eight days having elapsed, Brendan commanded his monks to load their vessel with all the stranger had given them, and to fill their vessels at the fountain. Having brought all those matters to the shore, the bird again flew towards them, and it alighted on the prow of their ship. The blessed superior, wishing once more to know what it had to reveal, heard the following words, as if emitted by the human voice : " With us, you have celebrated the Holy Eastertide this year, and you shall keep it with us, on the succeeding year. And, where you were celebrating the Festival of our Lord's Supper the past year, there, on the same occasion, shall you be the year to come. In like manner, you shall celebrate the night of our Lord with the Easter, where you have always kept it, on the back of the monster Jascon, and after eight months shall you find Ailbey's<sup>85</sup> Island. " There you shall celebrate the Nativity of our Lord."

appears to us, as conveying the meaning of the writer.

<sup>85</sup> In the old French version, it is called the Isle of Albeu or Albeus. See "Les

Voyages Merveilleux de Saint Brandan a la Recherche du Paradis Terrestre, edited by Francisque-Michel, II. 618, 721, 729, 785, 877, pp. 39, 35, 36, 38, 43.

Having thus spoken, the stranger left them, for his own place.<sup>86</sup> Soon, the sails were spread, and they began to move out on the ocean. All the crew heard the birds chaunting, as if with one voice : “ Exaudi nos Deus salutaris noster, spes omnium finium terræ et in mari longe.”

After Whit Sunday, they sailed for three months, seeing nothing but sea and sky; only eating once, every two or three days. Then, they descried an Island;<sup>87</sup> but, the wind blowing in one direction, for forty days they sailed around it, without being able to find a port. In tears, they entreated the Almighty, that he might come to their aid. Thus, persevering for three days, in prayer and fasting, relief was at length afforded them, for they felt both wearied and weak. At last, they found a port, but it was very narrow, and so as to give room only for one vessel. Two fountains were there, one was turbid, and the other was limpid and clear.<sup>88</sup> As the brethren hastened to draw water, the saint stopped them, saying, “ You cannot do what is unlawful, without the permission of the fathers who inhabit this country. Will they not give you this water, which you now wish to steal?” Then disembarking, and considering what course they should take, an old man of venerable mien advanced towards them. His hair was white as snow, and his countenance was radiant. Thrice did he prostrate himself on the ground before Brendan, who raised him up, and they embraced. The old man took Brendan by the hand, and walked with him a stadium towards the monastery. When they reached its door, Brendan asked his guide, “ Whose is this monastery? Who governs it? Whence come the saints who dwell here?” The old man spoke not, in reply to those queries; but, his thought answered, and it miraculously penetrated Brendan’s mind. The old man made a motion of his hand for silence. Seeing this, Brendan said to his brethren : “ Hold your tongues, in silence, lest our brethren be sullied by our dissipation.” Eleven brethren soon

<sup>86</sup> See Most Rev. Patrick F. Moran’s “Acta Sancti Brendani,” *Navigatio Sancti Brendani*, cap. v., pp. 98 to 101.

<sup>87</sup> This was the Isle, dedicated to “ Saint Albeu li pelerin,” according to “ Les Voyages Merveilleux de Saint Brandan a la Recherche du Paradis Terrestre,” edited by Francisque-Michel, l. 721, p. 35. Although, the writer of an article on The Anglo-Norman Trouveres thinks the author of “Le Voyage de St. Brandan,” taken from the Cotton Library, Vespasian B. x., to have been an Englishman, on very slender grounds; yet, he admits the improbability of St. Alban, the Protomartyr of England, being identical with St. Albeu or Albeus, who was indeed a well-known Irish saint. He was called a pilgrim, on account of his desire, to seek a desert island out in the ocean, and therefore, it was meet that he should be selected as the patron of that found in St. Brandan’s romantic voyage.

<sup>88</sup> In Blackwood’s “ Edinburgh Magazine,” vol. xxxix., No. cclviii., this passage we find rendered in English verse :—

“ When lo! they found a wond’rous  
spring,  
From whence two springs their waters  
fling ;  
The one was foul, the other bright—  
Much gazed the faith’ul at the  
sight,

But faint were they, so blithe  
they go  
To slake their thirst. ‘ No, brothers,  
no.’  
Brandan out cried, ‘ first seek and  
know  
If this strange spring be wholesome  
drink.’  
Affright they hastened from the  
brink,  
Tho’ sorely pained with thirst;—  
then nigh  
An old man came, and when his  
eye  
Glanced on St. Brandan, and he  
saw  
The holy freres, with mickle awe  
He prostrate fell, and kissed the  
hand  
Of the abbot, who now bade him  
stand,  
And soothly tell by word or sign  
Where were they. Well could he  
divine,  
Although he spoke not what was  
said,  
And joyfully and swiftly led  
The abbot and his companie,  
With care and all humilitie,  
Unto an abbey fair and good  
(Beneath the moon none holier  
stood).”

—The Anglo-Norman Trouveres, p. 810.

appeared, attired in copes, bearing the cross, and chaunting : "O saints, arise from your abodes ; go to meet the truth ; sanctify the place ; bless the people ; and vouchsafe to keep thy servants in peace." At the moment that verse finished, the monastery superior embraced Brendan and his companions after him ; his companions and the brethren also embraced each other. When they had thus given the kiss of peace, the travellers were led into the monastery, according to the custom of the west. After prayer, their feet were washed, while the antiphon, "Behold, I give you a new commandment," was chaunted. Then, their hands were washed. All sat down, and when the servant gave a signal, the table was prepared. Loaves of surpassing whiteness and roots of exquisite savour were served up. Each of the voyagers was placed, between two of his hosts, and a whole loaf was set before each two of the guests. After their meal, the monastic Abbot said to the strangers : "Brethren, you wished this morning to steal water from that fountain, the limpid waters of which you saw ; but, you may now draw thence, at will, rejoicing in the fear of the Lord. The other fountain, with its turbid waters, serves for our daily ablutions, for it is tepid all the year round. As to these loaves, we know not where they are prepared, nor how they are brought to us. It is an alms, that God sends us, by one of his obedient creatures. What Divine truth says : 'Nothing is wanting to those fearing the Lord,' is accomplished. We are twenty-four brethren, and we have twelve loaves every day, for our refreshment. On Sundays and Festival days there is a loaf for each one. To-day, in consequence of your arrival, the ordinary number of loaves has been doubled. Such are the presents, that Christ has continued to bestow on us, since the days of St. Patrick and of St. Albeus, our patrons. Eighty years have passed, and yet our bodies have not grown old, during all that time. We have no need here of things prepared by fire. We suffer neither from cold nor heat. When the hour for Mass or the Offices comes, those candles, that we brought from our land, light of themselves in the church ; and, by a Divine disposition, they burn on without ever diminishing." When they had all eaten and drank, their Abbot, according to his usual custom, gave the signal, when the monks stood up from table, and in profound silence, they offered thanks to God, for his benefits to them. Then rising, Brendan, and the Abbot of the monastery, after them, entered the church. There ten other brethren met them, and immediately made genuflexions. On seeing them, Brendan said to the Abbot : "Father, why have not these sat down with us to eat ?" He replied : "It was because you are here, for our table could not accommodate so many ; but, soon they shall partake of refreshment, by God's will, so that nothing shall be wanting for them. Immediately, we shall enter the church and chaunt Vespers, so that our brethren who now take their meal may be able in their turn to sing." When the evening song had ceased, St. Brendan began to admire the church and its manner of construction. It was quadrangular, longer than broad. There was a middle altar, before which three lamps were placed ; besides two other altars, each having two lights before it. All these altars were of crystal, as were the chalices, patens, and other sacred vessels, which appertained to Divine worship. There were twenty-four sedilia around the choir, and the Abbot occupied a place between the two choirs. One of these commenced the psalm, while the other responded ; but, the Abbot first intoned. Not a voice nor a murmur was heard, in all the monastery. If a brother had a question to ask, he went before the abbot, bending the knee, and speaking to him, in his heart ; the abbot understood him, by a revelation from on high, and wrote on a tablet his answer. While Brendan was pondering on all he had seen and heard, the Abbot said to him : "Father, it is time for us to leave for the refectory, so that all be

done by day, as it is written, ‘Who walketh in the light, doth not offend.’” Having finished, according to the diurnal order, all hastened joyfully to begin Compline.<sup>89</sup> When this Compline ended, the monks retired to their cells, showing the brothers, who were their guests, to their beds. But, St. Brendan and their Abbot remained in the church, until dawn. Our saint then enquired from the Abbot, regarding the wonderful silence observed, and how human beings could preserve it. The Abbot then said to St. Brendan: “I attest in the presence of Christ, that for the eighty years, we have been on this island, we have heard the human voice only in that chant of praise, which we address to the Lord. A voice is not raised by our twenty-four monks, except it be by signal of finger or eye, and, this practice have we received from our elders. None of us has felt the miseries of the flesh, or the approach of the evil spirit, who prowls around the human race, since we came here.” Then Brendan asked, if it were lawful for himself and his companions to remain with them. The Abbot replied: “It is not lawful, for it is not God’s will; but why, father, do you ask me? Hath not the Lord revealed to you, what you were to do, before coming to us? It is incumbent on you to return, with your fourteen brethren, to the place assigned for your burial.” He said also, “Of the two brothers, whom you know, one shall remain in the Island of the Anchorets; the other, by a shameful and lamentable death, shall be plunged into hell.” The event corresponded with this prediction. While they thus conversed in the church, a fiery dart came through the window, from Heaven; and, immediately, all the candles that stood before the altar were lighted up. The arrow afterwards returned through the same window, and seemed to bury itself among some stones, that were without. The holy Brendan then enquired, how these lights should be extinguished, in the morning; and, the venerable host invited him to come, and to witness the mystery, for himself. “You see,” said the Abbot, “these which burn, in the middle of their sockets, they consume not, nor decrease, and the fire leaves no trace, nor mark, for it is wholly immaterial.” “Then,” asked Brendan: “How can a incorporeal fire burn in a corporal object?” The venerable sage answered: “Have you not read of the burning red, on Mount Synai; and the red, however, remained unconsumed.”<sup>90</sup> Thus, they watched until morning, and then St. Brendan asked for leave to depart. “No, holy father,” said the sage, “but you shall celebrate the Nativity of the Lord with us, and give us solace, even to the Octave of the Epiphany.” Therefore, the holy Brendan and his companions remained during that time prescribed in the Island.<sup>91</sup> This is variably called, the Island of Ailbe,<sup>92</sup> or the Island of Ailbe’s Family. When they had spent the allotted number of days there, and having received a sufficient allowance of food for their voyage, with a parting blessing from that father and his monks, it was deemed necessary to spread their sails for another ocean voyage.

Accordingly, Brendan and the brethren re-embarked. Using but seldom their oars and sails, their ship drifted about to different quarters; but, at the beginning of Lent, an Island was seen not far ahead. At this time, they suffered from hunger and thirst, for three days,

<sup>89</sup> The account adds: “Abbas vero cum premisisset versiculum:—Deus in adjutorium meum intine: dedissetque simul honorum Trinitati, subjungunt istum versiculum: ‘Pecavimus, injuste egimus, iniuriam fecimus. Tu qui pius es, miserere nobis. Christe Domine. In pace in id ipsum dormiam et requiescam.’” After this expression, they sang that part of the office belonging to this special hour.

<sup>90</sup> See Exodus, xix., xxiv.

<sup>91</sup> See Most Rev. Patrick F. Moran’s “Acta Sancti Brendani,” *Navigatio Sancti Brendani*, cap. vi., pp. 102 to 107.

<sup>92</sup> The Irish Saint and Bishop, whose feast occurs, on the 12th of September.

<sup>93</sup> See L. Tachet de Barneval’s “*Histoire Legendaire de l’Irlande*,” chap. xxiii., pp. 257 to 261.

<sup>94</sup> The Anglo-Norman Trouvere says,

provisions having failed them. The crew eagerly desired to land, and now their exertions were put forth, for that purpose. A port was found, St. Brendan blessed it, and all went on shore. There, they discovered a fountain, whose limpid waters flowed to the sea, and were full of fish. Around it were various roots and herbs. Then, on seeing this, blessed Brendan said to his monks: "Certainly, my brothers, God gives us consolation after our labours. Take as many fishes as shall be necessary for our supper, and broil them on the fire. Collect those herbs and roots, also, which the Lord has prepared for his servants." They did as commanded. Then, taking some water from the fountain, Brendan tasted it, and warned his brethren: "Drink cautiously, my brothers, this water is dangerous to health." But, they disregarded his word. Some drank one cup of it; some drank two and even three cups. Those who had tasted less than others were seized with a drowsiness, which lasted for a day and night; those who had indulged to a greater excess, were seized with a sleep, that lasted three days and three nights. Meanwhile, the saint prayed unceasingly, asking pardon for their ignorance, which had led them into this peril. At the end of the third day, God awakened them anew,<sup>93</sup> and then, St. Brendan said to them: "My sons, let us fly from this death-bearing water,<sup>94</sup> lest a worse affliction befall us. For, although the Lord affords us refreshment, yet, would you convert it into a detriment. Wherefore, let us leave this Island, taking with us so many fishes, and so many roots, as may be required for our use, until the Feast of our Lord's Supper; besides, let each one only take a cup of water." When they had thus complied with their superior's requirement, the crew sailed out upon the ocean once more, and this time, their course was northwards. For three days and as many nights, a dead calm set in, while the waves were smooth and lustrous as glass, the winds ceasing to blow. Then said the holy father: "Draw in your oars and loose your sails, trusting to the Lord for guidance of your bark, wheresoever it shall please him to direct." For, about twenty days, their ship was thus drifting; and then a favouring gale arose. After each triduum, the crew was refreshed; and from the west to the east, they now stood, stretching their sails, and at the same time rowing. While St. Brendan sailed one night on the great ocean, it is related,<sup>95</sup> that the soul of one, who had been an angry monk, and who had been a sower of strife among his brethren, came and supplicated for the favour of his prayers.<sup>96</sup>

At last, during the continuance of their voyage, and looming like a cloud in the distance, an Island appeared. Then, Brendan said to his monks: "My sons, know you this Island?" They answered in the negative. He resumed: "I know it, however, as the Island, in which we spent the last Holy Thursday, and where our good friend the procurator dwells." Having heard these words, the crew hastened with all hands to work their ship. On seeing this, the man of God said to them: "Be not unwise, and do not waste your strength. Hath not the Almighty guided your vessel? Leave its direction to him, and he will direct our course as he desires." They then resumed their steering, and reached the Isle, where they had passed the previous vigil of Easter, and the procurator, whom they had already seen the last year, came to meet

was "embléumée" by flowing over metallic ores. See Blackwood's "Edinburgh Magazine," v. l. xxix., No. cxivii. The Anglo-Norman Trouveres, p. 311.

<sup>93</sup> See Archbishop Usher's "Religion of the Ancient Irish," p. 20.

<sup>94</sup> This has been conveyed to us in an agreeable ballad, intituled "The Strite-Sower," by Thomas D'Arcy McGee, and it

is published, in the Rev. C. P. Mehan's Translation of "Pii Antistitis Icon; sive De Vita et Morte Reverendissimi Francisci Kiroiani, Alladensis Episcopi. Authore Joanne Lynchaeo, Archidiacono Tuamensi. Maclovio. m.DC. LXIX." A new edition was published, Dubiimii: apud Jacobum Duffy, M.DCCC.XLVIII., Notes, chapter i., n. 7. pp. 174, 175.

them, and to lead them to the old port," saying : "Admirable in his saints is the God of Israel ; he will give his people fortitude and courage, blessed be He." At the same time, the good man kissed the feet of St. Brendan, and of all his monks ; then having finished the versicle, and taken all things from the ship, he pitched a tent and prepared a bath for them. It was now the Feast of Holy Thursday ; and all prepared to celebrate it, according to the custom. They also spent Good Friday and Holy Saturday there, observing the usual religious ceremonies. Having finished these celebrations and sacrifices, with the customary prayers, the angelic procurator then said : "Go on board your ship, so that you may observe the Feast of our Lord's Resurrection, where you have celebrated it last year, and remain until the sixth hour of that day. Then, sail to that Island, known as the Paradise of Birds, where from Easter to the Octave of Pentecost you remained last year. Take with you the necessary food and drink, and I shall again visit you, when the Sunday comes round." This order of the procurator, the brothers observed.

In due time, St. Brendan bestowed his blessing on their benefactor, who had even provided them with new clothes. All went on board, and so they sailed for another Island. When they approached the place for debarkation, and were about to leave the ship, lo ! that cauldron, which they had left behind them last year on the Jascon's back when flying away from it, now appeared to their full view. Wherefore, Brendan, going out from the vessel to the shore, began to sing the Hymn of the Three Children, from the beginning to the end. Having finished this hymn, St. Brendan gave an admonition to his brethren : "O my sons, watch and pray, that you enter not into temptation. Consider how the Almighty sunk the huge monster under us, without any difficulty." Then, the monks severally kept watch on that Island, to the hour for Matins. Afterwards, all the priests sang their several Masses to the third hour. But, blessed Brendan and his monks, going on board the ship, immolated the Immaculate Lamb to God, and then said to his brethren : "The year before, we celebrated here the Feast of our Lord's Resurrection. So, the Lord willing it, I desire to observe it this year." Thence departing, the voyagers next visited that Island, called the Paradise of Birds.<sup>97</sup> When approaching the port of that Island, all the birds appeared, and they began to sing out, as if with one voice : "Salus Deo nostro sedenti super thronum et agno." And again : "Deus Dominus illuxit nobis. Constituite diem solemnum in condempnis usque ad cornu altaris." With the notes, their wings also made music, until the holy father and his mariner monks were in the tent, pitched to receive them on shore. There again did the crew celebrate their Eastertide, until the octave of Pentecost. And, as he had promised during the octave<sup>98</sup> of our Lord's Resurrection, the procurator appeared, bringing the provisions necessary for their sustenance. Rejoicing, the monks gave thanks to God. When they sat down at table, the bird, which we have already alluded to, perched on the prow of their ship, extended and agitated his wings, so that their sound resembled the swelling of a great organ. Then, Brendan knew, that the bird wished to communicate some message, and he heard these words : "The Almighty and clement Lord had predestined for you four places, for four different solemnities, until the seven years of your pilgrimage be spent. First, each year, on the Feast of our Lord's Supper, you shall be with your procurator, who is now present. Secondly, you shall be on the back of the monster, celebrating the Vigils of the Pasch. Thirdly, you shall be with us, during the Paschal festival, to the octave of Pentecost.

<sup>97</sup> "Where birds are fresh, and every tree  
Is vocal with the notes of love."

—Brainard, Poetical Works.

<sup>98</sup> The vigil would seem to accord more with the previous narrative.

See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," *Navigatio Sancti*

And, lastly, you shall remain on the Island of Albeus, from the Nativity of our Lord to the Purification of the Blessed Virgin Mary. After seven years, undergoing many and great dangers, you shall find the Land of Promise of the Saints, which you seek, and there you shall remain for forty days, before the Lord shall conduct you to the land of your birth." On hearing these words, St. Brendan poured forth many tears, prostrating himself with his monks on the earth, giving praise and thanks to the Creator of all things. The bird returned to his own place, and the meal being finished, the procurator said : " God assisting me, I shall come the day for the Descent of the Holy Ghost upon the Apostles, with aid for you." Then, receiving a benediction, he repaired to his home.<sup>99</sup>

That graceful fiction, known as introducing the Paradise of Birds, finds a place in the different versions of St. Brendan's voyage.<sup>100</sup> There, this venerable father remained with his monks, for that destined time; and, afterwards, he ordered them to fill all their vessels from the fountain, and to prepare for their voyage. When the ship sailed out on the ocean, the aforesaid man met it, in his own bark, which was loaded with food. Having put this on board St. Brendan's ship, their benefactor received the kiss of peace from the voyagers. Then, he returned to his place. For forty days, the Christian Ulysses<sup>101</sup> and his monks sailed over the ocean. One day, as they continued their voyage, they beheld an immense and a monstrous beast appear. With foaming nostrils, it hastened its rapid course, through the waves, as if to devour them. The terror-struck brethren cried out : " O Lord, who hath created man, deliver us thy servants." And, to holy Brendan, they cried : " Deliver us, O father, the beast will devour us." Brendan encouraged them, and he prayed : " Deliver thy servants, O Lord, so that he spare us." To them, he said : " Fear not, men of little faith ; God is ever our defender; he will deliver us from the monster's mouth, and from all other dangers." The sea-monster now approached, waves of prodigious size rolling before him on to the very ship. Seeing terror increase in the hearts of the brethren, Brendan raised his hands to heaven, and cried, " Lord, save thy servants, as thou didst thy servant David, from the hands Goliath, the giant, and Jonas from the belly of the great whale." At that same instant, another beast, coming from the westward, passed them, and rushed on the sea-monster, vomiting flames. A great struggle ensued between them,<sup>102</sup> and while it lasted, Brendan said to

Brendan, cap. vii., pp. 107 to 111.

<sup>100</sup> In Caxton's edition of the Golden Legend, they are represented as inhabiting Paradise, and so beguiling the time, by the sweetness of their songs, that years fleet away unperceived. See Blackwood's " Edinburgh Magazine," vol. xxxix., No. cclviii., p. 809.

<sup>101</sup> Such is the designation applied to him, in the Preface of Thomas Wright's "St. Brandon : A Mediaeval Legend of the Sea," p. v.

<sup>102</sup> In the metrical legend, we find this strange contest thus described :—

" And now they close in deadly fight,  
With huge heads rear'd, a fearful  
sight!  
While from their nostrils flames spout  
high,  
As are the clouds in the upper sky ;  
Blows with their fins each gives his  
brother,  
Like clashing shields on one another :—

With murd'rous teeth each other  
biting,  
Like trenchant swords each other  
smiting.  
Spouted the blood, and gaping  
wide  
Were teeth prints in each monster's  
side :  
And huge and deadly deep each  
wound—  
And blood-tinged all the waves  
around,  
And all a-seething was the sea,  
And still the fight raged furiously.  
The first now fought with failing  
might,  
The second triumphed in the fight,  
With stronger teeth he overbore him,  
And into three huge pieces tore  
him—  
And then, the victory gained, he  
goes  
Back to the place from whence he  
rose."

his monks : "See, my sons, the wonderful ways of our Redeemer. See the obedience, which the creature renders to its Creator. Meantime, look for the final issue. This battle bodes no evil for us. The rather shall it redound to God's glory." So it happened, and the beast that pursued the servants of God remained dead, torn in three parts. The monster which was victorious returned to where he had come from ; and, on the day following, the voyagers saw another Island, full of grass and very large. While approaching the shore, the monks found the hindmost part of that monster, which had been killed, when they were about to land. Then, Brendan said to his monks : "Behold him, who wished to devour us. Now, you shall feed on him, and be satisfied with his flesh. For, indeed, you shall dwell a long time on this Island. Draw the vessel further into the port, and seek a suitable place for your tent." Then, their venerable superior showed them a spot, convenient for their dwelling. When the monks had religiously observed his directions, they brought all their commodities into the tent, and he said to them : "Take you a sufficient number of slices from the flesh of this animal, to serve us for three months, because to-night the remainder shall be devoured by beasts." By Brendan's order, the brethren took their portion, and it served them for food. Having obeyed their superior, in all his commands, the monks now say to him : "Abba, how can we live here without water?" He replied : "Is it more difficult for the Almighty to give you drink, rather than food? Go ye, therefore, to the southern part of this Island. There, you shall find a limpid fountain, with abundance of herbs and roots; take thence the quantity required for your use." As the holy man predicted, they found all fulfilled.

There, Brendan remained for three months, as a great storm ploughed the sea-waves, and a violent wind, with changes of temperature, brought hail and rain. The monks went to see what had become of the monster's remains, and when they arrived at that spot, where his carcass lay, only bones were to be found. They returned to the man of God saying : "Abba, it is as you have said." He replied : "I know, my sons, you wished to find out, whether or not I spoke the truth." The brothers answered : "Certainly, father, it is so." He then said : "I shall give you another token. A portion of a fish, which has escaped the fisher's net, shall float here to-night, and to-morrow you shall eat it." Next day, the monks went to the place where it lay, as the servant of Christ had predicted, and they brought of it so much as they could carry. The venerable superior said to them : "This carefully keep, and salt it, for it shall be required to satisfy your wants. The Lord gives us a calm to-day and to-morrow; after the third day, we shall set out from this place, when the turbulence of the sea and of the waves shall subside.<sup>103</sup> The time having now come, St. Brendan ordered them to load the ship, and to fill their bottles and vessels from the fountain. They were also directed, to gather roots and herbs. After discharging the office of his priesthood, the saint fasted, as the spirit of life was strong within him. Having loaded their vessels, the monks now sailed towards the north. There, they came in sight of a certain Island; and Brendan, pointing it out to the crew, began to explain what they were now about to experience. "There are here, so to say," said Brendan, "three nations—the children, the young, and the old; and, here must remain one of the brethren, who joined us at the moment of our departure." Then, they asked him, which it should be; but, he felt unwilling to tell them. However, he saw, that they felt sorrowful, and anxious to know about him, who should there remain. Then, he pointed out to them that monk, who had followed

—Blackwood's "Edinburgh Magazine," "Acta Sancti Brendani," *Navigatio Sancti Brendani*, cap. viii., pp. 111 to 113.

<sup>103</sup> See Most Rev. Patrick F. Moran's

<sup>104</sup> These are said to have been : "Deus

him from the monastery, and regarding whom he had prophesied, before they left their own country in the ship. By degrees, they approached the shore. This Island was a plain, wonderfully smooth, like the sea ; hardly a tree was to be seen, and nought that the wind could agitate. It was vast, however, and covered with white and purple fruit. There, they beheld three troops, each separated from the other two, by about a sling's cast ; they were constantly walking, sometimes in one direction, and sometimes in another. One stopped and sang : "The saints shall go from virtue to virtue, and the God of gods shall be seen in Sion." When that verse finished, another stopped and sang, and the third in turn, and so on without ceasing. The first, that of children, wore robes of dazzling white ; the second were arrayed, in garments of hyacinth ; the third, in purple dalmatics. At Sext, they sang a hymn, with other psalms, to the end;<sup>104</sup> and others again at Nones;<sup>105</sup> and, at Vespers,<sup>106</sup> they sang again.<sup>107</sup> When the chant was over, a cloud enveloped the island ; it was bright, yet the isle was veiled. Only the chant of hymns was heard, continuing till morning, at the hour of the Nocturns, when the new psalms began.<sup>108</sup> When day dawned, that Island was uncovered from the haze. Then three other psalms were sung.<sup>109</sup> At Tierce, also, three other psalms were entoned.<sup>110</sup> Then, they immolated the spotless Lamb, and all went to Holy Communion, saying : "Take ye this Holy Body of our Lord, and the Blood of our Saviour, to eternal life." Then, two young men approached with a basket full of fruit, and these laid it on the ship, saying : "Behold fruits of the Isle of the Strong ;<sup>111</sup> take them and give us our brother ; then go in peace." Brendan, calling him, said : "Embrace thy brethren, and go with those who claim thee. Happy was the moment when thy mother conceived thee, since thou hast merited to live in this company." Then kissing him, with all his monks, Brendan said to him : "Remember the good things which the Lord hath bestowed upon thee in this life ; go, and pray for us." When he had departed with his new companions, to the schools of the saints, other holy men began to sing this versicle, "Ecce quam bonum," and again, with a loud voice the "Te Deum laudamus" resounded. When all had embraced the monk, he became one of the band. The brethren resumed their way, over the ocean ; and, at meal time, Brendan took a fruit ; it was of marvellous size, and full of abundant juice. This he poured into a vessel, and it weighed about one pound ; he divided this again into twelve ounces, each one of which was destined to give sustenance, for twelve whole days, to one monk. Thus, he divided that wonderful juice among the brethren, and its taste was that of delicious honey. After that, by St. Brendan's order, they fasted three days. Then, behold, a bird of prodigious size came flying towards them, and bearing in his beak a branch of an unknown tree. The branch fell on Brendan's knees. It bore a cluster of enormous size, of a bright purple hue ; the grapes were like apples, and that branch fed all the brethren for four days.

"misereatur nostri," "Deus in adjutorium," "Credidi propter," and a prayer.

<sup>105</sup> These psalms were : "De profundis," "Ecce quam bonum," and "Lauda Jerusalem."

<sup>106</sup> The psalms then sung were : "Te decet," "Benedic anima mea," and "Laudate pueri Dominum."

<sup>107</sup> The *Navigatio Sancti Brendani* adds : "et quindecim psalmos graduum cantaverunt sedendo."

<sup>108</sup> These, were : "Laudate Dominum de-

"celis," then "Cantate Domino," and next, "Laudate Dominum in sanctis ejus." Afterwards, they sang twelve psalms, in the order of the psaltery, to "Dixit insipiens."

<sup>109</sup> These were : "Misericere mei Deus," "Domine refugium," and "Deus Deus meus."

<sup>110</sup> These were : "Omnis gentes," "Deus in nomine," and "Dilexi quoniam," with Alleluia.

<sup>111</sup> It is remarkable, that St. Brendan'

After another three days' fast, they perceived an Island, all covered with tufted trees, laden with fruit, like that brought by the bird, and of the same colour. The branches, loaded with their fruit, bend to the very earth. There were no other trees in the island, when the monks had touched the shore ; and, the whole country was perfumed, like a hall filled with oranges. St. Brendan disembarked, and began to walk around that Island, while the monks awaited his return in their vessel. The scent from shore was so delicious, as to make them forget they were fasting. Then, the holy senior found six flowing fountains, with green herbs and roots of every description. Afterwards, Brendan returned to his monks, bearing with him specimens of the fruits of that Island, and he said : " Go out from your ship, and erect a tent on the shore, so that you may be consoled and refreshed with the delicious fruits of this land, which the Lord hath showed us." On grapes, herbs, and water-cresses, they continued to feed. They stopped there forty days.

The foregoing accounts seem to relate a voyage, among the West Indian Islands, where the fruits are of so delicious a flavour, and of large size, while they are unlike anything to be found in northern climes. These circumstances of narrative, however, are sufficiently mingled with the marvellous ; because, they relate to what had been beyond the range of experience to those Celts, who poured out the exuberance of imagination in compositions, probably based upon facts, yet still strangely distorted in tradition, and shadowy as dealing with the unknown. Going afterwards on board, the monks took with them the fruits of that Island. The sails were loosed, and the ship went before the wind. Directly against their course was seen a griffin flying ; and, when the monks saw it stretching out its claws to seize them, they prayed St. Brendan to save them, from being devoured by that creature. But, he said : " Fear it not, for the Lord is our protector." Then, a bird in rapid flight came to meet the griffin ; and, for a time, both engaged in conflict.<sup>112</sup> Thus, the dragons, the fire-drakes,<sup>113</sup> the griffins,<sup>114</sup> and the sea-serpents of huge dimensions, were described by the Celtic and Teutonic bards ; so that, we have no occasion, to seek for those monsters, through eastern sources.<sup>115</sup> At last,

cruise was from Island to Island, in the great Atlantic. Now, according to Sir Alexander Mackenzie's Arctic Voyages, a tribe of North American Indians have traditions, that their ancestors crossed a great lake full of Islands.

<sup>112</sup> Quite differently is this adventure related, in the metrical legend :—

" A flaming griffin in the sky,  
With fearful hearts they now espy,  
With crooked claws to seize I ween,  
And flaming wings and talons keen ;  
And o'er the ship he hovereth low,  
And vainly may the strong wind blow ;  
More swift is he, than barque more strong,  
And fierce he chaseth them along.  
But lo ! a dragon takes his flight,  
With outstretched neck, and wings of might,  
A flaming dragon he, and grim,  
And toward the griffin beareth him.  
And now the battle furiously  
In mid air rageth fell to see,  
Sparks from their teeth fly thick around,

And blows, and flames, and many a wound  
Is given. The pilgrims anxiously  
Gaze up, O which shall victor be ?  
The griffin's huge—the dragon slight,  
But far more lightsome for the fight ;  
And lo ! the griffin in the sea  
Falls dead. The dragon victory  
Hath won—O then they joyed outright,  
And thanked the God of power and might."

—Blackwood's "Edinburgh Magazine," vol. xxxix., No. cclxiii. The Anglo-Norman Trouveres, p. 812.

<sup>113</sup> At a period, even before the introduction of Christianity among the Saxons, the unknown author of "Beowulf" described the "fire-drake," full fifty measured feet in length, winged, and breathing flame and poisonous vapour, and reposing all day on his "horde" of century buried wealth.

<sup>114</sup> In a Saxon geographical work, the griffins are mentioned, as employing their tremendous claws, for the very useful purpose of "digging up gold !"

<sup>115</sup> Huet and Warton derive the dragons,

the griffin's eyes were torn out, he was vanquished and killed, so that his body fell into the sea. Seeing this, the monks praised God. The victorious bird returned to his former quarter.

Again, in the Island of Ailbe, the religious voyagers from Erin celebrated our Lord's Nativity. Having finished those festive days, St. Brendan, receiving a benediction from the father of the monastery, circumnavigated the ocean for a considerable time; and only, at the Festival of Easter and of the Nativity, had they rest in their allotted places.<sup>116</sup> There is a religious legend,<sup>117</sup> regarding three young clerics, who went out on the western ocean, in a vessel, and who landed on an unknown island, where they built a church, and continued to reside, until two of them died. During his navigation, St. Brendan found the survivor, and prepared him for death;<sup>118</sup> but, this account is not to be found, in the usual narratives of his voyage. Another time, while celebrating the Festival of St. Peter in their vessel, the navigators saw all the sea lighted up; it was so transparent, that they could fathom its abyss, see various animals of the deep, as if beneath their hands, and distinguish what was at the depths, in great numbers. They were like cattle in a pasture crowded together; or, as if a densely-peopled city lay beneath the waters, appeared the multitude of heads and tails. The brethren pray their Abbot to sing the Mass lower, and thus to avoid attracting those monsters of the deep. They say to him: "So clear is each wave, where the sea is deepest, that we see as though upon earth, both fishes innumerable, as also fishes great and cruel, so that we scarcely dare to speak of them, for if the noise disturbed them, know you that killed we shall be." But, their holy father pleasantly replied: "I greatly wonder at your folly. Why fear you those animals? Hath not the greatest monster of all been devoured? For you both sat and sang on his back; you have also cut wood, and kindled a fire, and cooked his flesh. Why, therefore, do you fear these? For our God is the Lord Jesus Christ, who can subdue every creature." Saying these words, Brendan sang in a higher tone, while the monks beheld the monsters surging here and there, in great numbers, but apart from their vessel. When the servant of God had finished the Mass, all those fishes swam away, in different directions through the ocean.<sup>119</sup>

With a favouring wind for eight days, and with sails spread, once more the voyagers careered over a clear sea. One day, after the celebration of three Masses, the crew witnessed another miraculous appearance, the material of which they could not surmise. They also beheld a tower, reared from the sea, and reaching above the clouds.<sup>120</sup> It required three days' sailing to reach

as also other monsters which figure in legend and romance, from Oriental accounts, and it has been thought the Crusaders brought such fictions back from Palestine, to furnish materials for mediæval northern romance. This, however, is a supposition, now easily disproved.

<sup>116</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," *Navigatio Sancti Brendani*, cap. ix., pp. 114 to 117.

<sup>117</sup> This Irish Tract is in vol. xxii. of the O'Longan MSS., belonging to the Royal Irish Academy, at pp. 322 to 325. This a small 4to.

<sup>118</sup> There is no further account, concerning this cleric, nor are the companions, who left Ireland with him, specially designated.

<sup>119</sup> "He sang more high, more loudly  
clear—

The salvage fishes, him to hear,

Leapt from the sea, around they wait,

As *they* the feast would celebrate;  
Thus sang he till the close of day,  
And then each monster went his way."

—Blackwood's "Edinburgh Magazine," vol. xxxix., No. ccxlviii., pp. 812, 813.

<sup>120</sup> Thus opens this description—which suggests the idea of icebergs having been seen—in "Les Voyages Merveilleux de Saint Brandan à la Recherche du Paradis Terrestre," edited by Francisque-Michel:—

" Quant curent e veient cler,  
En mer halt un grant piler :  
De naturel fud jargunce,  
D'autre marcen n'i out unce,  
De jargunce fud saphire :  
Riches estreit ki'n fust sire."

See ll. 1064 to 1069, p. 52.

this strange object. It was covered by a transparent pavilion, with openings so large, that the vessel could pass through. This canopy or pavilion had the whiteness of silver, and the hardness of marble. The tower was apparently of the most brilliant crystal. Then, the man of God said to his monks : “ Bring the oars and rudder within the ship, as also the spars and sails ; meantime, let some of you hold on to the braces of the column.” For the distance between the canopy and the column was about one mile, and so both extended out into the deep. The command was obeyed, and then the saint said to them : “ Steer the ship inwards through some opening, that we may carefully examine the wondrous works of our great Creator.” When they entered that pavilion, the sea itself seemed to be of crystal, so clear and transparent was it to its very depths.<sup>121</sup> They could see the base of the column, and also the summit of the canopy, over the sea-level. The light of the sun was not less brilliant within and without. The extent of this pile was calculated by Brendan himself, during the four days he spent near it. Then, the holy Abbot measured the distance between four of the canopies, and he found it to be four cubits. For a whole day, the mariners sailed near to one side of that tower ; and, the shadow cast by the sun, with its heat, was noticed by them, beyond the ninth hour. The tower was thirteen or fourteen hundred cubits, on each side ; and the fourth day, the crew found, on the southern ledge of one among the openings, a chalice of the same material as the pavilion, and a patera of that composing the tower. The man of God took these vessels, saying : “ They are presents of Christ, who has shown us these wonders, and they are two in number, to be exhibited to many believers.” Then, the holy man ordered the monks to recite their Divine office, so that afterwards, they might taste food ; for, while remaining there, in sight of the great tower, they had not taken any nourishment. That night, however, they left it, and steered northwards. When they had passed through an opening, the mast was raised, and the sails were spread. Some of the brothers held the braces of the canopy, until all things were set to rights, on board of the vessel. The sails being now loose, a prosperous wind arose behind them, so that the brothers had no need to row ; they only steered their ship, and held the ropes.<sup>122</sup>

They sailed eight days more towards the north, when they beheld a rocky and rugged Isle ; not a tree nor a blade of grass was on it, and on all sides were forges and iron-workers. “ Brethren,” said Brendan, “ my soul is in pain for this Island, for I would not touch it, nor approach it, and yet the wind drives us straight upon it.”<sup>123</sup> Approaching within a stone’s cast, they

<sup>121</sup> In Blackwood’s “ Edinburgh Magazine,” vol. xxix., No. cclviii., The Anglo-Norman Trouveres, p. 812, we find the following description, in English verse :—

“ Right in their course, they clearly  
see  
A pillar rising in mid sea ;  
A wondrous building round appeared,  
Not as a common structure reared,  
But founded all of sapphire stone—  
(Nought with more brightness ever  
shone),  
And to the clouds upreared high—  
While in the deep ye might descrie  
Its base, and round about outspread  
A fair pavilion, to the sea  
Descending, while clear overhead,  
Like dazzling gold, the canopy  
Shone ; ne’er on earth was such a  
sight !”

<sup>122</sup> See Most Rev. Patrick F. Moran’s “Acta Sancti Brendani,” *Navigatione Sancti Brendani*, cap. x., pp. 118 to 120.

<sup>123</sup> The following lines are to be found, in “Les Voyages Merveilleux de Saint Brandan a la Recherche du Paradis Terrestre” :—

“ Mult s’esforcent de ailurs tendre ;  
Mais ça estout lur curs prendre,  
Quar li venz là les emmeinet,  
E li abés bien les enseignet ;  
E dist lur : ‘ Bien sachez  
Que à enferv estes caches.  
N’oustez mester unc mais si grant  
Cum or avez de Deu garant,  
Brandans ad fait sur cals la cruz,  
Bien set près est d’inferv li puz.”

—See ll. 1112 to 1121, p. 54.

soon heard the mighty panting of the bellows, which made a noise like thunder, and the formidable blows of the sledges on the anvils, at the depth of the echoing workshops. Then said the holy man, signing himself with the cross : "O Lord Jesus Christ, deliver us from this evil Island." One of the workmen, as if to do something, then came out, by chance ; he was hairy and horrible-looking, and, as it were, besmeared with fire and darkness. At the sight of the servants of God, he returned to his companions, crying out, "Alas ! alas ! alas !" Then making a sign of the cross, Brendan cried : "Hoist the sail and put off, my brethren, let us fly with all haste from this Island." Already, he who had seen them returned towards the shore, and bearing in his enormous tongs an immense mass of burning and seething iron. He hurled it with violence, against the servants of Christ. It did no harm to the saints, for it passed over their heads, and it fell more than a stadium beyond ; and where it fell, the sea boiled up as though a mountain of fire had entered its bosom ; while the smoke poured up as from a heated oven. All the men of the island then flocked on the shore, when the saint had sailed about a mile from where that mass fell into the sea. They were armed with like molten masses, and they hurled them all, one after another, against the servants of Christ. Then, they returned to their lairs. All their workshops at once burst into flames, and that whole Island seemed on fire. The sea, around the ships, and afar, was heated. Vexed and seethed was the space around them, like to water in a vessel, over a raging fire. The howls on that Island, and its fetid odour, reached the brethren, when it could no longer be seen. Brendan said, "Soldiers of Christ, let us rely on our faith and spiritual arms ; watch and be men ; for we are now on the borders of hell."<sup>124</sup>

The next day, while pursuing their course of sailing, they saw, towards the north, as if through a transparent haze, a lofty mountain, rising from the ocean ; its summit was lost in a dense smoke. A rapid wind drew them on. The shore seemed steep as a wall, and of vast height, so that its top could scarcely be distinguished. The soil was black as coal. Then, the survivor of the three brothers, who had followed Brendan, sprang out of the boat, and walked to the shore, saying, "Woe to me ! I am lost, father ; I cannot return to you."<sup>125</sup> The crew, struck with terror, turned the vessel from that land, and cried aloud to the Lord, saying : "Have mercy on us, O Lord, have mercy on us." A sad fate was to happen their lost brother. A crowd of devils had already seized him, and these were dragging him off. He was a prey to the tortures and flames that devoured him. Brendan cried out : "Woe to thee, unfortunate man, the end of thy life is an eternal death." A fresh wind arose, which wafted them southwards. At that moment, the mountain top was descried ; it foamed and boiled, breathing in and out fire and flames, which were seen to ascend towards the height of heaven, and to descend again into the deep bowels of the mountain. The whole mountain, to its very base, and even to the sea itself, was like a flaming pyre. A favouring gale sprung up, however, and for seven days, the mariners were borne towards the south. When come to the open sea, a very dark cloud surrounded them. At last, they find a naked rock, and upon it a man seemed<sup>126</sup> to be fixed. Some thought he was a bird. He had a cloth tied about his head, and holding a javelin in his hand,<sup>127</sup> he seemed

<sup>124</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," *Navigatio Sancti Brendani*, cap. xi., pp. 120, 121.

<sup>125</sup> See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. xxiii., pp. 261 to 267.

<sup>126</sup> " Mult ert periz, e detirez,  
Delacheriez, e descirez."

— "Les Voyages Merveilleux de Saint Brandan à la Recherche du Paradis Terrestre," edited by Francisque-Michel, II. 1224,

<sup>1225</sup>, p. 59.

<sup>127</sup> " And tightly grappled be the stone  
Which 'bove the waves he sat upon,  
For they were beating vehemently,  
As he might overwhelm'd be."

hanging between two iron *forceps*, and tossed about by the waves, like a vessel labouring in a storm. He cried bitterly for assistance.<sup>128</sup> Brendan desired the crew to cease discussing the matter, but to direct their vessel towards that place. When reaching it, the waves formed a circle, as if they had been frozen. They found that man sitting on a rock, deformed and wretched, and when the tides flowed towards him, they reached to where he sat, when they receded, only the naked rock appeared. The cloth, which hung before when the winds blew, flapped against his eyes and forehead. Then, the holy man asked, who he was, what crime he had committed, or why he had merited such a punishment. He declared to Brendan, that he was the unhappy Judas, who betrayed our Lord Jesus Christ. Brendan learns that there is an occasional respite to his sufferings, and that had been accorded him, through the ineffable mercy of the Saviour. He declared, also, that no penitence could now avail him; but, on each Sunday,<sup>129</sup> he was allowed to sit on that naked rock, which seemed a Paradise to him, as compared with those tortures he must endure, when the day had passed. "When I am tortured," he added, "I burn like lead melted in hot oil, both day and night, in the middle of that mountain you have seen; there is the Leviathan with his satellites, and I was there, when he took away your brother; and, therefore, doth hell rejoice, and pour out great flames, and as it always does, when it devours the souls of the damned. That you may know the greatness of God's mercy towards me, I shall relate to you the nature of my solace. Here, I find a respite every Sunday, from evening to evening; from the Nativity of our Lord to the Epiphany; from Easter to Pentecost; on the feast of the Purification of the Blessed Virgin Mary; as also, on the day of her Holy Assumption. But, on all other days, I am tortured with Herod and Pilate, with Anna and Caipha; and, therefore, I adjure you, through the Redeemer of the world, that you deign to intercede for me, that I may remain here, even to sun-rise on to-morrow, so that the devils may not torture me, in honour of your arrival, and drag me to the evil inheritance, I have bought for myself." Then, the holy Brendan said: "Be the will of God done. For this night, the demons shall not disturb you, nor until the morrow." Next, Brandan asks Judas the meaning of the cloth which is tied around his head. Judas replies, that although in a great measure an impediment to him, yet he receives great benefit from it, since it shelters his head and face from the cutting winds, and prevents the fish from biting them; and, this advantage he obtained, because once, when on earth, he gave a piece of cloth to a beggar,<sup>130</sup> or to a leper.<sup>131</sup> The benefit of that single deed of charity still remained to him,<sup>132</sup> as his only solace. When the hour of evening came, the fiends appeared, and they loudly cried out: "O man of God, retire from us, for we cannot approach our companion, unless you withdraw from him. We dare not see

—Blackwood's "Edinburgh Magazine," vol. xxxix., No. cclviii. The Anglo-Norman Trouveres, p. 814.

<sup>128</sup> "Thou son of Marie, think on me,  
Nor vainly let me cry mercy,  
Hemm'd round by terrors of this  
sea!" —*Ibid.*

<sup>129</sup> Judas replies:—

"Not half my sorrow can you see,  
Which in that place I'm doom'd to  
dree,  
But respite sweet from Saturday

Even till the Sabbath's past away  
I have."

—*Ibid.*

<sup>130</sup> The old French Life calls him "un-cataif."

<sup>131</sup> The "Navigatio Sancti Brendani," adds: "Nam furcas ferreas ubi pendet dedi sacerdotibus ad cacabos sustinendos. Petram autem cui semper sedeo publica via misi in fossam antequam fuisse discipulus Christi."

<sup>132</sup> In Sir Walter Scott's "Minstrelsy of the Scottish Border," the Lyke Wake Dirge is founded on a similar popular notion.

the face of our chief, until we restore to him our friend. But, do you give us our prey, and do not withdraw him from us this night." The man of God replied: "I do not defend him; but, our Lord Jesus Christ allows him to continue here this night." The fiends vociferate: "Why have you invoked the holy name for him, who betrayed his Lord?" St. Brendan then said: "I command you, in the name of our Lord Jesus Christ, that you do him no injury until to-morrow." The night having passed away, early the next day, Brendan resumed his voyage, when a vast number of demons covered the face of the deep. Their screams were dreadful to hear: "O man of God, may thy entry and departure here be accursed, since our chief last night belaboured us with heavy scourges, because we did not bring this caitiff captive with us to him." St. Brendan then said: "This malediction shall not alight on us, but on yourselves; for whom ye curse, he is blessed, and whom ye bless, he is accursed." The demons reply: "During the coming six days, this unhappy Judas shall endure redoubled punishment, because you protected him during the past night." The saint then said: "You and your chief have no power, but, you must yield to the power of God. I command you and your chief, in the name of our Lord, that you inflict on him no greater punishments, than he has been accustomed to endure." They reply: "Art thou the Lord of all things, that we should obey thy commands?" The man of God answered: "I am only the servant of the Lord of all things, but whatsoever I order, in his name, is accomplished; nor have I any office, except what he grants to me." Again, the demons pour out imprecations, but, they are prevented from attacking St. Brendan. However, they carry off Judas, to his other scene of torment; while, awe-struck and sorrowful, the pilgrims sailed on, the shrieks of those fiends resounding on their ears.<sup>133</sup>

Then, blessed Brendan and his companions sailed against the south, praising God in all things. Their course continued for three days, and then land appeared, in the distance. The crew began to labour at their oars, in order to reach it. But, the holy Abbot reminded them, that now nearly seven years had elapsed, since they had left their own country, and that their full term should expire the approaching Easter, so he told them not to waste their strength unnecessarily. On therefore they sailed, towards that other small isle. Brendan said: "You are going to see Paul the hermit, who lives there without his corporal life being supported, by any material food, for the last sixty years. For twenty years previously, a certain animal brought him food." When the monks approached that shore, on account of the steepness of its rocks, a landing place could not be found. This Island was round in shape, and only a stadium, or six hundred and twenty-five feet, in circumference; and, on its summit, no soil appeared, but only a bare rock. Its length and breadth were of equal measurement. On sailing round it, however, they found a fissure, so narrow, that only the prow of their ship could enter it, and the ascent was most difficult. Then, the holy superior said to his brothers: "We cannot enter the island, without permission of the man of God, who dwells here: await my return." Then, St. Brendan clambered to the summit, where he saw two caves; the opening of one being opposite to that of the other, on the eastern side of that Island. Here, too, there was a very small and round fountain, issuing from the rock, before the mouth of that cave, where the soldier of Christ resided. Where the little well bubbled, it soon afterwards was diverted into the rock, and there the waters disappeared. St. Brendan went to the opening of one cave, being different from

<sup>133</sup> See Most Rev. Patrick F. Moran's "Acta Sancti Brendani," *Navigatio Sancti*

Brendani, cap. xii., pp. 121 to 125.

<sup>134</sup> The great Apostle of Ireland, whose

that, in which the hermit lived. He landed alone ; but the old man came to meet him, saying, "It is sweet and pleasant for brethren to dwell together." All the brethren then left the ship. Paul embraced them, and saluted each one of them, calling him by name. They wondered at his prophetic spirit, and also at his strange appearance. His hair, his beard, and the hair of his body, covered him down to his feet ; owing to his extreme old age, his hair was white as snow ; he had no other garment, while only his eyes, and a part of his face, could be seen. On beholding him, Brendan was saddened, for he said in his heart : "Woe is me, a sinner ! I wear the habit of a monk ; many have placed themselves under me, to learn the monastic life, and behold, a man, living in his cell, who in the bonds of flesh is like an angel ; and who is uninfluenced by the miseries of the body." Meanwhile, the man of God answered his thoughts : "Venerable father, what great wonders God has shown thee, that he has not revealed to the other fathers ! and thou sayest in thy heart, that thou art unworthy to wear the habit of a monk, when thou art greater than a monk. The monk lives and is clothed, by the labour of his hands ; yet, for the last seven years, God has nourished thee and thine by his benefits. As for me, here I am on this rock, miserable and naked, like the bird that has only its plumage." Then, Brendan asked him, how he had got there, when he came, and how long he had led that life. "I was nourished for fifty-five years," said Paul, "in the monastery of St. Patrick,<sup>134</sup> and I kept the cemetery of the community. One day, when my prefect pointed out the place for my interment, and where a certain person had been already buried, a man, not known to me, appeared and said : "Brother, do not dig your grave here, for elsewhere shall be the place for your interment." Then, Paul replied : "Father, who art thou?" The stranger visitor said : "Do you not know me : am I not your abbot?" Paul said : "St. Patrick is my abbot." The stranger said : "I am he : for yesterday, I departed from life, and this is the place of my interment." He also pointed out another spot saying : "Here shall you bury our brother, and tell to no person, what I have said to thee. Tomorrow, thou shalt go to the sea-side ; there thou wilt find a vessel, and embark ; it shall bear thee to a spot, where thou must await the day of thy death. According to the order of my father, I set out on the day following to that place, and I found all things to be as he forewarned me. Having gone on board a vessel, I sailed for three days and three nights. These having passed, I allowed the ship to move before the wind. On the seventh day, this rock appeared, and on it I landed ; then, with my foot, I shoved off the bark to return to that place, whence it started. It cut the waves in a speedy course to the country I had left. About the ninth hour, an otter came, bearing to me in its fore-paws a fish with some grass and twigs. He then retired. I struck fire from a flint, lighted the grass and twigs, and prepared my meal. Every third day, my servant came in like manner from the sea, and thus I lived for thirty years. I feel no thirst nor hunger. On the Lord's day, this rock gave me a little water for ablution. At the end of thirty years, I discovered those two grottos, and the living fountain ; so that I have since lived sixty years, with no other food, than the water of that fountain. Thus, for thirty years, I have fed on fish, in this Island, for sixty on water alone, and so, I have passed ninety years of my life. Fifty years have I spent in my own country. My life has already lasted one hundred and fifty years ;<sup>135</sup> and, according to God's promise, I here await the day, when he shall judge me in this mortal flesh."<sup>136</sup>

Life is given at the 17th of March, vol. iii., Art. i. of this work.

<sup>135</sup> The reading in the other Manuscripts

has one hundred and forty years : and this seems better to accord with the context.

<sup>136</sup> See L. Tachet de Barneval's "Histoire

The hermit Paul then recommends St. Brendan and his companions, to fill a vessel with water, taken from the small round well, and to proceed on their journey. There remained for them forty days, until Holy Saturday should arrive, and it was ordained, that they should celebrate it, as also Easter and its holy days coming after, as they had been accustomed to do, for the six previous years. Then were they enjoined, to receive the blessing of their protector, before starting for that land, holier than all other lands. There must they remain for forty days; when it was further decreed, that the Almighty would bring them all back safely, to the country of their birth.<sup>137</sup>

Having received holy Paul's blessing and the kiss of peace, they sailed against the south, during the whole time of Lent. While their ship was borne on the waves, the water taken from the Island served them for nourishment.<sup>138</sup> On Holy Saturday, they reach the Island of their former patron; who, on seeing them, came down to the port, with great joy; then, he brought all of them on shore, from the vessel, and in his own arms. Having celebrated in a becoming manner the sacred rites of that day, their host obliged them to be seated, at a banquet prepared. In the evening, all go on board their vessel, together with the patron, and they find the huge sea-monster in the usual place. They are allowed to mount on his back, and there during the whole night, they sing praises to God. Easter Sunday Mass was celebrated, and when it was over, the huge fish, called Jasconius, began to move, with his living freight. The brothers all cry out: "Hear us, O Lord, our God!" The blessed Brendan began to comfort them, saying: "Brothers, why are you disturbed? Do not fear, as no evil shall happen to us, but the Lord shall assist our journey." The monster moved straight forward, to the shore of that Island, known as the Paradise of Birds. There, all were safely landed, and they remained, until the octave of Pentecost. This period having lapsed, their patron, who was present, said to St. Brendan: "Go now on board your vessel, and fill your bottles, from this fountain." When they embarked, all the birds of that Island, on seeing the father, chorused as if with one voice: "A prosperous voyage be yours, to the Island of your protector, who accompanies you." There, they take in provisions to serve for forty days.

Setting sail from their island, they now direct their course to the east,<sup>139</sup> for that length of time; until one evening, a great darkness surrounded them.<sup>140</sup> They could scarcely see each other, when his heavenly guide said to St. Brendan: "Father, know you, what this darkness means?" The saint replied: "I know not, brother." He then said: "This darkness surrounds that Island you have sought for seven years. Lo! you shall soon see and enter it." After an hour had

Légendaire de l'Irlande," chap. xxiii., pp. 267 to 269.

<sup>137</sup> See Most Rev. Bishop Patrick Francis Moran's "Acta Sancti Brendani," Navigatio S. Brendani, cap. xiii., pp. 125 to 128.

<sup>138</sup> "Per triduum autem reficiendo sine ulla esurie et siti permanerunt omnes leti." is the account contained in the Legend of our saint.

<sup>139</sup> "Full forty days o'er the high sea,  
With sloping course, right speedily  
The bark g'des on, and now they  
come,  
So Heaven hath order'd, to the  
gloom  
That round encloseth Paradise,  
Hiding it well from mortal eyes  
And heavily, and lab'ring slow,

Over that tideless sea they go;  
And now that darkness all confounds them,  
Wrapping them o'er, and perils round them

So many are, that had not Heaven  
In mercy timely succour given,  
They ne'er had pass'd that cloud I  
trow."

—Blackwood's "Edinburgh Magazine," vol. xxxix., No. cxlviii. The Anglo-Norman Trouveres, p. 815.

<sup>140</sup> "Nues grandes tenebre fuit,  
Que le sun eit return n'i unt."

—"Les Voyages Merveilleux de Saint Brandan a la Recherche du Paradis Terrestre," edited by Francisque-Michel, II. 1648, 1649, p. 79.

passed, a resplendent atmosphere surrounded them, while their ship reached the shore. They disembarked, and now they beheld a spacious land, covered with beautiful fruits, as if it were in the autumn season. So long as they remained exploring it, no night was there, but the light was as that of the sun, shining at his brightest.<sup>141</sup> For forty days they travelled, in that country, nor could they find its limit. At length, they discovered a great river, which they could not pass, apparently in the middle of that land. Then, St. Brendan said to his monks : "This river we cannot pass, and the extent of this land we do not know." While they held a conference together, regarding these mysteries, a vision was vouchsafed them by the Almighty. A youth of noble presence, and exceedingly beautiful, accosted them.<sup>142</sup> He joyfully embraced each of the brothers, and called them by their several names.<sup>143</sup> He said : "O brethren, peace to you, and to all who seek peace with Christ." Afterwards, he added : "Blessed are they, O Lord, who dwell in thy house ; for ever and for ever shall they praise thee." After these words, he addressed St. Brendan : "Behold, the land you have sought, for so long a time. But, you could not find it, at once, because our Lord Jesus Christ desired to show yon the different mysteries of this great ocean. Therefore, now, return to the land of your birth, taking with you as many of those fruits and gems, as your ship can hold."<sup>144</sup> For, the final days of your journey approach, so that you

<sup>141</sup> The objects and imagery here introduced must have been drawn originally from some authentic description of a flowery and bright southern land ; otherwise, northern imaginations could hardly conceive those pictures, in the romance, they have so richly unfolded to our fancy. It is somewhat remarkable, that among the North American Indians, the Shawanoes, an Algonquin tribe, have a tradition regarding a foreign origin and a landing of their ancestors, after a sea-voyage. "It is a prevailing opinion among them, that Florida had been inhabited by white people, who had the use of iron tools,"—Henry R. Schoolcraft's "Historical and Statistical Information, respecting the History, Condition, and Prospects of the Indian Tribes of the United States," &c., vol. i., part i., C. Traditions of the Ante-Columbian Epoch, p. 19.

<sup>142</sup> "And now that fair youth leads them on,  
Where Paradise in beauty shone,  
And there they saw the land all full  
Of woods and rivers beautiful ;  
And meadows large besprnt with flowers,  
And scented shrubs in fadeless bowers,  
And trees with blossoms fair to see,  
And fruit also deliciously Hung from the boughs ; nor brier, nor thorn,  
Thistle, nor blighted tree forlorn  
With blacken'd leaf, was there, for Spring  
Held aye a year-long blossoming ;

And never shed their leaf the trees,  
Nor failed their fruit, and still the breeze  
Blew soft, scent-laden from the fields.  
Full were the woods of venison ;  
The rivers of good fish each one,  
And others flowed with milky tide  
(No marvel all things fructified).  
The earth gave honey, oozing through  
Its pores, in sweet drops like the dew ;  
And in the mount was golden ore,  
And gems, and treasure wondrous store ;  
There the clear sun knew no declining,  
Nor fog nor mist obscured his shining ;  
Nor cloud across that sky did stray,  
Taking the sun's sweet light away ;  
No cutting blast, nor blighting air,  
For bitter winds blew never there ;  
Nor heat, nor frost, nor pain, nor grief,  
Nor hunger, thirst, for swift relief  
From every ill was there ; plentye,  
Of every good right easily,  
Each had according to his will,  
And aye they wandered blithely still,  
In large and pleasant pastures green,  
O ! such as earth hath never seen!"

—Blackwood's "Edinburgh Magazine," vol. xxxix., No. ccxlviii. The Anglo-Norman Trouveres, pp. 815, 816.

and your holy brethren shall rest in peace. After a long time, this land shall be an inheritance for your successors, when tribulation shall fall on Christians. The river<sup>145</sup> which you see divides this Island, and as it now appears to you ripely fruit-bearing, so from earliest times has it been, without shadow or deformity. For the light unfadingly shines in it." Then, St. Brendan said to that young man : " Tell us, father, if this land shall ever be revealed to men?" He replied : " When the All-powerful Creator shall have drawn all nations to himself, then this land shall be allotted to all his elect." Then, blessed Brendan, having received the holy youth's benediction, began to return by the course he had come. According to his direction, they took from that land the fruits of its trees, and various sorts of gems.

A longing for home now began to seize on St. Brendan and his companions.<sup>146</sup> They had already seen many things, worthy to be related there, after their seven years' voyage,<sup>147</sup> in quest of the Fortunate Islands. Leaving their patron, who had promised them necessaries, with that young man, who appeared to them, they went again on board their vessel. They sailed once more through that darkness, which surrounded the Land of Promise. At last, they reached an Island, known as the Paradise of Delights. There, they were entertained for three days, and on leaving, Brendan received a benediction from the Abbot of its monastery. With the Almighty guiding their vessel, in a straight course homewards,<sup>148</sup> they rejoiced and gave thanks to the Lord, for the guidance he had afforded them, and for the wondrous things revealed to them, which

<sup>143</sup> " Il arivent, cil les receit,  
Tuz les nunet par lur nun dreit ;  
Puis dulcement les ad baisez  
E les draguns tuz apaisez."

—" Les Voyages Merveilleux de Saint Brandan a la Recherche du Paradis Terrestre," edited by Francisque-Michel, II, 1720 to 1723, p. 83.

<sup>144</sup> " But, when the Lord shall call thee home,  
Thou fitted then, a spirit free  
From weakness and mortality  
Shalt aye remain, no fleeting guest,  
But taking here thine endless rest.  
And while thou still remain'st below,  
That heaven's high favour all may know,  
Take hence these stones, to teach all eyes  
That thou hast been in Paradise."

—Blackwood's " Edinburgh Magazine," vol. xxxix., No. cclviii. The Anglo-Norman Trouveres, p. 816.

<sup>145</sup> According to some versions of the Legend, this river flowed from east to west, and there are interpreters to be found, who will make it identical with the beautiful Ohio, supposing that Brendan and his companions were journeying, at the time, through the interior of the present United States. From the description given in the text—if the country could be determined as stated—more likely the great Mississippi River should seem a more likely conjecture. But, it is

evident, no theory could really be formed, where the circumstances related appear to be so shadowy and imaginative.

<sup>146</sup> To them, we may appropriately attribute the sentiments conveyed through some beautiful lines of an Irish poet, J. Boyle O'Reilly, in his poem intituled, " Native Land " :—

" I learned from this there is no Southern land  
Can fill with love the hearts of Northern men,  
Sick minds need change; but when in health they stand  
'Neath foreign skies, their love flies home again,  
And so with me it was: the yearning turned  
From laden airs of cinnamon away,  
And stretched far westward, while the full heart burned  
With love for Ireland, looking on Cathay."

<sup>147</sup> See Matthew of Paris " Chronica Major," at A.D., D.LXI. Edition of Henry Richards Luard, M.A., vol. i., p. 246.

<sup>148</sup> " The sails are spread, and o'er the sea  
They bound; but swift and blithe,  
I trow,  
Their homeward course."

—Blackwood's " Edinburgh Magazine," vol. xxxix., No. cclviii. The Anglo-Norman Trouveres, p. 816.

<sup>149</sup> See Most Rev. Patrick Francis

they had both seen and heard.<sup>149</sup> After parting from Paradise, three months elapsed, before the shores of Ireland appeared to their view. With great joy, they land, and soon a numerous concourse of friends and familiars rushed forward to receive them, and to learn all particulars regarding their lengthened and marvellous voyage.<sup>150</sup>

### CHAPTER III.

IRISH AND EUROPEAN TRADITIONS REGARDING ST. BRENDAN'S VOYAGE—THE HOLY MAN VISITS ST. ITA—HE FOUNDS A MONASTERY AT INSULA DETRUMMA—OTHER FOUNDATIONS IN KERRY—MIRACLES WROUGHT IN BRYUYS FORT, AND AT INSULA DETRUMMA—ST. BRENDAN SAILS FOR BRITAIN AND BECOMES A DISCIPLE OF ST. GILDAS—HIS RETURN TO IRELAND—HE FOUNDS A NUNNERY FOR HIS SISTER BRIGA, AT ANNAGHDOWN—HE BUILDS A MONASTERY, AT INIS MAC HUA CUIN—ST. FURSEY BECOMES HIS DISCIPLE—RECORDED MIRACLES—FOUNDATION OF CLONFERT—RESIDENCE OF ST. BRENDAN IN THAT PLACE.

SOON were those wonders, relating to his voyage—the earliest we believe on record from Europe to America<sup>1</sup>—in circulation, among the Irish people. To St. Brendan, it is thought, the merit of originating that tedious and adventurous effort to explore the distant land belongs, and to christianize the people of this distant region appears to have been his chief object.<sup>2</sup> Even then, imagination or conjecture had correctly anticipated the actual proof—only furnished in our own century and by a distinguished Irish navigator<sup>3</sup>—that the great western hemisphere was one vast Island. There seems to be little doubt, that the trans-Atlantic adventures of our saint were only verbally related by himself, and by his fellow-voyagers, while popular rumour added

Moran's "Acta Sancti Brendani," *Navigatio Sancti Brendani*, cap. xiv., pp. 128 to 131.

<sup>150</sup> St. Brendan's old metrical Legend thus relates:—

"They leap ashore, and soon about  
Gathers a large and marvelling route,  
Gazing amazed at men whose eyes  
Had viewed Adamah's Paradise.  
All glad to see them, glad to hear  
Their marvels, while from far and  
near  
Friends and relations flock, and  
they,  
Who mourned St. Brandan many a  
day,  
Deeming him lost, his convent feres,  
Now welcome him with joyful tears,  
And joyfully they gathered round  
Well pleased that what he'd sought  
he found,  
And many wondrous things he taught,  
And far and near his aid was sought."

—Blackwood's "Edinburgh Magazine," vol. xxxix., No. cclviii. The Anglo-Norman Trouveres, p. 816.

CHAPTER III.—<sup>1</sup> In the beginning of the Christian era, the Roman philosopher, Seneca, believing that Thule was the land in Northern Europe, then deemed most

remote, yet appears to have had some vague information about some far off and undiscovered land, when he says, "There shall come a time in later years, when the oceans shall relax their chains, and a vast continent appear, and a pilot shall find new worlds, and Thule shall be no longer earth's bounds."

<sup>2</sup> In a work of great authority, we read: "Among the Shawanese Indians, who some years ago emigrated from Florida, and are now settled in Ohio, there is preserved a tradition which seems of importance here, viz.: that Florida was once inhabited by white people who were in possession of iron implements. Judging from the ancient accounts, this must have been an Irish Christian people, who previous to the year 1000 were settled in this region."—"Antiquitates Americanae sive Scriptores Septentrionales Rerum ante-Columbianarum in America," edited by C. C. Rafn, and published at Copenhagen in 1837. See the English Disquisition prefixed: "America discovered by the Scandinavians in the Tenth Century," p. xxxvii.

<sup>3</sup> Sir Leopold M'Clintock, who first practically resolved the mysteries, and overcame the difficulties, of the north-west passage by sea.

some undesirable descriptions to heighten the effect, and these alone appear to have been committed to writing. It must, indeed, be admitted, that there are most prodigious fables, in the narrative of St. Brendan's seven years' voyage to the Western Land.<sup>4</sup> Yet, this had been a received tradition not alone in Ireland and in the British Isles; but, also, in France, in the Netherlands, in Italy, in Germany, and in Spain, long before the birth of Columbus. The early and mediaeval compilers of maps<sup>5</sup> had placed the land of St. Barind,<sup>6</sup> or of St. Borondon, or of St. Brendan, out on the waste of waters, and to the west of Europe. After his vessel sailed, under every gloom of disappointment, this narrative probably fired the imagination, and sustained the hopes of Columbus.<sup>7</sup> Even, in comparatively modern times when the Islands in the Atlantic were ceded by treaty to Portugal, an imaginary and unknown Island of St. Brendan, when it should be discovered, was excepted from that cession.<sup>8</sup>

To the friend and nurse of his youth, St. Ita—as natural to suppose—St. Brendan repaired, soon after his return from the Promised Land, and she received him with great joy, while he failed not to greatly interest her and the community under her charge, by relating the wonders he had witnessed during that voyage. Mutually saluting and giving benedictions, both these saints parted. Then, St. Brendan went to a place, in Latin called Insula Detrumma—its Irish name being Inis-da-Dromand<sup>9</sup>—and this was an Island,<sup>10</sup> situated in that expansion of the River Shannon, which is at the estuary of the River Fergus. It lay between the territories of Corcubayscynn<sup>11</sup> and Ciarraigy,<sup>12</sup> while it was in the northern part of the sea, named Luymuidh.<sup>13</sup> Then he established a renowned monastery. Within a short time, no less than seven very holy monks died there, and were buried, while a cemetery was laid out, enclosing their sacred relics. About that time, also, fifty rivers were deserted by fish; but, when St. Brendan had blessed them, thenceforward they abounded with fishes.<sup>14</sup>

According to the people, living in the remote parts of Dingle promontory, some religious connexion existed between Kilmalchedar, and St. Brandon's establishment on the mountain called after him. A track is shown, which may be regarded as the *via sacra*, or “pathway of the saints,”<sup>15</sup> extend-

<sup>4</sup> See Ussher's “Britannicarum Ecclesiasticarum Antiquitates,” cap. xvii., p. 494.

<sup>5</sup> Paulo Toscanelli, of Florence, made a map for Columbus, before he embarked on his first voyage in 1492. On it, the customary space was occupied by the imaginary land of Irish tradition.

<sup>6</sup> In his usual way of compilation, Thomas Dempster has allusion to Barinthus, Confessor, son of Mooh, the master and teacher of St. Brendan, and as he thought also an abbot, who wrote a book, “De Paradiso Terrestri, ad Brendanum discipulum.” He lived in the year 600, or thereabouts, and we are told, he is mentioned by Petrus Equilinus, lib. v., Catalogi, cap. exvii. See “Historia Ecclesiastica Gentis Scotorum,” tomus i., lib. ii., num. 158, pp. 89, 90.

<sup>7</sup> It is somewhat remarkable, that on Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery. On Friday, October 12, 1493, he first discovered land. On Friday, January 4, 1493, he sailed on his return to Spain, which if he had not reached in safety the happy result would never have been known, that led to the settlement of a vast continent. On Friday, March 15, 1493, he arrived at Palos

in safety. On Friday, November 22, 1493, he arrived at Hispaniola, on his second voyage to America. On Friday, January 13, 1494, he, though unknown to himself, discovered the Continent of America.

<sup>8</sup> See Isaac Butt's “Irish Federalism: Its Meaning, its Objects, and its Hopes,” chap. ix., n. p. 59. Dublin, 1874, 8vo.

<sup>9</sup> It is now known as Inishdardrum, meaning “the Island of the two hills.”

<sup>10</sup> See Rev. Dr. James Henthorn Todd's *Cogaóil Sæoethel ne Galláibh*, the War of the Danes, Gaedhil with the Gaill, Introduction, p. cxxxv., n. 3, and p. 103.

<sup>11</sup> Or Corca-Bhaiscinn, a territory of ancient Thomond.

<sup>12</sup> Or Ciarraighe-Luachra, the ancient name for Kerry, south of the Shannon.

<sup>13</sup> It is probable, the true reading should be Luimneach, the ancient name for Limerick.

<sup>14</sup> See Most Rev. Patrick Francis Moran's “Acta Sancti Brendani,” Vita S. Brendani, cap. xii., pp. 10, 11.

<sup>15</sup> Another celebrated pass, in the southern part of the barony of Corkaguiny, was also called the “saints' road.” See Charles Smith's “Ancient and Present State of the

ing from Kilmalchedar to St. Brendan's elevated oratory. Within three quarters of a mile from Mount St. Brandon summit, there is a large mound of stones, called "Lachthan na n-cilireach," or "the Pilgrim's cairn." That pathway for the traveller is bounded by large stones, fixed firmly in the ground, to define it, and to direct the pilgrim on his way, in the event of fogs or mists rising over the mountain. There is a pretty little plateau,<sup>16</sup> forming a few acres of nice green soil, situated at that bank of the sea, on the shoulder of Brandon Bay, and lying beneath a precipitous elevation, about one thousand feet high. There, may still be seen various monastic remains, which, however, are of a comparatively modern erection. Local tradition has always maintained, that the holy voyager St. Brendan, filled with sublime aspirations, lived on that high mountain over the Atlantic, in the constant practice of prayer and of devout contemplation. Formerly, a church of large dimensions is said to have been there, and that it had been replaced, by a small cell-like oratory.<sup>17</sup> This is thought to have been erected, by those who came after St. Brandon, and to have been of comparatively modern erection.<sup>18</sup> How long St. Brendan lived on Brandon Mountain is not known, either from history or from local tradition; nor can it well be determined, to what particular epoch of his life, it should be referred. Notwithstanding, the opinion is sufficiently probable, that he was a resident of this locality, before he departed on his expedition to the Land of Promise; and, it seems to be pretty certain, that he lived there, before he set out for Brittany, and before he founded the monastery, at Clonfert.<sup>19</sup>

It is generally supposed, also, that after St. Brendan's return from the Promised Land to Ireland, he selected Ardfert, for the foundation of a monastery. Thither, a great number of holy and fervent disciples flocked. He lived and laboured among them, under the special Rule he had established; while their agricultural skill and toil secured them a common sustenance.<sup>20</sup> A local tradition prevails, that St. Brendan had wished to build a church, at a place, called Caharfert, and that he had laid down lines, for the purpose of tracing out the plan. But, a bird, taking up the lines in his bill, flew away to the present site of Ardfert, where he deposited them. This caused Brendan to change his purpose, and to select the latter place for his erection.<sup>21</sup> Near the ancient church and monastery of Ardfert,<sup>22</sup> there is a clear spring of water, called Brandon well, which is reputed to be holy. A townland there is also called Brandonwell,<sup>23</sup> in memory of the patron saint. While St. Brendan journeyed, on a certain occasion, through that plain and territory of Munster, known as Ara-Cliath,<sup>24</sup> or Cliach, situated in the present county of Limerick, he came to a celebrated fort,<sup>25</sup> called Bri-uys. There he remained for a night. That

County of Kerry," chap. vii., p. 196.

<sup>16</sup> At present, this spot is called "Frihir na manach," i.e., "the good land of the monks."

<sup>17</sup> At the head of this may be seen the rude stone altar, with its wooden cross—which, together with the upper portion of the altar, was erected by Very Rev. Timothy Canon Brosnan, in 1867. See James J. Long's "Mount Saint Brandon Religious Celebration: its Scenery, Antiquities, and History of West Kerry," Preface, Tralee, 1868, small 4to.

<sup>18</sup> Certain excavations, recently made, on the summit of Mount St. Brandon, are relied on for this statement.

<sup>19</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vii., nn. 103, 106, 109, pp. 34, 35.

<sup>20</sup> See Sir James Ware, "De Hibernia et

Antiquitatibus ejus, Disquisitiones," cap. xxvi., p. 215.

<sup>21</sup> The foregoing is the story, as related to the writer, by Rev. Denis O'Donoghoe, P.P., of Ardfert.

<sup>22</sup> Ardfert, its antiquities, and its historic associations are well described, in Miss Cusack's "History of the Kingdom of Kerry," chap. xviii., pp. 373 to 385.

<sup>23</sup> It is in the parish of Ardfert, and barony of Clannmaurice. It is shown, on the "Ordnance Survey Townland Maps for the County of Kerry," sheet 20.

<sup>24</sup> Here St. Ailbe and St. Fintan were born, as also Ailinne, the mother of St. Fintan, who was a native of Grene-Cliath.

<sup>25</sup> In the Life of St. Brendan, it is said to have been "contra montem porci situatum."

<sup>26</sup> The writer of *Vita S. Brendani* adds,

fort had been remarkable for nurturing fleas, which abounded in numbers almost incredible. There, the hospitable denizens made complaint about such a nuisance to the saint, who prayed that the pest might be removed, on account of their benignity. No sooner had he offered that petition, than the troublesome insects began to disappear; while the following day, not even one of them remained.<sup>26</sup>

As the holy youth had received his early training from St. Ita, it is said, during the years of early life, that he made a penitential pilgrimage to Brittany, and at her request.<sup>27</sup> The following story is thought to have furnished the occasion, and to have supplied the motive. One day, St. Brendan sailed to the Island De-Trumma, and he left a youth, on the beach, to guard the vessel. However, the tide began to rise, and the brother of that young man cried out to St. Brendan: "O holy father, the sea rises very high, drawing away the boat, and my brother shall be submerged and drowned." St. Brendan then spoke, as if irritated: "Lovest thou him more that I do? If you compassionate his misfortune, therefore, go and die for his sake." Instantly, the obedient brother went to aid his kinsman; but, the sea carried him into the abyss, where he perished.<sup>28</sup> His brother, however, was saved. Notwithstanding, the death of him, who was buried beneath the waves, caused poignant regret to St. Brendan, as he had advised that course, which caused him to be drowned. He consulted certain holy men, on what should now be done, and they advised him to seek proper counsel from his nurse St. Ita, who was also a prophetess. This he did, and she advised him, to make a pilgrimage, as an atonement for that death of which he had been the occasion, and afterwards to preach among men, so that he might draw many souls to Christ. In obedience to her, the holy man prepared for his pilgrimage, and he sailed for Britain. According to some writers, St. Brendan went over to Wales, and there he passed some time, under the instruction of a holy senior and a wise man, named St. Gildas.<sup>29</sup>

We are told, moreover, that Brendan lived for several years, in the Abbey of Llancarven,<sup>30</sup> in Glamorganshire, while his reputation had spread far and near. Before the arrival of our saint, Gildas had intimation of his coming, and had instructed his disciples to prepare a supper for the holy guests and labourers in Christ's vineyard, who were expected to arrive on that very day. He also declared, that his monks should see in the flesh, one like to the Apostle St. Peter, who was a zealous and laborious worker, as also, one who should declare, for what crime—already pardoned by the Almighty—he had come there on a pilgrimage. He then told the janitor of their monastery, that he should close the gate, with iron bolts, until through Brendan's merits, the Almighty would open them. At that time, winter set in. Three years had already elapsed, before St. Brendan's pilgrimage was finished. When he arrived at the monastery of St. Gildas, snow covered the ground; but, none fell on St. Brendan nor on his disciples, who were waiting before the monastery gate. The ostiarius who was inside, on seeing this, invited them to approach, and he declared, that through their merits, the gate should open. Then, St. Brendan called his dis-

"et ab illo die usque hodie pulices nullo modo in ipso castro vivunt," cap. xiii., pp. 11, 12. See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani."

<sup>27</sup> See Miss Mary Frances Cusack's "History of the Kingdom of Kerry," chap. iii., p. 47.

<sup>28</sup> The author of the Life adds: "priori vero juveni, germano illius, erat quasi murus sicut et Moysi."—Cap. xiv., p. 12. See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani."

<sup>29</sup> His feast has been assigned, to the 29th of January. See his Life at that date, in this work, vol. i., Art. i.

<sup>30</sup> Although Usher asserts, that St. Brendan succeeded Cadoc, as abbot of this place; yet this cannot be reconciled with Cadoc's transactions, nor with the statements of Usher himself, that Ellenius was Cadoc's successor. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. viii., n. 102, p. 33.

<sup>31</sup> The feast of this saint has been assigned,

ciple, St. Talmach,<sup>31</sup> telling him to go and open the door in Christ's name. Immediately, his hand was extended for the purpose, when the locks within disappeared ; and going, in like manner to the *teampull*, they found it closed against them. However, knowing that this was a trial for him, St. Brendan placed his hand on the two valves, and said : " True mother, Church of Christ, open to me." Immediately, the locks of the church were broken, and they entered into the choir. Then, St. Gildas had a missal, traced in Greek letters,<sup>32</sup> and he placed that book upon the altar.<sup>33</sup> The custodian of the church, by order of St. Gildas, said to St. Brendan : " Man of God, our holy senior orders you to offer the Body of Christ ; behold ! there is an altar here, as also a book written in the Greek characters, and sing from it as does our Abbot." Then, opening the book, St. Brendan said : " Teach me, O Lord Jesus, these unknown letters, as thou hast opened the closed doors before us." Indeed, all things are possible to those believing. Instantly, St. Brendan learned the Greek letters well as those Latin ones, he knew from infancy ; and, he began to sing the Mass. Then, the venerable senior Gildas and his monks came to receive the Eucharist from the hand of St. Brendan, when a wonderful miracle was wrought.<sup>34</sup> Our saint remained there for three days and three nights.<sup>35</sup> Afterwards, the venerable senior Gildas said to St. Brendan : " Very fierce and strong animals abound in the desert parts near us, and often they attack men and prowl about our city. The Almighty hath granted, that you drive those away from the people, for by such a sign you shall know that the sin, which conducted you hither, shall be pardoned." Taking his disciple Talmach with him to the desert, many men mounted on horses followed them to witness the result. Coming to a certain place, they found about noon—probably a she-wolf—with her cubs sleeping. Then, said Brendan : " Follow us tamely with your young." The horsemen in fear turned to fly ; but, soon, to their amazement, instead of attacking St. Brendan and his companion, the animals followed them, as if they had been docile house-dogs. St. Gilas himself saw them before the gates of his monastery, and he thanked God for all his wonderful works. Then, St. Brendan commanded the animals to retire into their desert, and thenceforth to molest no person. People knew not what became of them, but afterwards, they disappeared.<sup>36</sup> Then, venerable old Gildas said to our saint : " Father, receive me as thy disciple, and here be the patron of my city and people." St. Brendan answered : " Here, I shall not wait, for the place of my resurrection must be in Ireland." Then, both holy men gave each other a mutual benediction, before parting ; and, St. Brendan left the school of Gildas for another region of Britain, supposed to be Lesser Brittany or France ; and, in which—according to some writers—the territory of Heth was to be found. In that place, he built a church,<sup>37</sup> while a city grew up around it.

to the 26th of February.

<sup>31</sup> The Most Rev. Dr. Moran remarks, that this probably refers to a Latin missal, written wholly or partly in Greek letters. Such Manuscripts of the early Irish Church have survived to our own times.

<sup>32</sup> The Gospel of St. Matthew gives the Latin text of the Lord's prayer, written in Greek letters, as found in the Book of Armagh. See the "Atlantis," No. ix., pp. 80, 82, A.D. 1870.

<sup>33</sup> It is thus related, in the Latin : " Veditque Sanctus Gildas carnem crudam in disco et sanguinem in calice et ait : Quid mihi praebui iudicium Dei temptando te O homo

Dei. Cui ait Sanctus Brendanus : nostra oracio protegat te a vindicta. Tempus jam modo dimittendi est qui satis probasti Xti peregrinos. Iterum orante Sancto Brendano corpus Dominicum in specie consuetudinaria in disco apparuit et sanguis in calice in vinum. Et postea illi sancti communionem dominicam cum gratiarum actione sumpserunt."

<sup>34</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xv., pp. 12 to 14.

<sup>35</sup> At least to that time, when St. Brendan's Life had been written.

<sup>37</sup> See Ussher's "Britannicarum Ecclesia-

There, the holy man wrought wonderful miracles. It is stated,<sup>38</sup> also, that he presided as Abbot over an elegant and a noble monastery, situated in a valley called Carruan, at a time when St. Maclovius was born.<sup>39</sup> St. Brendan founded the monastery of Ailech, which is said<sup>40</sup> to be identical with the ancient Alectum, in Brittany,<sup>41</sup> and of which St. Maclovius or Malo became bishop.<sup>42</sup> He was a native of that district, and some accounts have it, that he was baptized, by St. Brendan;<sup>43</sup> yet, this does not appear to be probable. It is only known, that from his youth, St. Brendan instructed him in sacred letters, and trained him in the practice of a religious life;<sup>44</sup> while, owing to the inspirations received, he resolved on accompanying his master to the Land of Promise. It may be observed, according to some writers, it was after our saint went to Britanny, and had formed the acquaintance of St. Malo, that he returned to the district of country, where he was born, and where he received his early training, St. Maclovius having set out with him on his celebrated voyage.<sup>45</sup> On the authority of Sigebertus,<sup>46</sup> Autbertus Miræus, in his Belgic Annals, makes St. Maclovius a disciple of St. Brendan, and afterwards, a bishop over that place, with which his renown is so inseparably connected.<sup>47</sup> In future times, it took the name of St. Malo, from Maclovius. Matthew of Paris states,<sup>48</sup> that Macutus or Malo was a companion of St. Brendan, during his seven years' navigation. In Britain, his miracles and sanctity rendered him illustrious. He was persecuted by the Britons, and owing to his malediction, they suffered various defeats. However, he pardoned them, and gave them his benediction. He passed over to the Gauls, and among them, under Bishop Leontius, he was distinguished for his many virtues.

Subsequently, St. Brendan returned to his native country.<sup>49</sup> We are informed, that St. Abban<sup>50</sup> desired to hear from his own mouth, the wonderful things St. Brendan had seen and heard, during his celebrated voyage on the ocean, and for that purpose paid him a visit, which lasted for some days. Then, a firm

rum Antiquitates," cap. xvii., p. 494.

<sup>38</sup> In the Acts of St. Maclovius, edited by John A. Bosco, in the Bibliotheca Floriensis.

<sup>39</sup> His birth took place in Brittany, according to Lolineau, in his "Histoire de Bretagne," tome ii., p. 75.

<sup>40</sup> By Rev. Dr. Lanigan. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vii., p. 29.

<sup>41</sup> See *ibid.*, n. 104, p. 34.

<sup>42</sup> Sigebert of Gemblours wrote the Life of St. Maclovius. It is published by Surius, at the 15th of November.

<sup>43</sup> This is stated, in the Acts of St. Maclovius, as edited by John a Bosco.

<sup>44</sup> According to the "Acta Sanctorum Ordinis S. Benedicti," tomus i., num. i., p. 217.

<sup>45</sup> Such is the statement, in his Life, by Sigebert; but, it is easy to understand, how his biographer may have mistaken the vague traditions coming down to him, on this subject.

<sup>46</sup> Thomas Dempster thus quotes him, in Chonico ad annum D.LX.I., "In Scotia Biandanus claruit, qui Foitunatas Insulas septentrionali navigatione requirens, multa miraculo digna vidit; a quo Macutes, qui et Maclovius, regulariter educatus, et ipsis navigationis socius, in Britannia sanctitate et

miraculis claruit; qui a Britannis exacerbatus, eis maledictis, transivit ad Gallias, et sub Leontio Sanctorum episcopo multo tempore virtutibus clamit." Hucusque vetus editio: addit nova, "Britannos vero, propter suam maledictionem variis cladibus addictos, data rursus benedictione absolvit et sanavit." See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 148, pp. 81, 82.

<sup>47</sup> At A.D. 561, we read: "Fuit autem S. Maclovius Aletheæ in Britannia minore Episcopus: quæ urbs hodie ab ipso Maclovio polis, S. Malo, nuncupatur. Portio ossium ejus adseratur Gemblaci in Benedictinorum Abbatia. Eju-dem vita Historiam scripsit, seu potius emendavit Sigebertus Genblaicensis."—Autbertus Miræus "Rerum Belgicarum Annales," p. 165.

<sup>48</sup> In his "Chronica Majora," edited by Henry Richards Luard, M.A., vol. ii., p. 246.

<sup>49</sup> "Brendan's departure from Brittany may be placed between 540 and 550."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vii., n. 103, p. 34.

<sup>50</sup> Some notices of this saint will be found, in the Third Volume of this work, Art. ii., at the 16th of March. His chief feast, however, is at the 27th of October, where his

friendship was established between them, and until they parted, that interval was spent in holy and edifying conversation.<sup>51</sup> He also visited Gildas, it is said, before he returned to Ireland.<sup>52</sup> One day, while St. Brendan was engaged in his voyage by sea, he saw two monsters of the deep, alternately fighting and swimming, one seeming to have yielded during that struggle.<sup>53</sup> The vanquished monster, when pursued and nearly taken, cried out with human voice to St. Brendan : "I recommend my protection to St. Patrick, Archbishop of the Scots." The other animal replied in like manner: "His protection in no way shall avail you." Then cried the fugitive : "Now, I commend myself to St. Brendan's protection." The persecutor cried out : "Indeed, Brendan's defence shall not profit you." Then, added the fugitive : "To the most holy virgin Brigid, I recommend my safety." Immediately, the victorious fish seemed vanquished, for he turned away and said : "Father, I dare not follow thee, because thou hast trusted to the holy Brigid for protection." Then, that persecuted monster escaped. Giving praise to God, St. Brendan also venerated St. Brigid. Afterwards, coming to Ireland, he visited this holy virgin, and he told her then what he had seen and heard far away on the ocean. Wherefore, Brendan asked : "Why, O virgin of Christ, do the sea-monsters fear thee more than other saints?" She replied : "How often is thy intention directed to God?" He said : "At least in every seventh step I take, do I think of God; however, it sometimes happens, that during a very long interval, I think of God solely." Then said St. Brigid : "Therefore, sometimes thou thinkest about things on earth, and sometimes on God; but, from that day, when my mind was placed on God, never did it turn again upon any other object; and, by how much man looks to God and loves him, in that same measure do animals fear men." St. Brendan was greatly edified, by this pronouncement of the most saintly virgin Brigid. With mutual blessings, they took leave of each other, and Brendan returned to his place.<sup>54</sup>

On this occasion, St. Brendan of Clonfert is said to have waited upon the great St. Brigid,<sup>55</sup> Patroness of Kildare, to receive instruction regarding some religious topic. Possibly, however, this celebrated virgin may have been mistaken for his own sister, Briga, who was a nun, and who is generally believed to have been living under her brother's direction, at Enach-duin,<sup>56</sup> or Annaghdown, on the banks of Lough Corrib, in the county of Galway. It is stated,<sup>57</sup> that Aodha, son of Eochy Tarmacarna, King of Connaught, bestowed that place on God and on St. Brendan, when he there established a nunnery. At present, some monastic ruins of round undressed stones are to be seen,<sup>58</sup> on the north side of a rocky inlet of the lake, into which a small stream pours its waters.<sup>59</sup> The Abbey church<sup>60</sup> lay to the north of the monastery; the west gable and the north walls are still standing, as also a portion of the south walls at the west. There, the church is supported by a remarkably well-built buttress of dressed stone, evidently of a much later date. The northern entrance has a deeply moulded pointed arch; but, that on the south, which was probably

Acts are treated more at length.

<sup>51</sup> See Colgan's "Acta Sanctorum Hibernie," xvi. Martii. Vita S. Abbani Abbatis de Magharnuidhe, cap. xlivi., p. 619.

<sup>52</sup> See Miss Mary Frances Cusack's "History of the Kingdom of Kerry," chap. iii., p. 47.

<sup>53</sup> This account will be found, in Colgan's "Trias Thaumaturga," Appendix Secunda ad Acta S. Brigidae, cap. xviii., p. 605.

<sup>54</sup> Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani,

cap. xvii. pp. 16, 17.

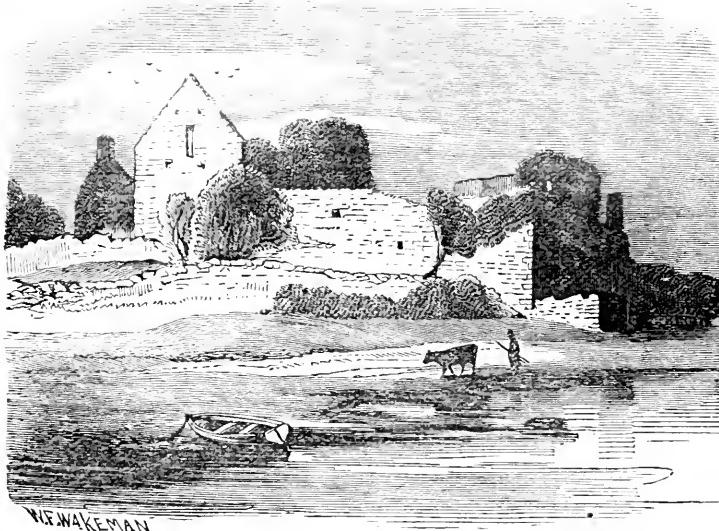
<sup>55</sup> See her Life, in the Second Volume of this work, Art. i., at the 1st day of February.

<sup>56</sup> It has been rendered, "the fortress of the bog." In modern Irish, it has been called Enagh-coin, "the fort of the bog."

<sup>57</sup> In the book of Ballymote.

<sup>58</sup> These were originally sketched, on the spot, by William F. Wakeman in 1867; the drawing was transferred by him to the wood for the accompanying illustration, engraved

nearer the east for the accommodation of the clerics, is undistinguishable. The choir-arch has been completely destroyed; but, several stones of the clustered pillars that supported it can be seen strewn around, or forming head-stones for modern graves. The dwarf elder grows luxuriantly in and around the ruins; while the brambles and underwood render it difficult to discover or explore their plan. The oldest structure there remaining is supposed to be the nunnery church, to the north-east of the Abbey. The west gable has a small bell-tower, and a Gothic pointed doorway is in the north wall. Around



ANNAGHDOWN RUINS, COUNTY OF GALWAY.

it, on all sides, are vestiges of stone foundations, which it seems probable are the relics of old nunnery buildings. There appear to be no architectural features, claiming a greater antiquity than the fourteenth or fifteenth century, for any of these ruins; although, it is more than probable, that the present remains occupy the site of a foundation, dating back to the sixth century.<sup>61</sup>

The illustrious Abbot Brendan is thought to have erected a convent,<sup>62</sup> at Anneighdown, or Enachdune, which was placed under the charge of his sister, St. Bryga, or Brig. This was situated, among the people of Hua-Bruin, in the province of Connaught.<sup>63</sup> It is a very doubtful statement, however, that she was a canoness of the Augustinian Order.<sup>64</sup> From an early period, Enachdune gave name to an ancient bishopric, and several of its prelates are named

by Mrs. Millard.

<sup>59</sup> See Sir William R. Wilde's "Lough Corrib: its Shores and Islands," with Notices of Lough Mask, chap. iv., pp. 63, 64.

<sup>60</sup> "The entire length of this *Domhnach-mor*, or large cathedral church, is 108 feet 9 inches, by 21 feet 2 inches broad in the clear, of which space the chancel occupies 17 $\frac{1}{2}$  feet by 14 $\frac{1}{2}$ , having a reveal of four feet on each side."—*Ibid.*, p. 67.

<sup>61</sup> See *ibid.*, pp. 67 to 71.

<sup>62</sup> At the suppression, this Nunnery was

"granted to the Earls of Clanrickarde."—Colbett's "History of the Reformation," vol. ii. County Galway.

<sup>63</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxviii., p. 24.

<sup>64</sup> See Sir William Wilde's "Lough Corrib: its Shores and Islands," with Notices of Lough Mask," chap. iv., p. 64.

<sup>65</sup> The Bi-hop of Cong was one of the prelates, who attended the synod of Rathbreasil. See "Irish Penny Journal," vol. i., No. 2, p. 9.

in the Irish Annals. It is probable, that the ancient See of Cong was transferred here, early in the twelfth century.<sup>65</sup> Among the prelates present, at the coronation of Richard I., King of England, on September 3rd, A.D. 1189,<sup>66</sup> was Concord, Bishop of Enaghduin, in the province of Tuam; he was also at the Council of Pipewell,<sup>67</sup> and he ordained Henry, brother to William Marshall, as a subdeacon and deacon.<sup>68</sup> The See of Enaghduin was united, in 1324, to the archiepiscopal See of Tuam.<sup>69</sup>

While St. Brendan travelled through a territory of Connaught, it is related, that he entered an Island,<sup>70</sup> called Hynis-meic-ichuind, or more correctly written Inis Mac Hua Cuin. There the King of Connaught was accustomed to pasture his horses. Without obtaining the requisite permission, St. Brendan built a cell there, and even he used the king's horses to draw loads. The holy Bishop Moenu<sup>71</sup> was with him. Ædus,<sup>72</sup> the son of Eathach, was then ruler over that province.<sup>73</sup> He felt incensed, when informed about that proceeding, and he vowed vengeance against St. Brendan. Full of passion, he went towards the Island, but desiring to cross over in a vessel, a storm arose, which raged for three successive days, the waves rolling with great fury. During this time, the king hoped for a more propitious state of the weather. On the third night, the Almighty appeared to him in sleep, saying: "See that you harm not, my servant Brendan, otherwise you shall speedily die." A calm then came, on the lake, as also, over the king's disturbed mind. He made a gift for ever to St. Brendan of the Island and of his horses.<sup>74</sup> A celebrated coenobium he then built on the Island of Inisquin, in Lough Corrib, county of Galway. Here, it is said, St. Brendan nurtured his nephew Fintan, the son of Finloga, a King of Munster, and afterwards the father of St. Fursey.<sup>75</sup> He also afforded a place of refuge and protection to Gelges, his mother, who there gave birth to her celebrated son, who was baptized by St. Brendan.<sup>76</sup> The latter, also, gave to Fursey the earliest rudiments of religious and secular instruction, while he trained the future holy missionary and abbot, in the course of monastic life. About that time, likewise, St. Brendan sent five monks to the aforementioned Island of Detrumma, that they might dwell in it. However, some mutual discord was excited by the tempter, and one of them struck a senior on the head, with great violence. He died from the effects of this stroke, when certain monks went speedily to St.

<sup>66</sup> See "Chronica Magistri Rogeri de Houedene," edited by William Stubbs, M.A., vol. iii., Pars Posterior, p. 8, and n. 5, *ibid.*

<sup>67</sup> See *ibid.*, p. 15.

<sup>68</sup> See *ibid.*, pp. 17, 18. This happened "in una die," and he was appointed, by King Richard I. to the Deanery of York, but the clergy and precentor of that church refused to install him.

<sup>69</sup> See James Hardman's "History of Galway," part iii., and n. (b), p. 234.

<sup>70</sup> This appears to have been on Lough Orbsen, now Lough Corrib. See Colgan's "Acta Sanctorum Hibernicarum," Januarii xvi. Vita S. Fursei Confessoris, lib. i., cap. vii., and n. 10, pp. 76, 89.

<sup>71</sup> He is also called Moinend and Maoin-eann, bishop of Clonfert. His festival was kept on the 1st of March, at which date some account of him will be found, in the Third Volume of this work, Art. v.

<sup>72</sup> He is otherwise called Aodha or Aedh, son of Eochaidh Tirmcharna. He ruled

over Connaught in 555, when he figured in the battle of Cul-Dreimne, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 192, 193. He was killed by the Ui-Briuin, in 574. See *ibid.*, pp. 208, 209.

<sup>73</sup> His death is placed, under A.D. 576, in the "Annales Ultonienses." See some interesting notices of him, in Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 10, n. 2, p. 17, n. 1, and p. 28, n. 3.

<sup>74</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xviii., pp. 17, 18.

<sup>75</sup> See his Life, at the 16th day of January, in the First Volume of this work, Art. i.

<sup>76</sup> This statement, however, is deemed to be fabulous, by Rev. Dr. Lanigan, in his "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. vii., n. 62, pp. 453, 454.

<sup>77</sup> It seems likely there is a corrupt spelling here, and not corresponding with the Irish pronunciation.

Brendan, with an account of that transaction. He said to them: "Return and say to him, who has been struck, Brother, arise, for thy Abbot Brendan calls thee." This instruction they carried out, and the monk, then lying on a bed and lifeless, arose. Afterwards, he went to St. Brendan, bearing a portion of the weapon of iron, with which he had been struck, in his head. On seeing him, the holy Abbot said: "Dear brother, do you desire still to remain in this life, or now to possess Heaven?" The religious monk at once expressed a wish to depart, and to be with Christ. Instantly, he happily departed, and he was buried in the Island of Inis-Mac-Hua-Cuin. The place of burial was called in Irish, Lebayd in tolcynd,<sup>77</sup> meaning, "the grave of the perforated head." This spot was afterwards shown to visitors there, and it was held in great veneration.<sup>78</sup> One day, St. Brendan left that Island, to journey through the plain, which lay near it.<sup>79</sup> A man in great distress met him, and, in tears, he fell at the saint's feet, saying: "Have pity on me, holy father, for my king has reduced me to a state of miserable bondage."<sup>80</sup> Well knowing his wretched case, St. Brendan's compassion was moved. He then struck his staff into the ground, and thence he brought a lump of gold, which he gave to the poor man, as a price for his ransom. Brendan then spoke: "Tell this to no person, but only offer it to the dynast, and he shall free thee and thy posterity." However, that man told the king how it had been found. On hearing his statement, the dynast replied: "This gold of Christ is his gift, and it belongs not to me, but to his servants, while thou and thy seed, O man, shall be free; go where thou wilt." Afterwards, that emancipated person returned to St. Brendan, presenting to him the gold, and giving thanks to God for his own liberation.<sup>81</sup>

In the year of grace 561,<sup>82</sup> our present St. Brendan is said to have flourished in Ireland. This is about the period, to which the foundation of Clonfert city has been ascribed,<sup>83</sup> and, while the holy man was in his seventy-seventh year,<sup>84</sup> although, other accounts place it at an earlier date,<sup>85</sup> while the Annals of Inisfallen synchronize it with the very day on which the battle of Culdreimhe had been fought.<sup>86</sup> An angel is said to have directed its foundation.<sup>87</sup> While our saint lived there, a monk, who had left his parents in Britain, and who had travelled with St. Brendan, died. The third day after his departure, the holy old Abbot said to the Bishop, St. Moeneiu: "Place my *baculus* over the body of the dead brother." Accordingly, St. Moeneiu set it on the stiff cold corpse, when the monk was restored to life. Afterwards, that brother, filled with faith in our holy Brendan's miraculous power,

<sup>77</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xix., p. 18.

<sup>78</sup> On either side of Lough Corrib, near Inisquin, the country is level.

<sup>79</sup> Among the ancient Irish, the conditions of life varied; and, slave labour, as distinguished from the work done, by free men and women, is alluded to in several of our old records. See Eugene O'Curry's "Manners and Customs of the Ancient Irish," Edited with an Introduction, Appendices, &c., by W. K. Sullivan, Ph. D., vol. i. Introduction, pp. ccclx., ccclxi.

<sup>80</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xx., p. 19.

<sup>81</sup> See Matthew of Paris, "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 246.

<sup>82</sup> The Annals of Ulster place this event

at A.D. 557, in one passage, while they afford an alternative conjecture, that it may have been A.D. 563. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, pp. 21, 24.

<sup>83</sup> Admitting St. Brendan to have been born A.D. 483, the date of foundation should be in 560.

<sup>84</sup> In William M. Hennessy's edition of the "Chronicum Scotorum," A.D. 559 is the date given, for its foundation. See pp. 52, 53.

<sup>85</sup> The date assigned is 553, in the Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., Annales Inisfallenses, p. 7.

<sup>86</sup> See Annales Inisfallenses," at A.D. 561: "Diarmait vero fugit, et in eo die Cluinfero-Brenainn fundata est, angelo imperante."—*Ibid.*

went safely home to his province in Britain.<sup>88</sup> It was a journey of three days, from Clonfert of St. Brendan, in the province of Connaught, to the monastery of Cluayn-Credal,<sup>89</sup> in that territory of Munster, where his holy nurse St. Ita lived, and whose departure to Heaven now approached. On the night or vigil of our Lord's Nativity, the pious virgin said within herself: "Would that on this very holy morning, I could receive the Body of Christ, from the hand of my venerable foster-son Brendan." Then, rising on the instant, to celebrate the vigil in her monastery, like the holy Abacuch,<sup>90</sup> she was raised by an Angel and brought to the city of St. Brendan, at Clonfert. Knowing in the spirit, what was to occur, the holy superior went out from the porch of his church, to meet St. Ita with the Holy Communion. The Angel placed that favoured virgin on the ground, where she received the Body of our Lord from the hand of St. Brendan, while offering thanks to God. Giving and receiving mutually a blessing, the virgin of Christ was raised once more by the Angel, and brought to her monastery. Her translation through the air to Clonfert and back to Cluayn-Credal only occupied an hour.<sup>91</sup>

St. Brendan made a journey into the province of Connaught, where a field was presented to him. In after times, and even to the present day, that place has been called Clonfert.<sup>92</sup> Here arose a once celebrated city, because our saint began there the erection of a religious establishment.<sup>93</sup> That former famous city—the head of an episcopal See—has now dwindled away to an inconsiderable village. In our Annals, it is usually called Clonfert of Brendan, to distinguish it from many other places so denominated, in different parts of Ireland.<sup>94</sup> This was a principal one of St. Brendan's erections, and there it was known, in his time, as Clonfert monastery, near the River Shannon. Its foundation has been ascribed to the year 558.<sup>95</sup> Over this Abbey, he was called upon to preside, as superior of a fervent religious community. He is said afterwards to have been a bishop.<sup>96</sup> It has been stated, moreover, that a great educational institute was erected by St. Brendan, at Clonfert.<sup>97</sup> This college deserves to be ranked in the first place, among the sacred and literary institutions of Ireland. Theology, philosophy, the sciences, and general literature, were taught within its walls. The numbers that resorted to it for education were so great, that in a few years, it became necessary to appoint a bishop, for the purpose of ordaining missionaries, and of serving the churches, which grew up in the adjacent country.

In legend, too, he is associated with the place. On a certain day, Brenainn was at Cluain-ferta, in his church, after preaching and the Mass. This happened fourteen years before his death. He saw a wonderful bird coming in at the window, and after that, it perched on the altar. However, Brenainn was not able to look at it, in consequence of a sun-like radiance that gleamed

<sup>88</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxi., pp. 19, 20.

<sup>89</sup> This place is now known as Killeedy, at the foot of Slieabh-Luachra, in the County of Limerick.

<sup>90</sup> See Daniel xiv., 35.

<sup>91</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxii., p. 20.

<sup>92</sup> "Clonfert in the Etymology denotes a 'Wonderful' Den or Lurking Place."—Sir James Ware's "Commentary of the Prelates of Ireland, from the First Conversion of the Irish Nation to the Christian Faith down to our Times," Fourth Part. Of the Bishops of Clonfert, p. 15. Dublin, 1704, fol.

<sup>93</sup> According to Archdall, this Abbey, founded by St. Brendan, was under the invocation of the Virgin Mary. See "Monasticon Hibernicum," p. 278.

<sup>94</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xii., p. 11.

<sup>95</sup> See Sir James Ware, "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. xxvi., p. 215.

<sup>96</sup> The following statement is made by Thomas Dempster: "Fuit abbas ordinis S. Benedicti alicubi, ac deinde episcopus, ut ex Joanne Trithemio palam loco priore laudato."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 143, p. 82.

<sup>97</sup> See the work of Eugene O'Curry, "On

around it. "Salute us, O cleric," said the bird. "May God salute thee," said Brenainn. "Who art thou?" said the cleric. "I am Michael, the Archangel, whom God hath sent to thee, to address thee, and to make harmony for thee." "Thanks be to Him," said Brenainn, "thou art welcome to me." The bird placed its bill behind the feathers of its wing, and sweeter than the music of the world was the music which it made.<sup>98</sup> Brenainn was listening to it for twenty-four hours, and the angel took his leave of him afterwards. From that hour until his death, Brenainn did not listen to any worldly music whatever, excepting only one Easter day, when he permitted a clerical student from among his people to play a harp for him. He then gave his blessing to the clerical student. What he used to do, when he heard any worldly music, was to put two wax balls, which he carried with him, into his ears, so that he might not hear any music, except the music of the heavenly hosts.<sup>99</sup>

There can hardly be a doubt, that the celebrity acquired by this holy master of a religious life soon attracted to that place a great number of disciples and inhabitants. During his lifetime, the cathedral of Clonfert—said to have contained seven altars<sup>100</sup>—was built. St. Brendan has been regarded as the first bishop over Clonfert; although, during his lifetime, St. Moena or Moinend is thought to have ruled there as a bishop assistant, or as designed to succeed him in that See.<sup>101</sup> In the short Treatise, which has been ascribed to St. Aengus,<sup>102</sup> dividing the Saints of Ireland, according to the Orders of Bishops, Priests and Deacons, St. Brendan mac hu Alta is classed among the Priests. Yet, in the Book of Genealogies, belonging to the Franciscan Convent, Merchants' Quay, Dublin, he is expressly called Brenoin Easbacc, or Bishop Brendan. Moreover, St. Brendan is said to have had scarcely an equal, in preaching the Gospel.<sup>103</sup> He is accredited, also, with having the gift of prophecy, as when he predicted the coming and acts of St. Carthage or St. Mochudda, Bishop and Abbot of Lismore.<sup>104</sup> The See of Clonfert he afterwards resigned to St. Moena, although some writers seem to regard the latter as its first bishop.<sup>105</sup> The Annals of Ulster relate, however, the death of the first bishop over this See, to have taken place A.D. 571;<sup>106</sup> another account has 572.<sup>107</sup> Brendan was yet living at this date,<sup>108</sup> but, very little memory of their successors remains, down to the period of the Anglo-Norman Invasion of Ireland.

<sup>98</sup> *The Manners and Customs of the Ancient Irish*, edited by W. K. Sullivan, Ph. D., vol. ii, Lect. iv, p. 76.

<sup>99</sup> In a note, the Rev. Dr. Reeves here says, "The preceding part of this legend very much resembles that of St. Mochaoi of Aendrum, which is preserved in the Brussels copy of the *Felire of Aengus*, at the 23rd of June."

<sup>100</sup> See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 128 to 131.

<sup>101</sup> According to Sir James Ware, "Famous of Old for her seven Altars was that ancient cathedral church of St. Brendan"—"Commentary of the Prelates of Ireland, from the First Conversion of the Irish Nation to the Christian Faith down to our Times." Fourth Part. Of the Bishops of Clonfert, p. 15.

<sup>102</sup> See Archdall's "Monasticon Hibernicum," p. 278.

<sup>103</sup> This formerly belonged to the Book of Leinster, and it is now in the possession of

the Irish Franciscans, Merchants' Quay, Dublin.

<sup>104</sup> Thus, Father Stephen White says, "vix pacem evangelii prædicatorem invenias." See "Apologia pro Hibernia," cap. iii., p. 15, cap. iv., p. 38.

<sup>105</sup> See his Life in the present volume, at the 14th of this month, Art. i, chap. i.

<sup>106</sup> See Harris Ware, vol. i, Bishops of Clonfert, pp. 637, 638.

<sup>107</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv, Annales Ultonienses, p. 26.

<sup>108</sup> This is the date set forth for the rest of Moeno, Bishop of Cluain-Ferta-Brenainn, in William M. Hennessy's "Chronicum Scotorum," pp. 58, 59.

<sup>109</sup> See Sir James Ware's "Commentary of the Prelates of Ireland, from the First Conversion of the Irish Nation to the Christian Faith down to our Times." Fourth Part. Of the Bishops of Clonfert, p. 15.

## CHAPTER IV.

RELIGIOUS ERECTIONS OF ST. BRENDAN IN IRELAND—HIS MONASTIC RULE—MIRACLES OF ST. BRENDAN—HIS PLACES AT INISH-GLORA AND BRANDON MOUNTAIN—WRITINGS ATTRIBUTED TO ST. BRENDAN—HIS CLOSING DAYS AND DEPARTURE FROM LIFE—HIS BURIAL AT CLONFERT—HIS MEMORIALS IN KALENDARS AND PLACES DEDICATED TO HIM—PILGRIMAGES TO BRANDON MOUNTAIN—CONCLUSION.

HOWEVER, this religious coenobium at Clonfert was only one, among St. Brendan's many religious establishments; for, it is stated, that he founded several schools and monasteries, after returning to his own country. There is an old church and nine bee-hive shaped houses,<sup>1</sup> which are supposed to have been built, by St. Brendan, at St. Buainigh, in a glen of the Parish of Prior, near Cahirciveen, in the county of Kerry.<sup>2</sup> After St. Brendan's return to Ireland, it is said,<sup>3</sup> likewise, that he was principal over an Abbey, called Port-pure, at Clonfert, in the county of Galway;<sup>4</sup> or, at least, that this was deemed to be the chief house of the order, which he had established.<sup>5</sup> However, as St. Brendan of Birr<sup>6</sup> and St. Brendan of Clonfert lived contemporaneously, it is difficult to say, if their Acts have not have been confounded, by subsequent writers.<sup>7</sup> Hence, it might be, that some of the foundations attributed to one of them may have been really assignable to the other. After our saint had established his various monasteries, in different parts of Ireland, it is related by her seniors, that no fewer than three thousand monks were subject to his jurisdiction. Many brought gifts to aid in these foundations, and presented them, with themselves, to spend the rest of their days, under his religious rule. It is even stated, that his own father became a monk, and that his mother also was a consecrated matron.<sup>8</sup> The Life of Ciaran, of Cluain, relates,<sup>9</sup> that the order of Brenainn was one of the eight orders that were in Erin.<sup>10</sup> It is fondly believed, that an Angel dictated the Rule, which Brendan is thought to have written, and to have intended for the observance of

CHAPTER IV.—<sup>1</sup> There is no notice taken of these objects, on the Ordnance Survey Maps, nor in Thomas O'Conor's Letter, dated Kenmare, 23rd August, 1841, when describing the Antiquities of Prior Parish, in "Letters containing Information relative to the Antiquities of the County of Kerry, collected during the Progress of the Ordnance Survey in 1841," pp. 384 to 417.

<sup>2</sup> This information has been given to the writer, by Rev. Denis O'Donoghoe, P.P., of Ardfert.

<sup>3</sup> By Heylôt.

<sup>4</sup> A college then existed at this place, as Dutton avers, and it was much frequented at the time. See "Statistical Survey of the County of Galway," chap. v., sect. 25, p. 482, n.

<sup>5</sup> L'ordre de St. Brendan avoit pour sa principale Maison l'Abbaye de Port-Pur dans la ville de Clonfert au Compté de Galway en Connacie qui depuis at été érigée en Cathédrale."—"Histoire des Ordres Monastiques, Religieux et Militaires," tome ii., chap. xx., p. 145.

<sup>6</sup> His feast occurs, on the 29th of November, and he died A.D. 571.

<sup>7</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xvi. D. S. Brendano seu Brandano Abbatte Cluinfertensi in Hibernia, cap. i., num. 1, p. 599.

<sup>8</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xii., p. 10.

<sup>9</sup> Cuimin of Condeire's poem relates moreover his virtues, manner of living, and the legend of his Navigation, as follows:—

"Brenainn loves constant piety,

According to the synod and congregation

Seven years on a whale's back he spent;

It was a difficult mode of piety."

—See Rev. Drs. Todd and Reeves' edition of the "Martyrology of Donegal," pp. 130, 131.

<sup>10</sup> At chap. xlviij.

<sup>11</sup> "On dit qu'un Ange lui dicta la Regle qu'il prescrivit a ses Disciples et qu'il en ent deux sur trois mille sous sa conduite."—Heylôt's "Histoire des Ordres Monastiques,

himself and of a very numerous community;<sup>11</sup> and, furthermore, we are assured, for a long time subsequent to his period,<sup>12</sup> that Rule had been observed by his successors.<sup>13</sup> The O'Clerys have supposed it possible, however, that St. Brennain of Birra, or some other bearing a similar name, may have been the author of that special order, among the eight orders in Erinn, mentioned in an old Life of St. Ciaran of Clonmacnoise; but, we deem it to be most probable, that allusion is only made to the present holy man. St. Brandon<sup>14</sup> is said to have had for his disciple, St. Finian Lobhar,<sup>15</sup> son to Ailild, King of Munster. The latter holy man established his monastic Rules, afterwards, on the Island of Innisfallen, on the lower Lake of Killarney.<sup>16</sup> In his Metrical List of the Saints of Inisfail, Selbach celebrates St. Brendan and St. Mochuda, as having been distinguished for their penitential countenances. Again, St. Thomas the Apostle, in manners and life, has been compared to St. Brendan of Clonfert,<sup>17</sup> in that ancient Catalogue of Saints, which has been preserved in the Book of Leinster.<sup>18</sup>

In the region of Muscray-tire, and in the province of Munster, a pestiferous fire broke out from the earth. Some persons endeavoured to extinguish it with water, but they could not, while St. Brendan was passing that way. The flames still rising higher, he said to those present: "O miserable men, you see an infernal fire coming from the earth." The people asked for succour, and he told them to fast for three days, while he should entreat the Almighty on their behalf. After a three days' fast, St. Brendan said to them: "Go to the Virgin of God, St. Chiar,<sup>19</sup> since to her merits and prayer it is granted by God to extinguished that fire."<sup>20</sup> Then, the most virtuous virgin Chiar offered up her prayers to the Almighty, so that the fire might be extinguished. It ceased immediately, and never afterwards re-appeared.<sup>21</sup> At a time, St. Brendan set out to visit holy persons, living in the territory of Midhi, or Meath. During that period, Diarmait Mac Cerbhail,<sup>22</sup> King of Ireland, ruled in the city of Themoria, or Tara. In a dream, he saw two Angels, taking a royal torque<sup>23</sup> from his neck, and giving it to a person unknown to him. The following day, St. Brendan visited that king, who cried out to his friends, on seeing him: "This is the man, to whom my torque must be given." Then, the wise men of his council said to the monarch: "Hitherto, the kingdom of Ireland belonged to kings, now, O, king, thy

Religieux et Militaires," tome ii., chap. xx., p. 145.

<sup>12</sup> At least, until the time, when the writer of our saint's old Acts lived.

<sup>13</sup> Archbishop Ussher adds: "Neque alia est illa *Lex Ciarani et Brendani*, cuius amplificatum usum a l anno DCCXLIII, in Annalibus Ultoniensibus observavimus."— "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 476.

<sup>14</sup> The Bollandists are in doubt, as to the identity of this Brendan.

<sup>15</sup> See his Life, in the Third Volume of this work, at the 16th of March, Art. i.

<sup>16</sup> See "A Picturesque Tour of Killarney, describing in Twenty Views, the most pleasing scenes of that celebrated Lake, accompanied by some general observations and necessary instructions for the use of those who may visit it; together with a map of the Lake and its environs," engraved in Aquatinta by Jonathan Fisher, p. 5.

<sup>17</sup> See the "Martyrology of Donegal,"

edited by Rev. Drs. Todd and Reeves, pp. 130, 131.

<sup>18</sup> See edition by Dr. Robert Atkinson, p. 370.

<sup>19</sup> Her festival is set down, at the 5th day of January, and her Life is there treated, in the First Volume of this work, Art. i.

<sup>20</sup> While the death of St. Brendan is set down about A.D. 570, and that of St. Chiar at A.D. 679, it is difficult to believe they could have been contemporaries.

<sup>21</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxiii., p. 21.

<sup>22</sup> He began to reign in A.D. 544, according to the Annals of Ulster, and he was assassinated in 564, by Aedh Dubh, who was King of Dalaradia.

<sup>23</sup> Brooches of gold, with crystals inserted in them, were regarded as distinctive ornaments for the King of the province, or for the sons of the Kings of Erin. See the "Seanchus Mor," vol. ii., p. 148.

kingdom is divided with the saints of Ireland, and this saint shall have a great parish throughout the Island." This dream and its interpretation reached St. Brendan's ears, and he said to all, who were present : " So shall it be now and for the future to those worshipping God, according to the scripture, ' Seek ye first the Kingdom of God, and all other goods shall be given to you.' " Then, the monarch Diarmait gave honour to St. Brendan, for he was a Catholic king, loving justice and rectitude.<sup>24</sup> One day, St. Brendan was walking with some of his disciples. A great quantity of snow and hail fell on them, and a bitterly cold wind blew. Some of the brothers remarked to St. Brendan, that the cold of hell was not greater than what they then endured.<sup>25</sup> Then, said the saint : " You speak like rustics and foolish men. But, I have seen Judas, the betrayer of our Lord, on a Sunday, in the midst of a dreadful ocean, when wailing and weeping on a sharp and slippery rock, with the waves, at one time dashing over him, and again leaving him far above them. One wave of fire came from the east, and another floe of ice came from the west, terribly torturing Judas, and yet, these excessive pains were even a state of rest to him ; for, the mercy of God allowed him such a comparative respite, on Sundays and Festivals. Wherefore, think ye, what must be the pains of hell." On hearing this from their venerable superior, the monks poured forth earnest prayers to the Almighty, so that their sins might be pardoned.<sup>26</sup>

We find, from an Irish poem of unknown date,<sup>27</sup> that some bond of alliance is supposed to have been established between Saints Cainnech,<sup>28</sup> Barre,<sup>29</sup> and Brenand,<sup>30</sup> On a certain day, St. Brendan was walking through the woods with his disciples. A great storm raged, and the trees began to fall, owing to its violence. One of the monks said to his companions : " We are here greatly exposed to danger, in these woods." Then, St. Brendan said : " One night while the monks were sleeping in the ship, I was alone watching, when we drifted by an island, where great perils threatened us. Four feet extending into the deep only sustained that Island over itself, and between these few feet, our ship went out under the Island.<sup>31</sup> Thus, we passed through while sailing, the Island standing over us. Know, brothers, that the Almighty, who sustained that Island on four feet, and who made us sail safely under it, can bring us without injury from the falling of these trees." Having heard such incidents thus related, the monks were greatly strengthened in Christ.<sup>32</sup>

At one period, the King of Munster levied a great army, with which he marched into the Connaught province to ravage it,<sup>33</sup> However, the people there en-

<sup>24</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxiv., pp. 21, 22.

<sup>25</sup> This illustrates a mediaeval opinion, that the torments of the damned varied from the extreme of cold to the greatest intensity of heat.

<sup>26</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxv., p. 22.

<sup>27</sup> It is thus quoted, by the scholiast to the copy of the *Féilire Aenguis*, in the *Leabhar Breac* :—

Δεντον Χοιμης ιη ναρραι  
Οσηρ ιηέναινο νιθλιναι  
Σιρέ ραραιγερ νεχ νιδ  
Φεπται ιη τηνιη οσαργαι.

It is thus translated, into English, by Dr. Whitley Stokes :—

"The unity of Cainnech and Barrae  
And of Brenand, both one and other :  
Whoever outrages any one of them  
The miracles of the three (will be)  
avenging him."

—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxvii.

<sup>28</sup> Patron of Kilkenny, venerated at the 11th of October.

<sup>29</sup> Patron of Cork, venerated at the 25th of September.

<sup>30</sup> Patron of Clonfert, and Ardfert, venerated at the present date.

<sup>31</sup> This literal translation, found in the Acts of St. Brendan, is not very intelligible.

<sup>32</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxvi., p. 23.

treated the holy senior Brendan to go forth and meet the Momonians, and to ask for peace with them. Still, the proud Munstermen would not promise peace nor terms to the saint of God. But, marching out one day, the invading foes could not advance, only making a circuit around one spot. Believing this to be a miracle telling against their expedition, they feared much, and they resolved to turn back into their own land. Wherefore, unable to resist the Divine will, they returned without spoil. On leaving them, the venerable old man Brendan was presented on the way to a boy, who had been mute from the day of his birth.<sup>34</sup> The holy man, blessing that boy, restored to him the perfect use of speech. Those, who witnessed that miracle, gave praise to the Lord.<sup>35</sup>

About a mile, west of the village denominated Cross, in the parish of Kilmore,<sup>36</sup> off the coast, and in the barony of Erris, county of Mayo, there is an Island called Inisgluar,<sup>37</sup> or Inishglora,<sup>38</sup> which is held to have been sacred to St. Brendan.<sup>39</sup> It was long believed,<sup>40</sup> that the bodies there buried do not decay—even the hair and nails were said to grow,<sup>41</sup> so that one could recognise his grandfather in the grave.<sup>42</sup> However, the tradition was proved by experience to be false,<sup>43</sup> although it is still vividly remembered, by the inhabitants of Erris and of Inis Seidhe. It was thought, also, that no rat or mouse could live in Inisgluar;<sup>44</sup> and, that even if its earth were brought and shaken in a rick of corn, none of those vermin should touch it.<sup>45</sup> Nor does meat unsalted rot in it.<sup>46</sup> This Island is now uninhabited;<sup>47</sup> but, it contains the ruins of three small churches. There, St. Brendan's oratory—the oldest<sup>48</sup>—is shown, which gives some reason for supposing he lived within it, for a time. Even yet, a

<sup>33</sup> It seems difficult to identify this account, with any known record in the Irish Annals.

<sup>34</sup> This miracle is alluded to, also, by John Capgrave, in his "Legenda Sanctorum Angliae," and towards the end of his Life of St. Brendan.

<sup>35</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxvii., pp. 23, 24.

<sup>36</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Mayo," sheets 2, 3, 9, 10, 16, 17, 23, 24, 33. It comprises 29.492a. 3r. 15p.

<sup>37</sup> This is the Irish form of the name *Inis Gluaise*. See "Genealogies, Tribes and Customs of Hy-Fiachrach," edited by John O'Donovan, p. 492. It is shown, on that Irish Map, prefixed to the work.

<sup>38</sup> This small Island—comprising 37a. or. 28p.—is shown, on the "Ordnance Survey Townland Maps for the County of Mayo," sheets 9, 16.

<sup>39</sup> See an account of it, in Martin Flattery's "Visit to the Isles of Arran."

<sup>40</sup> Through mistake, Geraldus Cambrensis seems to refer the tradition here given to the Arran Islands. See "Opera," vol. v. Edited by James F. Dimock, M.A., "Topographia Hibernica," Dist. ii., cap. vi., pp. 83, 84.

<sup>41</sup> "Cernere Inisgloriam est pelago, quod prospicit Irras  
Insula avos, atavosque solo post  
fata sepulcos

Effigies servare suas, vegetisque  
vigore,  
Unguis, atque comis. Hominum  
caro nulla putrescit."

—See Roderick O'Flaherty's "Oggia," Pars iii., cap. i., verse 7, pp. 290, 291.

<sup>42</sup> See Gratianus Lucius, Hibernus, "Cambrensis Eversus," &c., edited by Rev. Matthew Kelly, D.D., vol. i., cap. ii., pp. 124 to 129.

<sup>43</sup> See Roderick O'Flaherty's "Chorographical Description of West of H-Iar Connaught," edited by James Hardiman, M.R.I.A., p. 82.

<sup>44</sup> This is stated by Dr. Pococke, in his "Tour through Ireland, A.D. 1752," which is yet unpublished, and classed among the Manuscripts of Trinity College, Dublin, as I. 4. 15.

<sup>45</sup> See *ibid.*, p. 59. There is a curious communication on this subject, in some additional Notes.

<sup>46</sup> This is stated, in the *Leabhar breathnach anna* pp. 99, or "the Irish Version of Nennius," sect. ii., pp. 192, 193.

<sup>47</sup> Inis Gluaise is rendered "Island of Purity," by Dr. O'Donovan.

<sup>48</sup> Dr. George Petrie refers this building, constructed with lime cement, to the beginning of the sixth century. See "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. ii., pp. 127, 128.

<sup>49</sup> The accompanying interior illustration was drawn on the wood, from a sketch, in the Royal Irish Academy's Collection, by

wooden statue of the saint is there preserved, and mounted on a rude wooden table, intended to represent a pedestal or an altar.<sup>49</sup> Leeks and other garden herbs still grow wild, and these are the relics of former monastic civilization.<sup>50</sup> On this little Island are to be seen the ruins of four primitive stone houses, called Cloghans, nearly of a bee-hive form.

Two of the small churches<sup>51</sup> there are not many hundred years old.<sup>52</sup> The inhabitants of the adjoining coasts of Mayo, when sailing by Inis Gluaire, lower their top-sails in honour of St Brendan; and, he seems to have been the most distinguished saint of those Islands on the west coast of Connaught.<sup>53</sup>

Moreover, St Brandon's oratory,<sup>54</sup> and St. Brandon's well,<sup>55</sup> a little to the west, on the summit of Brandon Mountain, as also Brandon Head and Brandon Bay, both in the immediate vicinity, indicate sufficiently the connexion our saint had with this remote district of Kerry.

St. Brendon's Cell and Statue, on Inisgloria, County of Mayo.

The oratory stands in a slightly indented or hollowed space, on the extreme summit of the mountain, and it commands an unobstructed view at all sides.

William F. Wakeman. It was engraved, by Mrs. Millard.

<sup>50</sup> These are said to have been introduced, by the Monks of St. Brendan. See *Leabhar Breathnach annro rí*, or "the Irish Version of Nennius," edited by Rev. Dr. James Henthorn Todd, and by the Hon. Algernon Herbert, n. (b), p. 193.

<sup>51</sup> "That near St. Brendan's is called *Teampull na b-peap* the church of the men; and the other, *Teampull na m-ban*, or the church of the women. Near the latter is a well dedicated to the saints."—Rodrick O'Flaherty's "Chorographical Description of West or H-Iar Connaught," edited by James Hardiman, M.R.I.A., n. (f), p. 82.

<sup>52</sup> In a Letter, dated Binghamstown, June 5th, 1838, John O'Donovan gives a most minute and a very interesting account of the ruins yet remaining at Inis Gluaire, in "Letters relating to the Antiquities of the County of Mayo, containing information collected during the Progress of the Ordnance Survey in 1838," vol. i., pp. 198 to 207. Some well-executed tracings are given by the writer, to illustrate his text.

<sup>53</sup> See *ibid.*, p. 205.

<sup>54</sup> See Miss Cusack's "History of the Kingdom of Kerry," chap. xviii., pp. 392 to 395.

<sup>55</sup> Both are shown, on the "Ordnance Survey Townland Maps for the County of



The remains of the ruin are plainly defined. For the most part, they are moss-covered, and in many places crumbling with age. Facing the east, rises the venerable stone-built altar, now crowned with a simple wooden cross. Cool, clear, and sparkling, St. Brandon's well offers the pilgrim a constant supply of delicious water. The holy mount itself, on which it is said he spent so much of his time in prayer, is easily ascended from Cloghane,<sup>56</sup> while the path is clear and well defined all through to the very summit, and by no means offers a difficulty to any one, who would not mind some reasonable exertion, in walking up the ascent.<sup>57</sup> This path of exploration continues for about two miles, until the tourist or pilgrim reaches an elevation, about 2,000 feet above the sea-level. There a splendid prospect is afforded. Enthroned like a monarch among giants, its mighty head lightly wreathed in white floating clouds, its sides clothed in sombre hues, and at its feet a deep and extensive glen gemmed with numerous pretty little lakes, and traversed by many streams, Brandon Mountain still towers before the excursionist. Rocks, chasms and declivities appear on every side. However, in olden times, the monks appear to have made a roadway through this almost impassable defile. The guides proudly point it out, while all passengers can trace it plainly and joyfully along the whole way. Steps are hewn out of the huge rocks; every difficult point of marsh, intersecting stream, or perplexing declivity is bridged over with solid stones, time-worn, but still firmly set. The work shows unmistakable proofs of a remote antiquity and a special design. Up to this point, the course of this rude roadway skirts around the other side of the valley. It is traceable from near the ruined church of Cloghane on to the Oratory—a distance thus counted, amounting altogether to some three miles. It could serve none other than pious purposes—for there is no sign of traffic or of other earthly business having required such a road.<sup>58</sup> Following this plain path, the pilgrim makes way through the second stage of the ascent. The brow of a hill that overhangs the stupendous valley, a maze of massive rocks, along the sides of tiny lakes, soft green slopes, and marshy ground, attend on his footsteps. But, the roadway is firm, through the generous forethought of olden friends, who planned and executed this line, when county surveyors and road sessions were as little known as modern taxes. This second stage ends at the foot of a towering steep. Another quarter of a mile of steady work will bring a traveller to the summit. However, even by remaining here, the visitor will find more than enough, to make him congratulate himself right heartily on his trip. At his feet lies a noble valley, stretching away to the bounds of Connor Hill. The lakes and the rivulets sparkle sometimes in the sunlight, where the sun can penetrate, or they add a deeper tint to the shade, where gloomy grandeur reigns undisturbed. Pastoral life peeps out here and there, to remind us, that we are still in the material world. The mountain cattle, and their caretakers, disport themselves, at this awful elevation, as the most cherished pets of the lowland farms. Far to the east—far as the eye can reach—opens a magnificent vision. Sea and shore, islands and lakes, valleys and hills, make up a sublime picture. The third stage must still be reached. Up a gentle slope, clad in rich verdure—the soft thick dewy grass most grateful to tired feet—we run, the mountain and sea breezes blowing in a manner exquisitely refreshing. A few minutes more, and we find ourselves within the Oratory of St. Brendan.

Kerry," sheet 34.

<sup>56</sup> Here too is shown a well dedicated to St. Brendan, as may be seen on the Maps alluded to, on sheet 35.

<sup>57</sup> The journey, however, is often accomplished by riding on the mountain ponies of

that district, which the guides are always ready to procure.

<sup>58</sup> A similar rude roadway is traceable at the other side of the mountain, leading from far-famed Keelmalchedar to the same destination, a distance of nearly seven miles.

The first burst of the prospect, when here, as seen from the top of the precipitous ascent, is startling in the extreme. The view which meets the eye at the other side is bewilderingly beautiful. We are nearly a thousand feet above the point, from which we surveyed this scene, when on the stage below. We are now standing on an elevation of 3,125 feet. All below and about is rolled out before us—a living map. Brandon Bay and Tralee Bay seem all but united. The thin line of land that separates them varies the expanse of water, while the bright sandy coasts of each, glowing like burnished gold in the sun's brilliant rays, set off to greater advantage the broad green valleys and the dark brown hills that adjoin. The Samphires and Magherees are small but lovely. Farther on is Kerry Head. Farther still is the lordly Shannon crowned by Loop Head. Farther on, again, Arran Islands seem to realize the fairy ideal of Hy-Brasail. The Connemara mountains rim the horizon towards that point. The Atlantic from Brandon Head out is seen for a vast distance, until the sea and sky get confused. The eye needs rest, after straining to take in this vast prospect. Loft Slievemish is below that level. Turning to the west, the bay of Smerwick presents itself. Sybil Head, and the pretty hills, known as the "Three Sisters," the magnificent Blasket group of islands, and Marhan Mountain—all are seen, and challenge attention. On towards the south, the broad expanse of Dingle Bay, with the most interesting points on the coast to the sparkling Skelligs, and with glimpses so far as Bantry, make a prospect, which we could lovingly dwell on for hours. Looking inland, the Tralee, Killarney, and some of the Cork mountains, present a rare illustration of mountain scenery. What a place for contemplation was this! How happily could the saintly soul withdraw from the world to commune with God here! Can we any longer wonder, why Brandon selected this spot for his prayerful Retreat? Can we not almost fancy again the outpourings of those heavenly feelings, which proceeded from his pure soul, as he knelt in lowly reverence here, on the heights of the eternal hills, and surrounded by the miraculous works of the Creator's hand?<sup>59</sup>

If we credit the statements of certain writers, St. Brendan devoted some time to literary pursuits, but we are at a loss to verify the record. The following works are attributed to him, by Bale:<sup>60</sup> Confessionem Christianam,<sup>61</sup> lib. i.; Chartam Caelastis Haereditatis,<sup>62</sup> lib. i.; Monachorum Regulam, lib. i.,<sup>63</sup> and another book. Again, Dempster<sup>64</sup> and Arnold Wion<sup>65</sup> name two other works of his: De fortunatis Insulis, lib. i., and Revelationes de futuris Temporibus.<sup>66</sup> He is also said to have written some Epistles. Bishop Tanner mentions him as having been the author of many works, and among these, one upon the

<sup>59</sup> See James J. Long's "Mount Saint Brandon Religious Celebration; the Scenery, Antiquities, and History of West Kerry," pp. 5 to 8.

<sup>60</sup> See "Scriptorum Illustrum Majoris Britanniae, quam nunc Angliam, et Scotiam vocant, Catalogus," cent. xiv., No. lxxxviii., p. 236.

<sup>61</sup> This begins with these words: "Confiteor tibi summe, increate," &c.

<sup>62</sup> This commences with the words: "Quisquis sapiens haereditatem uendi," &c.

<sup>63</sup> This latter work is said to have been dictated to him by an Angel. However, the following words are amusing, as showing forth the peculiar spirit of Bale, in this comment: "Sed execrabilis habeatur (inquit apostolus Paulus) angelus ille, quisquis fuerit, qui praeter id quod accepistis, Evangelium, ant

Christiane uitæ regulam dederit."—*Ibid.*

<sup>64</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., Num. 143, p. 82.

<sup>65</sup> In "Lignum Vitæ," lib. ii.

<sup>66</sup> In a very singular manner, Thomas Dempster has mention of a St. Brandan, Abbot, and different from him, who was Apostle of the Orcades; and, he is said to have written "Quedam Precepta ad Fratres," lib. i. He flourished, according to Dempster, in 1066, being very dear to Malcolm II. The Scottish Breviary is quoted as authority for the statement, that he was venerated, on the 16th of May, temples and altars having been dedicated to him throughout Scotland. His Acts have perished, according to Dempster. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii.,

Fortunate Islands;<sup>67</sup> while, the Abbé de la Rue with great plausibility conjectures, that his having made a voyage thither was probably the basis for that legend, which describes him as having voyaged to Paradise.<sup>68</sup> Allusion is made, likewise, to the Purgatory of St. Brendan, on which Alexander Necham has composed a Tetrasticon.<sup>69</sup> A prayer of St. Brendan in Irish has been preserved.<sup>70</sup> We have also published, the Latin version of an “Oratio S. Brendani,” which has the character of a Litany;<sup>71</sup> and, it is said to have been dictated by the Archangel Michael,<sup>72</sup> while the holy Navigator crossed the seven seas, in quest of the Island of Promise, which he sought for seven continuous years. For the singing or recital of this one hundred times, on bended knees, or stretched on the ground, a great spiritual favour was reserved for one's self, or for a friend or familiar, living or dead, viz., remission of all sins, and safety from the pains of Hell.<sup>73</sup> In a Franciscan Manuscript,<sup>74</sup> there is a list of Moral Maxims and Aphorisms, with a brief description of Heaven and Hell, alleged to have been addressed by St. Brendan to a Bishop Moinenn, after a trance, in which the saint's soul had visited Heaven and Hell. This is the only “Visio Brendani,” Mr. Hennessy had seen; but, the beginning of this tract is so defaced, that it is difficult to ascertain, whether the Brendan intended was St. Brendan of Clonfert, or St. Brendan of Birr.<sup>75</sup> A prophecy of 192 verses, and delivered by way of a Dialogue, between St. Senan of Iniscathy and St. Brendan, is extant.<sup>76</sup> In his age, none of the saints were more respected than was the latter illustrious Abbot; and now, destined for that true Paradise beyond this world, he was about to receive those rewards, which he had been the means of procuring for so many thousands.<sup>77</sup>

On a Sunday, while St. Brendan—now very old—was at the convent of

<sup>67</sup> See “Bibliotheca Britannico-Hibernica,” p. 123.

<sup>68</sup> See Blackwood's Edinburgh Magazine, vol. xxxix., No. cclviii., June, 1836. “The Anglo-Norman Trouveres,” p. 807.

<sup>69</sup> This is cited, by some writers, as follows:—

“ Asserit esse locum solennis fama dicatum  
Brendano, quo lux lucida scepnicat.

Purgandas animas, datur hic transire per ignes,

Ut dignae facie judicis esse queant.”

<sup>70</sup> Among the Books and Manuscripts, which formerly belonged to Baron Seymour of Florence, were the following, announced for sale, in London, December, 1871, by Sotheby, Wilkinson and Hodge. They were thus numbered and described, on the Catalogue: 664. Brandani Sancti (*Hiberni*) Oratio. A Manuscript on vellum, 4to sec. xv. There is a Prayer in Italian prefixed. 665. Brandano (Beato) Devotissima Oratione. A Manuscript on vellum, 4to, sec. xv.

<sup>71</sup> This has been published, from a Sessorian Library MS., by Most Rev. Patrick Francis Moran, in his “Acta S. Brendani,” pp. 27 to 44.

<sup>72</sup> See Bishop Tanner's “Bibliotheca Britannico-Hibernica,” p. 123.

<sup>73</sup> The statement in our text is in Rubric, in the Sessorian MS.

<sup>74</sup> Belonging to the Convent, Dublin, at

p. 17, col. 1.

<sup>75</sup> Most likely it was the former, as the treatise is followed at the end of the column, by a short tract, containing a few notes relating to prodigies, which preceded the birth of St. Brendan of Clonfert, son to Fidlug, son of Elchu, son of Delta, who is stated to have been of the Ciarriagi Luachra, and of the Altraighe Chaille, in particular. The prodigies, such as fire falling from Heaven, &c., as related in his Life, were seen by his mother and by Bishop Erc.

<sup>76</sup> A copy, written by Michael Oge O'Longan, in or after the year 1799, is in the Bétham Collection of Manuscripts, in the Royal Irish Academy, folio paper, vol. iv., pp. 50 to 53.

<sup>77</sup> The old French metrical Chronicle thus expresses it:—

“ Quant vint al tens que il finat,  
Ralat se Deus lui destinat  
Al regne de Deu, en alat il,  
Par lui en vunt plusur que mil.”

These lines, which have been here quoted from that curious medieval romance, are thus rendered into English metre:—

“ And when at length that time did come  
For God to call him to his home,  
To that blest kingdom did he go,  
To which he pointed thousands moe.”

<sup>78</sup> See Most Rev. Patrick Francis Moran's num. 134, p. 76.

Enachduin, after he had offered the Most Holy Sacrifice of the Body and Blood of Christ, the venerable senior said to his sister, and to his monks, who were present: "My dear ones, to-day the Lord my God calls me to eternal happiness, and I adjure you, in the name of Christ, to carry out my instructions, if you desire my benediction. Conceal my death from the people here, so that my corpse may be brought to my city of Clonfert. There, I have selected the place of my resurrection. If these people here learn about my death, I should be buried in the spot I have not desired. Act now, as I direct: place my corpse on a waggon, and disguise other matters so well, that only one of my monks shall accompany it, while he shall answer to all asking, that he is conveying the property of Brendan to his city of Clonfert. Only one shall question him, in a troublesome manner. A soldier, named Currynn, blind in the left eye, shall meet him on the way, and more astute than others, he shall say to the brother, not believing him, these words: 'Tell me what you so secretly convey in the waggon,' and moreover, he shall search it. When seeing my dead body, he shall cry out, in a threatening manner, 'Leave here with us the Saint of God.' And he shall say to my corpse, 'In our place shalt thou be gloriously interred, so that thy resurrection shall be there, O Saint of God.' Then, the brother shall look into an adjoining trench, and he shall there see a mass of pure gold. He shall offer it to the soldier, saying, 'Receive, O man, the gold sent by the Almighty, and leave us free.' And then, the soldier shall answer, 'Indeed, I shall not.' The monk shall reply, 'Allow us to depart, and thou shalt have power in thy nation, as also thy posterity after thee.' But, incredulous, he shall still refuse. Then, the monk shall say, 'You shall not obtain life eternal, unless you permit the saint of God to be buried in the place he has chosen, and I give you a certain sign, O man, for in thy heart, on meeting us, thou hast resolved to hold an inheritance, by killing your own relations.' Then, that soldier, hearing this from another, and having a consciousness of its truth, shall know, that the prophecy of the monk must be verified. He shall then allow the monk to go away in security, with my body. And, the brother shall cordially bless him, while afterwards going on his way rejoicing." The sister of our saint and his monks, hearing these directions and prophecies, declared they should observe the commands of the venerable senior.<sup>78</sup> Then, the most holy Brendan blessed his sister and his monks. Rising up, he entered the house and stepped on the lintel, saying with his eyes fixed on Heaven: "Into to thy hand, O Lord, I commend my spirit, release me, O Lord, my God." Afterwards, he departed this life.

We are told, moreover, by certain writers, that St. Brendan flourished in the year 560,<sup>79</sup> or 566.<sup>80</sup> The date for his death is variously set down at 570,<sup>81</sup> 571,<sup>82</sup> and 575.<sup>83</sup> The year 576 is noted, however, by some of our annalists,<sup>84</sup> as that in which St. Brennain, Abbot of Cluain-ferta-Brennain, was taken from this world, and when he sought rest among the blessed. Others have it, at this, or during the succeeding, year.<sup>85</sup> According to a very general state-

<sup>78</sup> "Acta Sancti Brendani," Vita S. Brendani, cap. xxviii., pp. 24, 25.

<sup>79</sup> See John Bale's "Scriptorum Illustrum Majoris Britanniae," cent. xiv., num. lxxviii., p. 236.

<sup>80</sup> See Bishop Tanner's "Bibliotheca Britannico-Hibernica," p. 123.

<sup>81</sup> According to the Bodleian copy of the Annals of Inisfallen.

<sup>82</sup> According to the Annals of Ulster and of Tigernach. See Rev. Dr. O'Conor's

"Rerum Hibernicarum Scriptores," tomus iv., p. 26, and tomus ii., p. 151.

<sup>83</sup> According to the Dublin copy of the Annals of Inisfallen.

<sup>84</sup> See William M. Hennessy's "Chronicum Scotorum," pp. 60, 61. Also Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209.

<sup>85</sup> See Sir James Ware, "De Scriptoribus Hibernie," lib. i., cap. ii., p. 12.

<sup>86</sup> See Ussher's "Britannicarum Ecclesias-

ment.<sup>86</sup> however, on Sunday, the 16th day of May, A.D. 577,<sup>87</sup> he died at Enachdune, or Annaghdown.<sup>88</sup> Notwithstanding the various fatigues of body and of mind he underwent, this holy Abbot reached an advanced age. It is related, that St. Brendan was ninety-three or ninety-four years old, at the time of his departure from this world.<sup>89</sup> Another authority gives him even a more advanced age, when he was called to bliss.<sup>90</sup> In pursuance of those directions he had given, his remains were placed on a waggon, and only one monk was sent to guide it. All that St. Brendan had predicted before his death happened to him on the way. Three days were occupied, in conveying the remains of the illustrious St. Brendan from Eanachduin, to his city of Clonfert. There, a great number of holy men assembled, and a honourable place was assigned for the interment. His body was deposited in the ground. Psalms and funereal hymns were sung. The sacred remains were thenceforward held in great veneration.<sup>91</sup> His body is said, by all our ancient writers, to repose at Clonfert,<sup>92</sup> which is incorrectly written Cluinarcha<sup>93</sup> by John of Tinmouth, by John Capgrave, and by John Bale.<sup>94</sup> The latter states, that this event occurred, while Maglocum<sup>95</sup> reigned in Britain.

In all our ancient Martyrologies and Kalendars, the festival of this illustrious and holy servant of Christ is invariably marked, at the 16th of May. In his Feilire,<sup>96</sup> at this same date, St. Ængus the Culdee notes the summons of Brendan of Cluain into the victorious, heavenly kingdom.<sup>97</sup> In the Martyrology of Tallagh,<sup>98</sup> at the 16th of May, the only mention made of him is the simple entry, giving the name Brendin of Cluana Ferta.<sup>99</sup> By Marianus O'Gorman, he is celebrated, as being without one particle of pride.<sup>100</sup> The Martyrology of Christ Church<sup>101</sup> has him entered, as "Sanctus Brendanus Abbas et Confessor."<sup>102</sup> In Convæus list of Irish Saints, St. Brandan, Abbot in the Happy Islands, is noted, likewise, at the same date. Again,

rum Antiquitates," cap. xvii., p. 494. Also, Index Chronologicus, ad A.D. DLXXVII., p. 532.

<sup>87</sup> While the Annals of Ulster have the alternative date of 576, Tighearnach has an alternative date 577, for this event. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 28, and tomus ii., p. 153.

<sup>88</sup> See Bishop Tanner's "Bibliotheca Britannico-Hibernica," p. 123.

<sup>89</sup> "Il mount fort âge, selon quelques-unes vers l'an 577, d'autres mettent sa mort dix ans apres."—Heylot's "Hi-stoïre des Ordres Monastiques, Religieux et Militiaires," tome ii., chap. xx., p. 145.

<sup>90</sup> Thus, Sir James Ware quotes an entry from the Manuscript Annals of Inisfallen, in his possession, but with an emendation: "Quies Brendani Cluinertensis 97. [al. 94] anno natas sua."—"De Scriptoribus Hibernice." lib. i., cap. ii., pp. 12, 13.

<sup>91</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Vita S. Brendani, cap. xxix., pp. 25, 26.

<sup>92</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209.

<sup>93</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494.

<sup>94</sup> See "Scriptorum Illustrum Majoris Britanniae," cent. xiv., num. xxviii., p. 236.

<sup>95</sup> John Speed calls him Malgo Canonus, and ranks him as the ninth King of Britain,

who commenced his reign in 781. "The History of Great Britaine," Book vii., chap. xii., pp. 320, 321.

<sup>96</sup> In that copy contained, in the "Leabhar Breac," the following stanza occurs:—

Toðairim bpenam Cluana  
Iñumbithlaith mbuaðaig  
baþ earo Chærnig fírbait  
peil an h. Suanais.

It is thus translated, by Dr. Whitley Stokes:—"The calling of Brenann of Cluain into the eternal, victorious kingdom: the holy death of Carnech the mighty: the splendid feast of Suanach's descendant."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxx.

<sup>97</sup> A gloss adds, that this means the calling of Brendan of Clonfert to the Kingdom of God.

<sup>98</sup> Edited by Dr. Kelly, p. xxiv.

<sup>99</sup> The Franciscan copy has bpenam Cluam pepta.

<sup>100</sup> See Most Rev. Patrick Francis Moran's "Acta Sancti Brendani," Preface vii.

<sup>101</sup> As Edited by John Clarke Crosthwaite, A.M., and by Rev. Dr. James Henthorn Todd.

<sup>102</sup> See Introduction, pp. xlviij., lxii.

<sup>103</sup> See O'Sullevan Beare's "Historie Catholice Iberniae Compendium," tomus i.,

Brendanus is entered, in the anonymous Catalogue,<sup>103</sup> published by O'Sullevan Beare. Likewise, in Henry Fitzsimon's list, the name of Brandanus Abb. is inserted at the 26th of May—evidently a mistake for the 16th.<sup>104</sup> However, some foreign authors have his festival, at various other dates: thus, Saussay assigns it, to the 11th of January, supposing his Beandanus Abbot, to have been identical with Brendanus;<sup>105</sup> in a Manuscript Usuard, it is at 14th of June; in a certain Manuscript Kalendar of the Benedictines, it is at the 24th of June; and, Trithenius has it, at the 19th of December.<sup>106</sup> According to the Martyrology of Donegal,<sup>107</sup> veneration was given to Brenainn, Abbot of Cluain-ferta Brenainn, while the Roman Martyrology commemorates him, in like manner, at the 16th of May.<sup>108</sup> At this date, likewise, Petrus Galesinus notices St. Brendan,<sup>109</sup> as also Wion, Dorgan, Menard, Bucelin, with many other Martyrologists.<sup>110</sup> Styled St. Brendan the Elder, he is entered, at this date, in some compilations, as in Bishop Challenor's,<sup>111</sup> in Alban Butler's,<sup>112</sup> and in the Circle of the Seasons.<sup>113</sup> In Scotland, as in Ireland, the name and feast of St. Brendan are commemorated,<sup>114</sup> in the Kalendar of Drummond,<sup>115</sup> in that of Arbutmott,<sup>116</sup> in that of Aberdeen,<sup>117</sup> as also, in the Martyrology of Aberdeen,<sup>118</sup> as published<sup>119</sup> from an old Manuscript of the sixteenth century.<sup>120</sup> Also, in Adam King's Kalendar,<sup>121</sup> with a singular departure from correct chronology; in Thomas Dempster's "Menologium Scoticum,"<sup>122</sup> with blunders as to identity of person; while David Camerarius has two different saints, named Brandanus, at this date—one being called Abbot and Apostle of the Orkney and Scottish Islands,<sup>123</sup> and the other being

lib. iv., cap. x., xi., xii., pp. 48, 50, 52, 53.

<sup>104</sup> He quotes Petrus de Natalibus, in "Chronica Mundi."

<sup>105</sup> See what has been stated already, in the First Volume of this work, at that date, and in Art. viii.

<sup>106</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xvi. De S. Brendano seu Brandano Abbatे de Cluainfertensi in Hibernia, cap. ii., num. 14, 15, p. 603.

<sup>107</sup> Edited by Drs. Todd and Reeves, pp. 128, 129.

<sup>108</sup> Thus: "In Scotia Sancti Brandani Abbatis."—"Martyrologium Romanum" Gregorii XIII., jussu editum Urbani VIII. et Clementis X. auctoritate recognitum ac deinde anno MDCCXLIX. Benedicti XIV., Labore et Studio auctum et castigatum. Editio Novissima SS. D. N. Pio Papa IX, auspice et patrono in qua Sanctorum et Beatorum extant Elogia pro omnibus etiam Regularibus, a S. Rituum Congregatione ad hæc usque Tempora approbata, p. 70, Rome, 1878, fol.

<sup>109</sup> "Petrus vero abbas loco laudato multa apocrypha accumulat, et vita ejus sane multis affaniis et fabulis intrusis est referta, ut in censura sua indicat Joannes Molanus."—Thomas Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 143, p. 82.

<sup>110</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Maii xvi. De S. Brendano seu Brandano Abbatē Cluainfertensi in Hibernia, cap. ii., num. 13, 14, p. 603.

<sup>111</sup> See "Britannia Sancta," part i., p. 289.

<sup>112</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xvi.

<sup>113</sup> See at p. 137.

<sup>114</sup> See Bishop Forbes' "Kalandars of Scottish Saints," pp. 13, 100, 116, 152, 199, 237.

<sup>115</sup> Thus: (16) xvii. Apud Hiberniam Kl. Jun. Natale Sancti Abbatis et Confessoris Brendini.

<sup>116</sup> Thus: xvii. Kal. Sci brandani abbis et Conf. cu reg chi.

<sup>117</sup> Thus: xvii. Junii Brandani ab.

<sup>118</sup> Thus: "xvii. KL. Junij. In Scocia natalis Sancti Brandani abbatis apud regalem insulam de Bute cuius vite et peregrinationis marisque et terrarum copiosa gesta et stiupa miracula enarrare nemo mortalium de facili possit que non sermonibus explicanda sed glorirosus signis quibus indies claret, comprobanda."

<sup>119</sup> In "Proceedings of the Society of Antiquaries of Scotland," vol. ii., Sessions MDCCCLIV.V.—MDCCCLVI.VII., p. 264.

<sup>120</sup> Communicated by David Laing, Esq., F.S.A., Scot.

<sup>121</sup> Thus: 16 S. Brandane abot and confess. in Scott. vnder king malcolme. A.D. 1066.

<sup>122</sup> xvi. Birra coenobio Brandani abbatis, vita et morte mirabilis. M. historia tamen vitæ ejus, et acta ab eo, ut referuntur, sunt apocrypha: depingitur cum Merula dexteræ portense insidente.

<sup>123</sup> 16 Die. Sanctus Brandanus Abbas Apostolus Orcadum et Scoticarum insularum.

<sup>124</sup> 16 Die. Hoc eodem die S. Brandanus

styled Abbot of Culross.<sup>124</sup> According to Thomas Dempster,<sup>125</sup> St. Brendanus, Brandanus, or Bredanus, was of Scottish birth, although some persons erroneously considered him to have been an Irishman.<sup>126</sup> As if to confirm his statement, authorities are quoted,<sup>127</sup> which do not serve to establish that contention. In some old Manuscripts, there are proper prayers for a Mass celebrated on St. Brendan's festival.<sup>128</sup> As we learn from the Kalendars of several Trinity College Antiphonaries, the Abbot St. Brendan had an office of Three Lessons,<sup>129</sup> with some description of choral service, at the 16th of May;<sup>130</sup> but, we also find, that his office was a Double,<sup>131</sup> and that it consisted of Nine Lessons,<sup>132</sup> according, we suppose, to the diversities of place.<sup>133</sup> This and the Mass of his festival were in some cases transferred.<sup>134</sup>

Two ancient places in Ireland are chiefly associated with his memory. The Sees of Clonfert and of Ardfert honour St. Brendan as their patron, although St. Erc is reputed to have been the first bishop over the latter See.<sup>135</sup> By many writers, Ardfert has been interpreted to mean the Height of Miracles.<sup>136</sup> This etymological derivation, notwithstanding, has been questioned.<sup>137</sup> Ardfert was probably established, before the foundation of Clonfert, which the Annals of Ulster place at 557, or by an alternative conjecture at 563.<sup>138</sup> The Annals of Boyle, however, have this latter foundation at A.D. 536, which is manifestly too early a date.<sup>139</sup> The principal See in Kerry County was Ardfert,<sup>140</sup> and in some Manuscripts it has been termed the bishopric of Jar-Mua, or West Munster. This cathedral had been dedicated to our saint.<sup>141</sup> The prelates living here were formerly called bishops of Kerry.<sup>142</sup> The ruins of the cathedral nave and choir,

Abbas Culrossie.

<sup>125</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 143, p. 81.

<sup>126</sup> Among these is named Antonius Possessivus, in "Apparatus Sacer," p. ccli.

<sup>127</sup> He writes: "Melius Wernerus Rolevinchus in Fasculo Temporum: Brendanus in Scotia claret, sanctus pater trium milium monachorum." Colitur vel dec. xix. Decemb. Trithem, lib. iii. de Vir. illustr. S. Benedict., cap. xxxi. vel die xviii. Junii. Petrus in Catalogo, lib. v., cap. cxvii. Vincentius Bellavancensis in Speculo, lib. xxi., cap. lxxxvi. Meminit Jacobus de Vitriaco cardinalis Histor. Hierosolym., cap. lxxxiii. Vide locum, et cap. lxxxviii. Mirum refert de avibus ab eo visis."

<sup>128</sup> As in the Paris MS., A. Colbert, 2, 333.

<sup>129</sup> Thus noted, in the Manuscript, classed B 3. 5.

<sup>130</sup> Thus, in the Manuscript, classed B 1, 3, and B 3, 13, we find "iii. Lect. cum regt choi."

<sup>131</sup> The MS. Antiphonarium of Armagh Metropolitan Church, in T.C.D., classed B 1, 1, has entered in its Calendar list, at May the 16, Kal. xvii. Junii, Sancti Brendani, Abbatis, &c. fin.

<sup>132</sup> According to the Manuscripts, classed B 3, 1, B 3, 10, B 3, 12.

<sup>133</sup> In the Manuscript, classed B 1, 4, we have at May 16th, "Kal. xvii. Junii, Brandani Abbatis," &c., entered in a comparatively recent hand.

<sup>134</sup> The Breviary of Aberdeen "gives a rubric which shows the position of the cultus

of the native saints at the time of its being issued. If the feasts of St. Comgall, Brendan, Ronan, Augustine, fall before Pentecost, they are to be commemorated with only three lections and the regimen of the choir. If they occur on Pentecost or the octave, they are to be transferred till after the octave, and then there are to be the nine lections. The same rules hold with regard to SS. Columc, Columba, Barnabas, Ternan and Margaret of Scotland, except in the churches dedicated to the respective saints." —Bishop Forbes' "Kalendars of Scottish Saints," p. 284.

<sup>135</sup> See Sir James Ware's "Commentary of the Prelates of Ireland, from the first Conversion of the Irish Nation to the Christian Faith down to our Times," Third Part, p. 49.

<sup>136</sup> See Harris' Ware, vol. i., "The Bishops of Ardfert," p. 518.

<sup>137</sup> John O'Donovan remarks, that *Apopeac* may mean, also, "the height of the sepulchres."

<sup>138</sup> See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. pp. 21, 24.

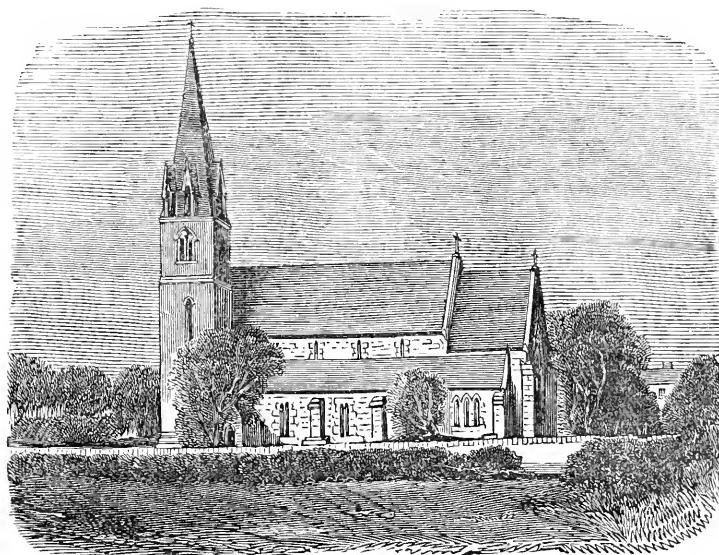
<sup>139</sup> See *ibid.*, tomus ii., Annales Buelliani, p. 4.

<sup>140</sup> About six miles north-west from Tralee.

<sup>141</sup> See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. i., pp. 271, 272, and accompanying wood engravings.

<sup>142</sup> See "Ancient and Present State of the County of Kerry," chap. viii., pp. 198 to 204, with accompanying notes.

as described by Dr. Charles Smith in the middle of last century, were twenty-six yards, in length, by ten in breadth.<sup>142</sup> His measurements, however, are inaccurate.<sup>143</sup> On its south side was an arcade of four Gothic arches, which formed an aisle. The eastern window, large and lightsome, was twenty-six feet high. On the north side, there was probably another aisle, to render the building uniform. But, that side seems to have been rebuilt, not long before the demolition of this church, during the civil war of 1641. It remained so since this period, excepting a small part, which had been used for Protestant worship. Towards the west end were two detached chapels, said to have been used formerly by the cathedral dignitaries. About and among the present ruins are many gravestones and tombs. Opposite the west end of the cathedral, an ancient round tower stood, nearly one hundred feet high. It was built, mostly from a dark-coloured kind of marble. The door of this tower



St. Brendan's Catholic Church, Ardfert, County of Kerry.

faced the west entrance to the cathedral.<sup>144</sup> There are various lithographic and photographic illustrations<sup>145</sup> of an old church, supposed to have been erected in the twelfth or previous to the thirteenth century, and on the site of Ardfert cathedral. It is called Templenahoe, a rectangular building, with a door in the west end,<sup>146</sup> and it was terminated to the east by an apse or altar-

<sup>143</sup> These have been corrected, by John O'Donovan, in "Letters containing Information relative to the Antiquities of the County of Kerry, collected during the Progress of the Ordnance Survey in 1841." See Letter, dated July 24th, 1841, pp. 42 to 45.

<sup>144</sup> Not, however, for the purpose of penitents here enclosed receiving pardon from the ecclesiastics and the prayers of a congregation entering and leaving the church, as

Smith imagines. This writer appends a very excellent abstract, regarding bishops connected with this See, at note (c), *ibid.*

<sup>145</sup> See Arthur Hill's "Ancient Irish Architecture," Templenahoe, Ardfert, Cork, 1870, 4to.

<sup>146</sup> The ground-plan and west end are faithfully represented, in Plate No. I., with the south elevation and details, in Plate No. II., of the work already quoted; while the longitudinal section, with mouldings, is

recess, now entirely lost. It was lighted by four windows, and by an opening in the west gable. One of the windows is in perfect condition; while it is moulded on the inside by a band of elaborate design and ornament, consisting of geometrical figures, elegantly carved. Another church, Templa-griffin, stands a little to the west, but it is of comparatively modern date. In late years, a new and beautiful Catholic church has been erected at Ardfert, in the Gothic style, and it has been dedicated to St. Brendan, as patron.<sup>147</sup> It was built, by the late Archdeacon O'Connell, P.P., Castleisland, when he was P.P. of Ardfert, in the years 1853 to 1855, and on plans furnished by the late Mr. James J. McCarthy, Architect. It was solemnly consecrated, by the Most Rev. Dr. Moriarty, then Coadjutor Bishop to Most Rev. Dr. Egan, on St. Brendan's Day, May 16th, 1855.<sup>148</sup> In Kilshanig Island are the remains of a monastery, with hive-shaped cells. Near Brandon Head are similar cells. There, Thuruss Flann, or the Rounds of Flan, yet take place.<sup>149</sup> To the north of Kilmalkedar church, and at the other side of the stream, called Abha-na-cille, or "the church river," there is a very curious ruin of a building, called St. Brendan's house;<sup>150</sup> yet, little appears to be known, regarding its origin. Besides the celebrated Brandon Hill in the county of Kerry, there is also a Brandon Hill, very considerably elevated, on the west side of the River Barrow, in the parishes of Graiguenamanagh, barony of Gowran, and of The Rower, barony of Ida, county of Kilkenny. Brandomdale is also a denomination in the former parish.<sup>151</sup> Whether they received name or not from the present saint is open to question.

In Scotland, too, the memory of this very celebrated and holy man was held in great veneration, as demonstrated by the local denominations, associated with his *cultus*. Thus, there was a Killbrennan or Kilvramnyn in Mull.<sup>152</sup> There was a St. Brengan's chapel in St. Kilda.<sup>153</sup> He is patron of Boyndie and of Birnie.<sup>154</sup> His memory was venerated at Culien,<sup>155</sup> at Dumbarney,<sup>156</sup> and at Balbirnie,<sup>157</sup> while St. Brengan's Fair was held in the parish of Kilbar, in Ayrshire,<sup>158</sup> and at Bamff. It was from a cell, erected by St. Brendan,<sup>159</sup>

shown on Plate III. The section looking east and details of south window are shown on Plate No. IV., with the later details full size on Plate No. V. Three characteristic photographs of this ancient church follow, admirably exhibiting all its chief features.

<sup>147</sup> Its style is nearly perpendicular Gothic, and it is considered one of the neatest and most complete specimens of that style for parish churches, as planned by Mr. McCarthy. It consists of nave, 80 feet in length, by 22 feet in breadth; chancel, 18 feet by 16 feet; north and south aisles, each 80 feet by 10 feet; Lady-chapel, adjoining chancel on the south, with tower and spire, 94 feet high to the base of cross. It was the first parish church built in the Gothic style, within the diocese of Ardfert—or perhaps in the south of Ireland—after the modern revival of Gothic architecture, as applied to church building by Pugin and his pupils. The foregoing information was obtained, from Very Rev. Denis O'Donoghue, P.P., Ardfert, in letter to the writer, and dated, August 10th, 1885.

<sup>148</sup> The accompanying illustration, from a photograph, by Mr. Daly of Tralee, was drawn on the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>147</sup> See Miss Cusack's "History of the Kingdom of Kerry," chap. xviii., p. 399.

<sup>150</sup> In Irish named *Foerach Bheannainn*. See an account of it, by John O'Donovan, in "Letters containing Information relative to the Antiquities of the County of Kerry, collected during the Progress of the Ordnance Survey in 1841." Letter dated from Dingle, August 4th, 1841, p. 90.

<sup>151</sup> See "Ordnance Survey Townland Maps for the County of Kilkenny," sheets 29, 33.

<sup>152</sup> See "Origines Parochiales Scotiae," pars. ii., pp. 320, 322.

<sup>153</sup> See *ibid.*, p. 380.

<sup>154</sup> See "New Statistical Account of Scotland," at Elgin.

<sup>155</sup> See *ibid.*, at Bamff, p. 244.

<sup>156</sup> See "Old Statistical Account of Scotland," vol. ix., p. 155.

<sup>157</sup> See *ibid.*, vol. xlvi., p. 301.

<sup>158</sup> See "New Statistical Account of Scotland," at Ayr.

<sup>159</sup> See Cambden's "Britannia," Regnum Scotiae, p. 8. Amsterdam edition, cl., clxix.

<sup>160</sup> Fordun has it, "nostro idiomate Bothe."

<sup>161</sup> See "Scotichronicon," lib. i., cap. xxix., p. 26. Goodall's edition.

and which was called Bothe,<sup>160</sup> in the old Gaelic, that the whole Island of Bute, in Scotland, was named.<sup>161</sup> Hence, he ruled as Patron the royal Island of Bute.<sup>162</sup> St. Brandan's Haven, at Innerbondy, is mentioned among the possessions of Arbroath Abbey.<sup>163</sup> The name of St. Brandan occurs in Kilbirnie, where Brennan's Fair is held on the 28th of May.<sup>164</sup> He has a Fair, too, at Kirkaldy; while there is Kilbrandon Sound and Kilbrandon, in the Island of Seil, which denominations point to churches or cells erected in his honour. There is also the Island of Calbrandon. The church of Eassie, in Forfarshire, is dedicated to him.<sup>165</sup> Several churches, throughout Scotland, rejoice in him as their Patron.<sup>166</sup>

The Rev. Timothy Brosnan<sup>167</sup> obtained the sanction of Most Rev. David Moriarty, Bishop of Kerry, to celebrate Mass in Brandon Mountain old Oratory, on the 20th of August, 1866. Six or seven hundred people assisted at the religious ceremonies. It happened to be a week day, and the only definite notice had was the presence of a limited *cortege* along the route.<sup>168</sup> No sooner was it observed, and that its destination became known, than the people were in motion, and those employed out of doors flung aside the implements of their toil. They sped onwards, followed in all haste by other members of their families, male and female, who felt themselves equal to the journey. It was a glorious day. The air was so still and so balmy on the mountain top, that the candles upon the altar burned without a flicker, unshaded and uncovered. When it was rumoured throughout the neighbourhood, that Mass had been offered up on the mountain, numbers who had purposed assisting felt greatly disappointed, at not being present. The following year, on St. Brendan's own day,<sup>169</sup> Mass was again celebrated, by Father Brosnan, on the same hallowed site. For weeks before that date, the hearts and eyes of the Catholic people in the barony were fixed on their holy mount; but, greatly to their discouragement, the weather continued bad, and the mountains all round were covered with continuous mists and clouds. On the 15th of May, however, the weather looked more favourable. On the following morning, at dawn, there was not a speck of cloud, or mist, or fog, on any of the surrounding mountains. About three thousand of the faithful made the ascent that morning, many having gone on foot, from the remotest ends of the parishes of Kinard<sup>170</sup> and Ventry.<sup>171</sup> Some were even fasting, in order to receive Holy Communion on the mountain. Before leaving the spot, it was resolved, that the next and third pilgrimage thither should be made the year following, viz., 1868, on the 24th of June—the Feast of St. John the Baptist—a day of special veneration in the locality. However, for motives of convenience, the following Sunday, June 28th, was subsequently preferred, and preparations were made accordingly.<sup>172</sup> Numbers of people from Tralee joined in this

<sup>160</sup> According to the Martyrology of Aberdeen. See Bishop Forbes' "Kalandars of Scottish Saints," p. 286.

<sup>161</sup> See "Registrum Nigrum de Aberbrot-hock," pp. 409, 467.

<sup>162</sup> See "New Statistical Account of Scotland," Ayrshire, p. 689.

<sup>163</sup> See "Origines Parochiales Scotiae," pars ii., pp. 4, 104, 276, 828.

<sup>164</sup> "There is an account of the Brandanes, native men of Robert Stewart, in the Scotichronicon.—(Fordun, lib. 13, c. 32, t. ii., p. 316; N. S. A., pp. 689, 728; Orig. par i., p. 240)."—Bishop Forbes' "Kalandars of Scottish Saints," pp. 286, 287.

<sup>165</sup> Then a curate in the parish of Ferriter,

and since Canon and Parish Priest of Cahirciveen, where he is zealously engaged in erecting a grand Memorial Church to Daniel O'Connell, the great Liberator of the Irish Catholics. Lithographic illustrations of this noble structure are presented in the Twenty-seventh Volume of the Irish Builder, Nos. 613, 614, as designed externally and internally with accompanying descriptions. The architect is G. C. Ashlin.

<sup>166</sup> From the Presbytery at Ferriter.

<sup>167</sup> May 16th.

<sup>168</sup> In the barony of Corkaguiney, shown on the "Ordnance Survey Townland Maps for the County of Kerry," sheets 43, 44, 53, 54.

pilgrimage ; and, St. Brendan's Oratory, on the summit of the Mountain, was selected, as the ultimate object of their re-union. Accordingly, on the eve of the Feast of SS. Peter and Paul,<sup>173</sup> the Most Rev. David Moriarty, Bishop of Kerry, with many of the clergy, secular and regular of his diocese, and an immense number of his people, estimated at 20,000, had resolved on joining in the religious celebration. Never before did such a mighty congregation assemble in Kerry, for such a purpose, and under such circumstances. Hundreds went to the mountain on the previous evening, and slept there all night, to secure an early attendance at the sacred ceremonies, to give glory to God, and honour to one of his greatest servants, in the locality consecrated by his prayers and presence. The most remarkable order and decorum prevailed throughout. Not the slightest incident occurred, to mar the happy harmony and the pious devotion of that immense multitude. The day was gloriously fine, and the magnificent prospect, at all sides, was clear and beautiful as the most fastidious could desire. In accordance with the original programme, five o'clock, a.m. was the hour fixed for starting from Tralee. Punctually, at that time, the people began to set out. The Rev. Timothy Brosnan, with whom were the Very Rev. Father Murphy, Prior, O.P., Tralee, the Very Rev. Father Arsenius, Superior of the Franciscan Order, in Killarney, and Father Prendergast, O.P., Tralee, led the way. These were followed, by the members of the Carmelite and Dominican Confraternities of Tralee, on long cars, each drawn by four horses. Immediately after proceeded a great number of cars, containing some of the most respectable inhabitants of the town and neighbourhood. For over two hours, subsequently, various modes of conveyance continued pouring out of Tralee, on towards the west, and at every cross road on the route, the *cortege* was increased by multitudes coming from different directions.<sup>174</sup> But, long before this, the mountain was occupied by numbers, who lived in the neighbourhood, or who travelled there during the night. All ages and all classes were present and filled with enthusiasm ; the old vied with the young in activity ; the women showed examples of indomitable energy worthy of the sterner sex. Merchants, shopkeepers, tradesmen, and others, from the town, and even children, rivalled the rural population, in mastering the difficulties of the journey. The refreshing showers, which had fallen during the previous evening, laid the dust, cooled the air, and rendered the trip in many ways more pleasant, than it might otherwise have been. Having gone to CastleGregory the previous day, the Bishop arrived early in the morning at Cloghane, accompanied by the Rev. Mr. Irwin, C.C., CastleGregory. Both awaited the coming of the Tralee contingent.<sup>175</sup>

The ascent of the mountain from Cloghane was accordingly commenced at nine o'clock, by the Bishop and clergy, and by the great mass of the people. A temporary altar was erected on Faha Mountain, at the base of Brandon, and here the Very Rev. Father Murphy celebrated Mass, at 11 o'clock, proceeding forward afterwards, with most of those who halted there with him. The Bishop and Father Brosnan reached the brow of Brandon Mountain, by half-past eleven o'clock, and they were greeted by a long, loud and ringing cheer,

<sup>171</sup> See *ibid.*, sheets 42, 52.

<sup>172</sup> A committee having been then formed to make some preliminary arrangements, a small party set out on Monday, June 8th, from Tralee, to explore the place, and to report the result. Then, everything was arranged for the approaching celebration.

<sup>173</sup> It fell on Sunday, June 28th, that year.

<sup>174</sup> At the same time, a large number of

boats well filled were seen crossing the bay from the Spa, from Kilfenora, and from various other places, on the coast and towards Clare. All were bound for the same destination. When the head of the procession neared Cloghane, at half-past eight o'clock, the continuous line of cars and conveyances extended to over a mile of road, and, for hours afterwards, others continued arriving at the village.

from thousands belonging to the other or western side, and who had already crowded the summit. That cheer was taken up, and echoed right heartily, by the masses, who were still ascending from the east. At the same moment, the fog, which had draped the mountain since morning, passed away. No words could paint the startling effect, which the scene now presented, as the lofty summits of the surrounding hills—and especially that one high above all the rest, on which every eye from below was earnestly fixed—threw off the thin white drapery. In all their natural glory, and backed by a summer sky of spotless blue, those serrated ranges were then revealed. Far above, the multitudes already assembled on the summit could be seen; while, from below, the procession of pilgrims still extended, in one unbroken chain. The pretty banners of the confraternities sparkled in the sunlight, and the varied dresses of the processionists—especially of the women—set off to still greater advantage a scene, animated and picturesque in the extreme. Arrived above, the glorious prospect, which Brandon summit commands, burst on the astonished view, with sublime effect. From every mouth went forth heartfelt words of prayer and of praise to Him, whose wonderful works were thus lavishly revealed. The two multitudes—those from the east and those from the west—joined together, and knelt around St. Brandon's Oratory, under the broad canopy of Heaven. The whole of the population from Dingle and from the west of Kerry seemed to have turned out *en masse*, with all the genuine spirit of their warm, generous nature. The only drawback to their joy, as they cried out with one voice, was, that they had not had the privileged honour of escorting the Bishop and Priests, from the Tralee side of the mountain. The Committee of Management were present in full force. The members of the Carmelite Confraternity, and of the Confraternity of the Holy Rosary, attached to the Parish Church, and to Holy Cross Church, Tralee, respectively put on their habits, at the brow of the mountain. These numbered over one hundred. The Dingle Christian Brothers, with their esteemed superior, Rev. Brother Rice, were very zealous and efficient in forwarding the arrangements, on the mountain. Immediately after arriving on its brow, the choir was led by Father Prendergast, of Holy Cross Church, Tralee; while, the Confraternities, clad in their habits, preceded by the cross-bearer, and bearing aloft beautiful banners—those of the Blessed Virgin, St. Brandon, St. Ita, St. Patrick and St. Bridget, being most conspicuous—formed a procession. Singing a litany, they proceeded to St. Brandon's Oratory, and formed around the altar.

At the western end of the oratory and within its precincts, but more in view of the multitude, a temporary altar was erected. Here, the Bishop celebrated a first Mass, assisted by Father Brosnan and Father Arsenius. It was then deemed advisable, to remove somewhat lower down the mountain, so as to be more within view of the masses there. Another temporary altar was erected, at which Father Arsenius officiated. Solemn Mass,<sup>175</sup> *coram episcopo*, was then sung by Father Brosnan. After all the Masses had ended, an eloquent sermon, suited to the occasion, was preached by the Very Rev. Father Eustace, O.P., Prior of Holy Cross Abbey, Tralee. Afterwards, his Lordship, the Bishop of Kerry, addressed the multitude present, in very eloquent terms. When he had concluded this discourse, Dr. Moriarty then pronounced the Episcopal Benediction, and gave a forty days' Indulgence. In concluding these grand ceremonies, Father Brosnan addressed the people, in the Irish language, treating at length on the origin of that religious movement and its objects. To

<sup>175</sup> Father Irwin stopped at Cloghane, to celebrate Mass in the Parish Church, at 12 o'clock; but, though this was announced for the convenience of those who might be

daunted on seeing the mountain, comparatively few availed themselves of the considerate accommodation.

<sup>176</sup> The highly efficient choir from Tralee

satisfy their feelings, so far as they could, many of the far-west people went down to Cloghane, to join his Lordship's escort, when all was over. Thence back again to the summit, they travelled on the way to Dingle and Kilmalchedar.<sup>176</sup> All present were filled with delight and animated with religious enthusiasm.

The adventurous and holy career of St. Brendan was the subject, not alone of Irish—but of European—wonder and admiration. In Ireland, where stories of transatlantic voyages and these of long continuance were prevalent,<sup>177</sup> this fame of St. Brendan's Navigation had its earliest development; and soon, it was committed to writing, but with all the grotesque adornments of fancy and of fiction. The voyages of St. Barrindan and of St. Brendan, however, are the earliest of an authentic character, on record, regarding the intercourse of Europeans with the western hemisphere. Their well-established renown and romantic character afterwards led adventurers from Ireland and from other countries, on that waste of waters, as the researches of historians now seem to demonstrate.<sup>178</sup> According to some, St. Brendan landed, somewhere about the Virginian capes, or where the American coast tends eastward, and forms the New England States. However, from the vagueness of account, contained in the narrative of his voyage, it should be vain to speculate on the tract of country, through which he passed; while, the land of flowers and the birds of bright plumage might lead rather to a supposition, that he reached a territory, nearer to the tropics. Not alone evidences adduced from early European traditions, but proofs drawn from ancient and indigenous remains<sup>179</sup> indicate, that Irishmen had settled in the Southern portion of North America, at a very early period, and had introduced civilization, of which we have traces to-day, centuries before the era of the Spanish colonization. It has been stated,<sup>180</sup> that there was a wonderful affinity, between the spoken language of the Indian people of Darien, and that of the primitive Irish. We are told,<sup>181</sup> likewise, that a people, speaking the Irish language, were found in Florida, so far back as the eighth century. Moreover, we are informed,<sup>182</sup> according to a proba-

assisted in rendering Mozart's Twelfth Mass. Never was a more sublime scene presented, than that offered to the honour and glory of God, as the high priest celebrant elevated the consecrated Host. Many thousand worshippers—all animated by the same holy feelings, from the venerable mitred prelate down to the peasant child—bent to the earth in lowly adoration. When the grand *Laudate* was sung, at the close, every one present felt as it were a foretaste of that exalted bliss, belonging to the angelic choirs, and for the eternal enjoyment of which man was created.

<sup>177</sup> The foregoing description is drawn from a small tract, printed at Tralee, 'that same year, and intituled, "Mount Saint Brandon Religious Celebration; the Scenery, Antiquities, and History of West Kerry," pp. 19, 20.

<sup>178</sup> Thus, in the "Leabhar na h-Uidhri" —edited by John T. Gilbert, in 1870—there is a story, about the wanderings of Maelduin's ship, in the Atlantic, for three years and seven months. This occurrence, it is said, took place, in the eighth century. He was the son of a Munster chief, and a number of young men accompanied him. There is only a fragment of this tale, in the "Leab-

har na h-Uidhri," beginning at p. 22, col. 1, line 31; but, a full copy will be found, in that Manuscript, classed H. 2, 16, in Trinity College, Dublin.

<sup>179</sup> Towards the close of St. Olaf's reign, one Gudleif is said to have been cast away in a storm, from the west coast of Ireland far into the western ocean, and towards the southwest. Him-self and his Icelanders touched land, and were met by inhabitants, whose language seemed to them to border on the Irish. See Grimr Johnson Thorkelin's "Fragment of English and Irish History in the Ninth and Tenth Century," part ii., from the *Eyrhyggja*, cap. cxii., pp. 62, 63. London, 1788, 4to.

<sup>180</sup> See "The Discovery of America by the Northernmen in the Tenth Century, with Notices of the Early Settlements of the Irish in the Western Hemisphere," by N. Ludlow Beamish, F.S.A., published in London, A.D. 1841.

<sup>181</sup> By Lionel Wafer, who lived for several months in the Isthmus of Darien, and who relates many interesting specialities, to establish his opinion, regarding an early Irish colonization of the great western continent.

<sup>182</sup> By Professor Rafn, of Copenhagen.

ble conjecture,<sup>184</sup> the country which lay along the coast, reaching from Chesapeake Bay, and extending down into the Carolinas and Florida, had been peopled by Irishmen. This early and yet informal inference from actual facts created an idea, so long entertained by the Irish, that America was the Promised Land of St. Brendan. Nor was early belief less fallible, when that great region was supposed to be constituted of an insular group, called the Fortunate Isles.<sup>185</sup> But, that embryo of knowledge, first obtained in Ireland, was destined to produce more complete and satisfactory discoveries. The people of Iceland and the northern races of Europe have since many remote ages preserved national documents,<sup>186</sup> called Sagas, in which are very curious narratives of discoveries and navigations, and relating to America, long antecedent to the times of Christopher Columbus.<sup>187</sup> The earlier historians of the New World were long unacquainted with their contents, as serving to throw light on the origin and antiquities of that Continent.<sup>188</sup> A country, situated still farther south than Vinland, was named by the Scandinavians, "Land of the White Men," or "Great Ireland."<sup>189</sup> Now it has been supposed,<sup>190</sup> that this country represented the present States of North and South Carolina, of Georgia and of Florida; as also, that there were races of people in that tract of country besides the Indians, who were unlike them in language, in dress, and in manners. The most significant feature about those narrations is the concurrence of testimony, that the Irish were, beyond doubt, in advance of the Danish and Norwegian adventurers, when obtaining a foot-hold on this continent. The Scandinavians uniformly designated the far-off western land as "Ireland it Mikla," or the Great Ireland.<sup>191</sup> The Norwegians claim, that Lief Erickson, an adventurer from the coast of Norway, discovered the present United States, in 1000, and that with his companions, he resided in Massachusetts, for several years.<sup>192</sup> Curious facts have come to light, regarding the early Norwegian discoveries, and about the Northmen's presence, near Fall River, Taunton, and New Port, nearly 500 years before Columbus landed, at Cat Island, in the Bahamas.<sup>193</sup> The Norwegians continued to make voyages to the coast of

<sup>183</sup> By Dr. Von Tschudi, in his work on "Peruvian Antiquities."

<sup>184</sup> The writer states, in a note, towards the latter part of that work, to which reference has been made, that a manuscript was found, before he finished his book, which converted the conjecture into a certainty.

<sup>185</sup> In Rev. S. Baring-Gould's curious "Myths of the Middle Ages," Second Series, there is a very interesting dissertation on "The Fortunate Isles." See pp. 259 to 295.

<sup>186</sup> See C. C. Rafn's "Antiquités Américaines d'après les monuments historiques des Islandais et des anciens Scandinaves." Kopenhagen, A.D. 1845, in 8vo. See Jean George Théodore Graesse's "Tresor de Livres Rares et Précieux ou Nouveau Dictionnaire Bibliographique," tome i., p. 149.

<sup>187</sup> Readers who are inquisitive will consult "Antiquitates Americanæ sive Scriptores Septentrionales Rerum Ante-Columbianarum in America." This work has been ably edited, by C. C. Rafn, a member of the Royal Society of Northern Antiquaries. The documents are found in the Latin, Danish and Icelandic tongues, with plates and maps included. It was published, at Hafn, A.D. 1837, in 4to.

<sup>188</sup> It seems strange, with all the opportunities for obtaining correct information, and with his fine literary taste and research, one of the most elegant writers in the wide circle of English literature—himself an American—could have so far overlooked medieval records and traditions, which serve to illustrate the early history of the great Western Continent. True, indeed, Washington Irving alludes to the legends of Scandinavian voyagers and their mysterious Vinland, supposed to have relation with our present Labrador or Newfoundland. But, he rather too hazardously observes, that so far as authenticated records extend, nothing was known about *terra firma* and the islands in the Western Hemisphere, until they had been actually discovered by maritime adventurers, towards the close of the fifteenth century. So writes Washington Irving, in his "Life of Christopher Columbus."

<sup>189</sup> See Von Humboldt's "Kosmos."

<sup>190</sup> By Professor Rafn.

<sup>191</sup> "From what causes," argues Mr. Beamish, "could the name of Great Ireland have arisen, but from the fact of the country having been colonized by the Irish?"

<sup>192</sup> Before the first centenary of American Independence, the Norwegian settlers were

Massachusetts and of Rhode Island, and possibly to New York harbour, down to 1447, which was six years after Columbus was born.<sup>194</sup> It is known, also, that an Arabian geographer of the twelfth century, named Abdullah Mohammed Edrisi—who was born at Ceuta, in 1099, and who pursued his studies at Cordova—mentions “Great Ireland,” in a remarkable book, which he wrote in that age. The Normans, at the Court of Palermo, no doubt, furnished much storied tradition for his information. It was at the invitation of Roger II., King of Sicily,<sup>195</sup> that he undertook an account of the earlier voyages to that Western land.

The singing birds, the green vegetation, and the tropical luxuriance, with other particulars so greatly celebrated in the “Golden Legend,” are frequently mentioned, in the letter of Columbus to his sovereign. In that mystical sense used by Jacobus of Voraggio, the Promised Land is described. So strong was a belief in St. Brendan’s Land, celebrated in mediæval romances, that various expeditions were organized for its exploration, even after the return of Columbus.<sup>196</sup> Portuguese and Spanish accounts concur in testimony, regarding this prevailing opinion,<sup>197</sup> and the hopes to which it gave rise, in those depositions, taken before Pedro Ortes de Funez, Grand Inquisitor of the Canaries. So late as 1721, Don Gaspar Dominguez, taking two friars on board his vessel, conducted the last of these speculative voyages. During that year, leaving the populace in a state of anxious and indescribable curiosity, the able commandant, and his apostolic chaplains, sailed from the Island of Teneriffe. But, unsuccessful as preceding vessels, their ship returned from his cruise.

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ARTICLE II.—ANOTHER SUPPOSED ST. BRENDAN, PATRON OF CLONFERT, COUNTY OF GALWAY. According to some opinions, St. Brendan the Navigator is said to have been connected with the See of Ardfert alone, and that another St. Brendan presided over Clonfert.<sup>1</sup> However, it is not so very clear, that such a conclusion can be established, from any reliable historic records.

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ARTICLE III.—ST. FIODHMUINE, ANCHORET OF RAITHIN, KING’S COUNTY, AND OF ENNISBOYNE, COUNTY OF WICKLOW. [Eighth Century.] It seems not unlikely, that the monastery at Rahan, which never fully recovered its import-

engaged at Madison, State of Wisconsin, in collecting money to build a monument to their early immigrant countrymen.

<sup>193</sup> They left behind them an old stone tower at Newport, the Dighton Writing Rock, and a skeleton in armour, dug up at Garnet Point, some few years ago.

<sup>194</sup> Columbus had, it is said, a full knowledge of the Norwegian discoveries, before he started on his famous trip, in the Santa-Maria, and also, he procured, it is thought, a rude map of Vineland, handed down from Lief.

<sup>195</sup> His reign lasted, from 1130 to 1154.

<sup>196</sup> On the 21st December, 1605, Pedro Fernandez de Quiros, with full powers from Philip III., to continue the discoveries of Mendana, sailed from Callao with two vessels and a corvette, in search of the far-famed *Australis Terra*. Luis Vaez de Torres, who commanded the second vessel, was accompanied by three Franciscans from the province of Peru. They discovered the new Hebrides, which they named *Terra Austral del Espiritu Santo*. On the night

of the 11th June, 1606, Quiros sailed away from his companion, but Torres continued his explorations, discovering the strait which bears his name, New Guinea, &c. The results of Torres’ expedition lay buried for years, in the archives of Manilla. Torres was badly received at Manila; and, he despatched to Spain three Franciscans, with a statement of his grievances, and also the reasons why he was unable to proceed with his ship.

<sup>197</sup> In the treaty of Evora, the Isle of St. Brendan was a cession made by the crown of Portugal to that of Castile. See Ozanam’s “Œuvres Complètes,” tome v. *De Sources Poétiques de la Divine Comédie*, sect. ii., n. 2, p. 426. Ferdinand Denis and Monde enchanté are cited, as authorities for such statement.

ARTICLE II.—<sup>1</sup> The reader is referred, to what has been already stated, in the First Volume of this work, at the 5th day of January, in treating the Acts of St. Ceara, Ciar or Cera, Virgin.

ARTICLE III.—<sup>1</sup> The reader is referred

ance, after the expulsion of St. Carthach,<sup>1</sup> and the secession of his fraternity in 636, was again revived about this period, when the present holy man flourished, and that those Romanesque churches, the remains of which are still standing, were then erected.<sup>2</sup> In the Feilire of St. Ængus, at the 16th of May, is noticed the splendid feast of Suanach's descendants.<sup>3</sup> The name of Fiadhmuine, i.e., H-Suanaigh, occurs in the Martyrology of Tallagh,<sup>4</sup> at the 16th of May.<sup>5</sup> He was the son of Cudnilech, according to the O'Clerys, and descended from the race of Dathi, son to Fiachra, son of Eochaidh Muighmheadhoim; while Ferbla—daughter to Dioma Dubh, son of Senach, sprung from the race of Dathi, son of Fiachra—was his mother.<sup>6</sup> Fidmanius and Fidgus or Fidgu-sius are associated as brothers german, at this date, by Colgan<sup>7</sup> and by the Bollandists.<sup>8</sup> Both are said to have been venerated, on this day; the first at Rathen, and the latter at Gloscarnn. They had another holy brother, named Fidharlius,<sup>9</sup> and their genealogy is thus made out, from the Menologium Genealogicum.<sup>10</sup> Their father is said to have been Fiadhbadhaigh, son of Cudolius, son to Coman, son of Suanach, son to Brugdeus, son of Brennan, son to Euchod Brec, son of Dathy, son of Fiachrius, &c. Thus, there are some apparent discrepancies of statement, among authorities setting forth their family pedigree. The two brothers, Fiadhmuine and Fiadhairle, who are styled the *Ui Suanaigh*, were joint patrons of Rahan. The former was a recluse and superior, or otherwise connected with Inis Baothin, now Ennisboyne, in the parish of Dunganstown, county of Wicklow. He died on the 16th of May, in the year 757; and his brother died, on the 1st of October, 763.<sup>11</sup> Ennisboyne, in the parish of Dunganstown, sometimes called Ennisboheen, barony of Arklow, and county of Wicklow,<sup>12</sup> is said to have been Fiadhmuine's particular locality. There, not far from the town of Wicklow, the ruins of an old church, with a burial-place, may be seen. It is not, however, the most ancient one of that locality. While Fiadhmuine was at Rahan, in the territory of Feara Ceall,<sup>13</sup> he seems to have led an eremitical life; for, he is styled an anchorite of that place. This saint is said specially to have been connected with Rahen,<sup>14</sup> in the King's County; and yet, it is possible, he has been confounded with St. Fiadhairle Ua Suanaigh, whose feast occurs on the

to his Life, in this Volume, at the 14th of May, Art. i., chap. iii., iv.

<sup>2</sup> See the Earl of Dunraven's "Notes on Irish Architecture," edited by Miss Margaret Stokes, vol. ii., p. 67.

<sup>3</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of St. Ængus, by Whitley Stokes, LL.D., p. lxxx.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>5</sup> In the Franciscan copy, we have *promun*.  
*1. h Suanaig.*

<sup>6</sup> The word "Anno," but nothing more added, concludes this account, in the Martyrology of Donegal, while the year is left blank, in the original.

<sup>7</sup> See "Acta Sanctorum Hiberniae," iii. Februarii, Appendix ad Acta S. Colmani vulgo Macduach, cap. ii., p. 248.

<sup>8</sup> See "Acta Sanctorum," tomus iii., Maii xvi. Among the pretermitted saints, p. 559.

<sup>9</sup> His feast occurs, at the 1st of October.

<sup>10</sup> Chapter ix.

<sup>11</sup> "Drs. Petrie and O'Donovan have been mistaken in speaking as if one of these two brothers had been exclusively patron of

Rahan, whereas in all subsequent notices of the place the plural form *Ui Suanaigh* is employed in reference to the patronage. There is also a cross which stood there spoken of in the Leabhar Breac (fol. 35b), under the title of the *Ui-Suanaigh Cross.*"—Earl of Dunraven's "Notes on Irish Architecture," edited by Miss Margaret Stokes, vol. ii., p. 66.

<sup>12</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 577.

<sup>13</sup> It is remarked, by John O'Donovan, the territory of Feara Ceall never extended farther north, than to the southern boundaries of the baronies of Kilcoursey and Moycashel. See his Letter, of January 20th, 1838, from Banagher, in "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1838," vol. i., p. 2.

<sup>14</sup> For an interesting account of this place, the reader is referred to Dr. Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sec. iii., sub-sec. i., pp. 242 to 247.

<sup>15</sup> See *ibid.*, p. 245.

1st of October.<sup>15</sup> Already, in the Life of St. Carthage, we have alluded to the ancient churches yet remaining there, and a suspicion prevails, that these even had their origin, when St. Fiadhmuine was living in that locality. There is a beautifully proportioned doorway,<sup>16</sup> in the west wall of the small church;<sup>17</sup> and, its mouldings are greatly admired.<sup>18</sup> It has been considered, by John O'Donovan, to look remarkably narrow, in proportion to its height.<sup>19</sup> The Annals of the Four Masters<sup>20</sup> place the death of this saint, at A.D. 750; while, the Annals of Clonmacnoise enter it, at 751; and those of Ulster, at 756. It is mentioned, in the Martyrology of Donegal,<sup>21</sup> that veneration was given on



Doorway of Rahan Old Church, King's County.

this day, to Fiadhmuine, *i.e.*, Ua Suanaigh, anchorite of Raithin, and of Inis Baithin, on the east of Leinster.<sup>22</sup> Inis Baithin, now Ennisboye,<sup>23</sup> is situated in the parish of Dunganstown, at the extreme east of Wicklow County. After the notices of the two Uí Suanaigh, there is only a brief allusion to the

<sup>16</sup> Dr. George Petrie has an engraving and a notice of it, in his "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. i., pp. 246, 247.

<sup>17</sup> It measures 7 feet 9 inches, in height, 2 feet 8 inches wide at the base, and 2 feet 6 inches at the top. See "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, edited by Miss Margaret Stokes, vol. iii., p. 64.

<sup>18</sup> The Plate cii. of doorway in the Earl of Dunraven's work, edited by Miss Stokes, belongs to this smaller church, at Rahan. It has been drawn for me, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>19</sup> See "Letters containing Information

relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837," vol. i. Letter dated Tullamore, January 2nd, 1838, p. 92.

<sup>20</sup> See Dr. O'Donovan's Edition, vol. i., pp. 352, 353, and n. (2). *Ibid.*

<sup>21</sup> Edited by Drs. Todd and Reeves, pp. 130, 131.

<sup>22</sup> Dr. Reeves says, in a note, at East of Leinster: "The Manuscript copy has *Towpen Largen*, west of Leinster, which is manifestly a blunder. . . . The same error is repeated, under Baithin, at the 22nd of this month.

<sup>23</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Wicklow," sheet 31.

death of Aedhan Raithne, or Aedhan of Rathain, at 787,<sup>24</sup> in our Annals, until the beginning of the twelfth century, where we read, that Dermot O'Kelly, successor of Uí Suanaigh, *i.e.*, abbot of Rahen, died in the year 1113.<sup>25</sup> In 1227, it is recorded,<sup>26</sup> that Rahin O'Swanie Castle had been built, by Symon Clifford,<sup>27</sup> and, John O'Donovan—who had been on the spot—thinks, that a part of that structure must have been a vault, standing near the old church at Rathain.<sup>28</sup> It seems, that Hua-Suanaig's cross had been set up, some place in or near Rahen. This was held in great veneration, and it was assumed to give protection to those, who were able to place themselves under it.<sup>29</sup> In Ross Corr,<sup>30</sup> however, a satirical Poem had been composed;<sup>31</sup> and, this appears to have given so much offence to Mael-bresail,<sup>32</sup> son of Fland Léna, that he slew the satirists, while they were under Hua Suanaig's protection, within the princedom of Domnall, son of Murchadh, a descendant of Cailchin. He arrested the murderers, but he felt unable to award judgment and mulct, on account of the greatness of this outrage.<sup>33</sup> So it was left to the conscience of Hua Suanaig himself, and this was his judgment, *viz.*, the land of the crime, namely Ross Corr, to fall in ownership to St. Mochuda and to Hua Suanaig, and also the persons who committed the crime, namely, the descendants of Gille Suanaig and Hui Chernaig and the Hui Chonin, without reversion to them or to their families until the day of doom. They were condemned, likewise, to lose their liberty.<sup>34</sup>

ARTICLE IV.—ST. CAIRNECH, CAIRNIGH, CRANTOCK, CARANTAC, OR CARANTOC, CONFESSOR, OF WALES, AND OF TUILIN, NOW DULANE, OR DULEENE, COUNTY OF MEATH, IRELAND. [Fifth or Sixth Century.] The present holy man, called Cairnech, or Cairnigh, by the Irish, and Crantock, Carantac, Carantech, Carannog,<sup>1</sup> or Carantoc, by the Britons, has had his name Latinized into Carantorius, Carantocus, or Carantacus. To distinguish him from another holy man, who is venerated on the 28th of March,<sup>2</sup>

<sup>24</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 393 to 395.

<sup>25</sup> See *ibid.*, vol. ii., pp. 994, 995, and n. (h).

<sup>26</sup> In the Annals of Clonmacnoise, as translated by Connell Mageoghegan.

<sup>27</sup> He gave an annuity of four hundred [?] to the Prior and Convent of Dorrowe. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (x), p. 247.

<sup>28</sup> See "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1838," vol. i. Letter, dated Roscrea, February 7th, 1838, p. 130.

<sup>29</sup> See a comment on the Feilire of Ængus, in the "Leabhar Breac," "Transactions of the Royal Irish Academy," vol. i., part i. On the Calendar of Ængus. By Whitley Stokes, LL.D., pp. lxxxvii., lxxxviii.

<sup>30</sup> The present Roscore townland, in the parish of Rahen.

<sup>31</sup> These lines of it are quoted:—

α chenel piachach acgo bárnearff  
piachu mac piachach mic mæt-  
bherr.

It is thus translated by Dr. Whitley Stokes:

"O race of Fiacha. Here is your ancestry (*lit.* 'trace'):  
Fiachu son of Fiacha, son of Mael-  
bressi."

<sup>32</sup> He was engaged on a spoiling expedition, and one of his spoils was the outraging of Hua-Suanaig's Cross, and of his safe-conduct in Fid Éla, of the retinue of artists. Hence came the title Cross of the Satirists. It would appear the race of Fiacha claimed to come from Fiacha, son to Niall of the Nine Hostages; but, this was contumuously denied by the Satirists, whose blood paid the forfeit.

<sup>33</sup> This account is in the "Leabhar Breac," fol. 35<sup>b</sup>.

<sup>34</sup> See "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1838," vol. i. Letter of John O'Donovan, dated Roscrea, February 7th, 1838, pp. 123, 124.

ARTICLE IV.—<sup>1</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. viii., p. 171.

and who is also called Cearnach, the present saint is usually denominated the Elder.<sup>3</sup> Both saints are often confounded. In one passage, the name of the present holy man appears as Cernachus.<sup>4</sup> As the earliest English compilation of Crantock's Life was made some centuries after his death, those records of legends, which were current concerning him in the middle ages, should deserve little credit, if they were not supported by other and more independent memorials. Several such may be adduced, from ancient Irish and Welsh sources. These prove, beyond all reasonable doubt, not only that there was such a Welsh or Cornish saint as Crantock; but, that the outline of his life, in the main, is tolerably correct. This holy man was celebrated, in his time. Some Manuscript copies of his Acts are extant.<sup>5</sup> There is, in the Library of the British Museum, an old Manuscript Life of this saint, supposed to have been written by John of Tynmouth; and, John Capgrave has compiled the Acts of St. Carantoc, confessor, for the xvii. of the June Kalends.<sup>6</sup> Wytford has some notices of him, in his Anglican Martyrology. It was Colgan's intention,<sup>7</sup> to have treated of him, at this date. The Bollandists have published Acts of St. Carentoc,<sup>8</sup> or Cernath,<sup>9</sup> with some prefatory remarks and notes, by the editor, Father Daniel Papebroke. The Rev. W. J. Rees<sup>10</sup> has published the Latin Acts<sup>11</sup> of St. Carantoc, for the xvii. of the June Kalends,<sup>12</sup> with an English translation.<sup>13</sup> This has been taken from a Manuscript, in the British Museum.<sup>14</sup> Besides, R. Rees,<sup>15</sup> the Rev. S. Baring-Gould,<sup>16</sup> and the Rev. John Adams, M.A.,<sup>17</sup> have given interesting accounts of St. Crantock.<sup>18</sup> There are also notices of him, in the Dictionary of Christian Biography,<sup>19</sup> under the different headings of Cairnech<sup>20</sup> and of Carantoc.<sup>21</sup> We find, that for the same date, Bishop Forbes has notices of St. Carnac,<sup>22</sup> as likewise of St. Kieranch,<sup>23</sup> who probably was not a different person. St. Carnech, venerated on the 16th of May, belonged to the Britons of Cornwall, according to a commentator on the *Féilire* of St. Aengus,<sup>24</sup> and other Irish accounts.<sup>25</sup> This seems to be confirmed, from a commentary on

<sup>2</sup> See an account of him, at this date, in the Third Volume of this work, Art. i.

<sup>3</sup> Because he flourished a century earlier than the other Cairnech.

<sup>4</sup> See "Proceedings of the Royal Irish Academy," Series ii., Polite Literature and Antiquities, vol. ii., No. xlv. On the Identification of the proper Names appearing on two Monuments bearing Ogam Inscriptions by the Right Rev. Charles Graves, D.D., p. 286.

<sup>5</sup> The MS. classed E 3. 8, in Trinity College, Dublin, has a Vita S. Carantoci Confess., xvii. Kal. Junii.

<sup>6</sup> See "Nova Legenda Angliae," fol. lvi., lvii.

<sup>7</sup> At the 16th of May, he notes Carantoc, in "Catalogus Actuum Sanctorum quae MS. habentur, ordine Mensium et Dierum."

<sup>8</sup> These are furnished from a Manuscript, belonging to the Cottonian Library, London, and classed Vespasian A 14, at fol. 90. They are of a very legendary character, and they were procured for the Bollandists, through the kindness of the learned Sir William Dugdale, author of the "Monasticon Anglicanum," in three folio volumes, with other eruditæ works.

<sup>9</sup> See "Acta Sanctorum," tomus iii. De S. Carentoco seu Cernatho Episc. Abbe in Wallia et Hibernia, pp. 584 to 587.

<sup>10</sup> See "Lives of the Cambro-British Saints."

<sup>11</sup> See pp. 97 to 101, *ibid.*

<sup>12</sup> May 16.

<sup>13</sup> See pp. 396 to 401, *ibid.*

<sup>14</sup> It is classed Vespasian A. xiv., fol. 90.

<sup>15</sup> See "Essay on the Welsh Saints," p. 209. London, 1836. 8vo.

<sup>16</sup> See "Lives of the Saints," vol. v., May 16, pp. 215, 216.

<sup>17</sup> Vicar of Stockcross, Berks.

<sup>18</sup> In a Paper, read May 18th, 1872, and published in "Journal of the Royal Institution of Cornwall, 1874," number xv.

<sup>19</sup> Edited by William Smith, LL.D., and Henry Ware, M.A.

<sup>20</sup> See vol. i., pp. 383, 384.

<sup>21</sup> See *ibid.*, p. 493.

<sup>22</sup> See "Kalendaris of Scottish Saints," p. 298.

<sup>23</sup> See *ibid.*, p. 377.

<sup>24</sup> In the Lealshar Breac copy. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxvii.

<sup>25</sup> See "The Irish Version of the Historia Britonum of Nennius," edited by Rev. James Henthorn Todd, and by the Hon. Algernon Herbert, Additional Notes, No. xxii., p. cxi.

the Senchus Mor,<sup>26</sup> which states, that St. Cairnech of Tuilen took part in its composition, as also, because Crantock<sup>27</sup> in Cornwall is called after this saint. According to some accounts, this holy man was the son of Keredic,<sup>28</sup> Ceredig, or Keretic, a chief who swayed the country of Keredigion, or Keredicia,<sup>29</sup> now Cardiganshire.<sup>30</sup> His mother is styled Anne, and according to some accounts, she was a cousin to the Blessed Virgin Mary.<sup>31</sup> There is still extant an Epistle, written by St. Patrick, to the soldiers of a chieftain called Coroticus.<sup>32</sup> He was only nominally a professor of Christianity. He is said to have landed in Ireland, at the head of pirates, and, after committing every kind of outrage, he carried off a number of baptized believers, for the purpose of selling them as slaves to the heathen Picts. It has been conjectured,<sup>33</sup> that this chieftain was Ceredig, Caredig, or Cereticus, son of Cynedda,<sup>34</sup> as the name is commonly given by Latin writers, and who was also the father of our saint.<sup>35</sup> This conjecture is strengthened, by a statement in the Life of St. Crantock, that Ceredig's territory, in his old age, had been devastated by hordes of Irish.<sup>36</sup> What else could have been expected, but that fierce retribution should be sought by these people, whom he had so grievously

<sup>26</sup> See "Ancient Laws of Ireland," *senchus mor*. Introduction to *Senchus Mor*, and *athgabait*; or Law of Distress, as contained in the Harleian Manuscripts," vol. i., part i., Preface, p. xxvii. Also, vol. ii., part ii., Preface, p. viii.

<sup>27</sup> A parish in the centre of the west coast, Cornwall. See Redding's "Illustrated Itinerary of Cornwall, 1842," p. 220.

<sup>28</sup> The Cottonian Manuscript, *Vesp. A 14* states, that this Keredic had many sons, of whom Carentocus was one. The genealogy of Keredic is thus given: he was Mak Cunedda, Mak Ethern, Mak Patern, Pes—supposed to be used for the Greek word *πατης* meaning "son"—Ludant, Mak Tacit, Mak Kein, Mak Guorchem, Mak Dol, Mak Gurdoli, Mak Donni, Mak Guordomni, Mak Amguolie, Mak Amquerit, Mak Omnid, Mak Dubunn, Mak Britguenin, Mak Eugen, Mak Aballath, Mak Canabeth, Mak Beli. These were the sons of Cunedda: his eldest Tipipann, who died in the territory of Mann Gudodin—now the Isle of Man—while his father Cunedda and his brothers did not go there, but Merian his son divided the possessions of his father among his brothers; the second son was Ismael, the third Kunmann, the fourth Dunann, the fifth Keredic, the sixth Abalach, the seventh Emmann, the eighth Dogmaile, and the ninth Etern. These were the boundaries of their possessions: from the River called Donyrdiu—conjectured to have been the Tywy dividing the shires of Pembroke and Carmarthen—to another River, called Guonn or Quon—supposed to be the Conway, at the mouth of which is Aberconwy. This includes a tract of West British country, embracing all the southern part of Ceretica, which was situated opposite the Wexford coast, in Ireland. See the Bollandists' "Acta Sanctorum," tomus iii., Maii xvi. De S. Carentoco seu Ceratho Episc. Abbate in Wallia et Hibernia, p. 585, and nn. (a, b, c), p. 587.

<sup>29</sup> This territory is said to have been named after him. See *ibid.*

<sup>30</sup> According to Gough's Camden's "Britannia," the Britons called it Sire Aber-tivy, and ancient writers Ceretica, over which the famous King Caratacus ruled. See vol. ii., P. 524.

<sup>31</sup> According to the Cottonian Manuscript, classed *Vesp. A. 14*, fol. 90.

<sup>32</sup> See the text of this Epistle, with some learned comments, by the editor, in "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula, et Scriptorum que supersunt, Fragmenta;" *scholiis illustrata a Joachimo Laurentio Villaneuva Presbytero*, pp. 240 to 255.

<sup>33</sup> By Rev. James Henthorn Todd, in "St. Patrick, Apostle of Ireland," chap. ii.

<sup>34</sup> See his genealogy, extracted from the Welsh records in S. R. Meyrick's "History and Antiquities of the County of Cardigan," Introduction, p. 18. London, 1808, 4to.

<sup>35</sup> See, also, Rev. Rice Rees' "Essay on the Welsh Saints," p. 135.

<sup>36</sup> In the Saxon and Welsh additions to the "Historia Britonum," DCCCCCLXXVII., in the Harleian Manuscript, No. 3859, belonging to the British Museum, there is a "map Ceretic guletic," as noticed in William F. Skene's "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," p. 15. In the Preface to that work, at p. xciv., Mr. Skene has him first, on a list of the British Kings of Strath Clyde. Noticing this, an ingenious correspondent, Mr. William Birch, 88 Lower Clanbrassil-street, Dublin, thinks he was probably the tyrant Coroticus—mentioned in the saint's "Epistle" to that tyrant. In a letter, dated August 19th, 1885, and addressed to the writer, Mr. Birch adds: "no doubt, according to the Pedigree—of the above-mentioned—Cereticus, he was contemporary with Pope Celestine, St. Patrick and Niall-mor. But, I think this connection

wronged.<sup>37</sup> Seeing that the great Irish Apostle had terrified the soldiers of Ceredig, by denouncing God's judgments upon them, and upon their chief, when stigmatizing them as "fellow-citizens of devils and murderers of the brethren of the Lord," what more likely to have happened,<sup>38</sup> than that Cranstock—being fully aware of the enormity of those crimes, committed by his father's troops, and of the terror which the saint's scathing denunciation had struck into their hearts—should have fled for mercy to St. Patrick, rather than lead guilty soldiers against the avenging host? By the Welsh writers, however, this saint is claimed, as having been the son of one among their chieftains, and he was known as Carannog. By the mediæval hagiologists, his name is given as Carantocus. But, there is much diversity of opinion regarding his pedigree. One account has it,<sup>39</sup> that Carantocus—probably not differing from Maccarthinn,<sup>40</sup> Bishop of Clogher—was son to Darerea,<sup>41</sup> the sister of St. Patrick.<sup>42</sup> By some writers, Carantoc is said to have been a relation to David<sup>43</sup> and to Cuby,<sup>44</sup> who are very celebrated Welsh saints. Again, he is thought to have descended from Cunedda Wledig, a prince of the Strath Clyde Britons, and who is placed second on the list of holy families.<sup>45</sup> His family being Welsh, we naturally turn for information to the Welsh Pedigrees of the Saints; and, in these, we find it stated, that he was the son of Corun, the son of Caredig,<sup>46</sup> or Ceredig, the son of Cunedda Wledig. He is said to have had a brother, named St. Tysul.<sup>47</sup> Notwithstanding, in an ancient Manuscript, which gives an account of the family of Brychan of

with Niall-mor to be a great mistake; for, even allowing 60 years to a generation, Niall-mor could not be contemporary with Pope Celestine or St. Patrick; but, with this allowance of 60 years to a generation we will exactly have Niall-mor contemporary with Careticus, King of Britain, as my enclosed paper will show, &c., while it looks curious and very interesting." Then follows this list of British Kings, and the years of their respective reigns:—

	Years.
Arthur reigned for . . . . .	36
Constantine II. . . . .	4
Conan . . . . .	30
Vortipor . . . . .	4
Malgo . . . . .	6
Careticus . . . . .	27
Cadwan . . . . .	22
Cadwallan . . . . .	43
	—
English Total . . . . .	172

Afterwards is given, in like form, the list of Irish Kings, with their respective reigns:—

	Years.
Fiacha-Strabhléine . . . . .	37
Colla-uais . . . . .	4
Muirchadh-Tireach . . . . .	30
Colbadh . . . . .	1
Eochaidh muigh meadhion . . . . .	8
Crimthann . . . . .	13
Niall-mor . . . . .	27
Dathi . . . . .	23
Laeghaire . . . . .	30
	—
Irish Total . . . . .	173

Afterwards, Mr. Birch remarks, that the above tables show both English and Irish Kings, and giving 60 years to a generation, Niall-mor and Careticus should be contemporary, &c., with the above result. The Four Masters and English history are thus compared.

<sup>37</sup> However, according to a conjecture of the Bollandists, this invasion of the Scots and Picts crossing the Roman wall, and invading western Britain, most probably took place about A.D. 420, when Carentoc was a young man.

<sup>38</sup> According to Rev. John Adams.

<sup>39</sup> See Colgan's "Acta Sanctorum Hibernie," Februarii vi. De S. Mele Episcopo Ardachadensi, n. 26, p. 263.

<sup>40</sup> See an account of him, at March 24th, and August 15th.

<sup>41</sup> See notices of her, at the 22nd of March.

<sup>42</sup> See his Life, in the Third Volume of this work, at March 17th, Art. i., chap. iii.

<sup>43</sup> See his Life, in the Third Volume of this work, at the 1st of March, Art. i.

<sup>44</sup> His feast occurs, on the 8th of November; but, the year for his death is unknown. See Rev. John Francis Shearman's "Loca Patriciana," No. x., pp. 261 to 263.

<sup>45</sup> See Charles Wilkins' "Wales, Past and Present," chap. vi., p. 36.

<sup>46</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. viii., p. 171.

<sup>47</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., p. 215.

<sup>48</sup> According to the Cottonian Manuscript, classed Vesp. A 14, fol. 90.

Brecknock, Crantock is stated to have been the son, and not the grandson, of Ceredig. This, too, is in harmony with the legendary life above-mentioned. When his father grew old and became incapable of wielding the sword against the Scots, who at that time devastated his territory, the elders of his people requested their king, to resign the sovereignty, in favour of his son Carantoc, in order that they might have a leader, who could go forth with them, to repel their troublesome invaders. This, however, Carantoc refused to do, and he wished rather for religious retirement. After spending his youth at home, in great purity and innocence, retiring from his father's house, Carntock stole away with a wallet and staff. He lived in a cave, known as Edilg, according to one account, and there he read Canonical Lessons, from the Old and New Testament. He is said, early to have embraced a religious life, and to have retired to a place, called Guerit-Carananc, where he remained for some time.<sup>48</sup> But, St. Carantoc was impelled by a Divine inspiration to follow another course. He crossed over to Ireland, having been attracted by the fame of St. Patrick,<sup>49</sup> who was then labouring there. He is classed, among the disciples of the great Irish Apostle.<sup>50</sup> Yet, it is said, that both had many clerics as their followers, and that they accordingly took counsel together, when it was resolved, that Patrick should go to the left, and Carantoc to the right, while they were to meet each year,<sup>51</sup> it is to be presumed, for the purpose of holding a spiritual conference. At this time, the Scots had invaded Britain, under their leaders Briscus,<sup>52</sup> Thubaius, Machleves and Auxatus.<sup>53</sup> That invasion happened thirty years, before the birth of St. David, son to Sant or Xanthus; and, apparently, mistaking the drift of this statement,<sup>54</sup> it has been supposed,<sup>55</sup> that Carantoc preached the faith in Ireland for thirty whole years. He was very well received by the Irish people, who gave him the name of Cernath, or Cernach. If we give credence to the statement of John of Tynmouth,<sup>56</sup> he must have been very successful in his labours; for, we are told, that the churches and cities in the region of Legenia<sup>57</sup> were exalted under his name, that he converted districts of Irishmen, which were enchain'd by the superstitions of magicians, and that he was honoured by kings.<sup>58</sup> He was constantly attended by a white dove, which the people supposed to be his guardian angel.<sup>59</sup> He was enriched with virtues and graces, having been honoured and obeyed, as if he were an Apostle. While meek and humble, Carantoc was also firm and faithful; he made many become penitent; while he was constantly engaged pouring forth prayers and thanks to God. Literary works have been ascribed to Carantoc, from some expressions contained in his Acts;<sup>60</sup> and, besides the part he said to have had, in compiling the Senchus Mor, it is thought, writings of a religious character

<sup>48</sup> See his Life in vol. iii. of this work, at the 17th of March, Art. i.

<sup>50</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>51</sup> See Ussher's "Britannicarum Ecclesiastum Antiquitatum," cap. xvii., p. 441.

<sup>52</sup> William Camden calls him Brichus, in Apparatu Britannie."

<sup>53</sup> Camden calls him Auspacus.

<sup>54</sup> John Capgrave has it, that Carantoc began his missionary course in Ireland, thirty years before St. David's birth.

<sup>55</sup> By Father Michael Alford, at A.D. 489. See "Fides Regia Britannica, sive Annales Ecclesiæ Britannicæ," &c., tomus i., num. 7.

<sup>56</sup> Vespasian A. XIV., printed in the "Acta

Sanctorum," at the 16th May, tomus iii., p. 585, from a transcript, with some additions.

<sup>57</sup> No doubt, a misprint for Lagenia, the Latin name for Leinster.

<sup>58</sup> It is inferred, because his Latin Acts state, "Beati Cernachi opera leguntur in Hibernia per totam patriam," that his Life and Miracles must have been written, in the Irish language.

<sup>59</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., p. 215.

<sup>60</sup> See "Ancient Laws of Ireland," *senchus mori*. Introduction to *Senchus Mor*, and *achgábaíl*; or Law of Distress, as contained in the Harleian Manuscript, vol. i., part i. Preface, p. xix. Dublin, 1865, *et seq.*, 8vo.

were compiled by him.<sup>61</sup> It has been conjectured, that they were translations of writings, which had been efficacious in the conversion of Druids in Gaul and Britain. These may have been adapted, also, to impress the Druids, Poets and Brehons in Ireland. His intimate acquaintance with the Druidical system in Britain, and with facts relating to conversions effected there, should eminently fit him for such a task.<sup>62</sup> Whether the present saint, or that one bearing the name Cairnech, venerated at the 28th of March, be the Carnechus Moel, who wrote the Acts of his master St. Ciaran, has been questioned,<sup>63</sup> but, it is probable, the holy man venerated on this day is meant. We are informed, that St. Carnigh founded, in the fifth or sixth century, a monastery at Dulane<sup>64</sup> or Duleene<sup>65</sup>—the modern equivalent for Tuilen, or Tulan, a parish in the barony of Upper Kells, and county of Meath. We may infer, that he had a missionary station, in that place. He became a zealous coadjutor of the great Irish Apostle; and, for many years, he fulfilled all the duties of his ministry. He converted innumerable souls, by his preaching and miracles, to the Faith of Christ.<sup>66</sup> Among the three saints,<sup>67</sup> chosen to revise the Pagan Laws of Ireland, and to make them harmonize with Christianity, Cairnech is specially named. An incident may be mentioned, also, which shows how prominent and beneficent his position at Dulane must have been. In a collection of fragments,<sup>68</sup> taken from ancient historical manuscripts,<sup>69</sup> it is said,<sup>70</sup> that Muircheartach Mac Erca,<sup>71</sup> monarch of Erinn, having been captivated by a Banshee, drove his queen, her children and her friends of the clanns of Conaill and of Eoghain—the O'Donnells and O'Neills—from the palace of Cleitech, on the Boyne. Then, they fled to St. Cairnech, who took them all under his protection. "Thereupon," it is added, "the saint cursed the palace, and when the queen's friends departed to their own country, he gave them his blessing, and he appointed three *insignia*,<sup>72</sup> for their war standards." We are told, moreover, that St. Cairnech of Dulane appointed the *Miosach*, as one of the three battle *insignia* for the O'Neills and O'Donnells. This word means literally "Monthly," or "of Months." The relic was probably a calendar.<sup>73</sup> Subsequently, Carantoc is thought to have returned to his own country, with many companions, and he lived for some time in a cave. The dove once more fluttered before him, darted away, and then came back, as though desiring him to follow. It led him through the forest, to a smooth grassy spot, and there it rested, on the coast of Cardiganshire. The surrounding scenery is

<sup>61</sup> See *ibid.*, vol. ii., part ii., Preface, p. v.

<sup>62</sup> See *ibid.*, p. vii.

<sup>63</sup> See Colgan's "Acta Sanctorum Hiberniae," Martii v. Appendix ad Acta S. Kierani, cap. iv., p. 473.

<sup>64</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Meath," sheets 10, 11, 16, 17.

<sup>65</sup> Here, on this day, the founder's festival was observed. See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxiii., pp. 133, 134.

<sup>66</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>67</sup> With these were associated three Kings, and three Bards, who are thus named:—

"Laeghaire, Core, Dairi, the hardy;

Patrick, Benen, Cairnech, the just;

Rossa, Dublithach, Ferghus, with science;

These were the nine pillars of the Senchus Môr."

—Preface to "Senchus Môr," vol. i., p. xiii.

<sup>68</sup> Contained in the "Yellow Book of Lecain."

<sup>69</sup> Now preserved, in the Library of Trinity College, Dublin.

<sup>70</sup> See Professor O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Appendix Cl., p. 599.

<sup>71</sup> He reigned, from A.D. 504 to 527. The particulars of his reign are noticed, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 164 to 177.

<sup>72</sup> One of these is said to have been the celebrated Cathach or Battler of the O'Donnells. It contained a copy of the Psalms, or Gospels, written by St. Columba. It is yet preserved—although greatly defaced and stained—within a silver case, in the Royal Irish Academy's Museum.

pleasingly diversified, and here, St. Carantoc expressed an intention of building a church.<sup>74</sup> He is said to have had a small chapel or an oratory, among the rocks, on this part of the coast, where his days were spent in religious seclusion.<sup>75</sup> A church still bearing the name of Llangranog,<sup>76</sup> alias Lann-Garanog, or the church of Carannog, was thus founded by him. There is also a rock, near a small harbour in the parish. That rock bears some resemblance to a large chair. It is called, by the native peasantry, Eisteddfa Carannog,<sup>77</sup> or Cranwg.<sup>78</sup> St. Carantoc sailed down the Severn,<sup>79</sup> and he landed at Dindraithov, where Cato<sup>80</sup>—sometimes written Cathon—and Arthur were living. Elsewhere, we do not find the name of Cato in history,<sup>81</sup> and, it seems likely, there is a false reading, for some other British name. The former renowned British king has his history well interlarded with fable; and, one of those wonderful stories is found in connexion with our saint. A great serpent had devastated the Carr, a marshy district in South Wales. We are told, that an altar of marvellous colour fell out of heaven, and that Carantoc took possession of it. While he was conveying it in a boat over the Severn, that altar fell overboard into the sea. However, he declared, that the Almighty would wash it with His waves, to that place where it must be set up; while, he went to King Arthur and enquired, if he knew, that it had come ashore in any part of his dominions. "Bind me the serpent in the Carr, and I will tell thee," replied the king. Then Carantoc went to the morass, and called the venomous beast, when it came to him. Casting his stole about it, that serpent was brought into the hall, where the king and his knights sat. Carantoc fed it, and afterwards he let the serpent go, commanding it not to injure man or beast. King Arthur had intended to convert the altar into a table, for himself and for his knights, as it had been miraculously washed ashore. However, he then gave it to the holy man, who set it up at a place called Carrow<sup>82</sup>—interpreted Cardigan—where he built a church.<sup>83</sup> This donation, the king confirmed by a deed. After crossing the Severn, other accounts have it, that Carantoc obtained a grant of land from King Arthur, near the port of Guellit, and built there a church, which was called Carrun, or Carrow. That church, no doubt, was the building of which Leland<sup>84</sup> speaks, when he tells us, that Karantoc constructed an oratory, and at a place, called Guerith Karantauc. Most probably, it was that spot, where the Parish Church of Crantock—on the Irish Sea in Cornwall—is built. There, too, it is thought by some writers, that the holy and venerable old patriarch spent the remainder of his days. Before the Conquest, there was a collegiate church at Crantock; however, the sand which

<sup>73</sup> See Professor O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xv., p. 336.

<sup>74</sup> According to the Cottonian Manuscript, classed Vesp. A 14, fol. 90, this happened before he went to Ireland.

<sup>75</sup> See Samuel Lewis' "Topographical Dictionary of Wales," vol. ii., p. 48.

<sup>76</sup> This parish is in the Union of Newcastle-Emlyn, lower division of Moythen Hundred, Cardiganshire, South Wales.

<sup>77</sup> See "Lives of the Cambo-British Saints," p. 398.

<sup>78</sup> "By some writers, the name is supposed to be derived from its having been anciently a place of meeting for the bards; and on the summit of an eminence in the immediate vicinity is a large tumulus, in form resembling an inverted pan, and thence called Pen

Moel Badell."—Samuel Lewis' "Topographical Dictionary of Wales," vol. iii., p. 49.

<sup>79</sup> Called in Latin Sabrina. It flows between Monmouthshire and Gloucestershire, into the Bristol Channel, south of Wales.

<sup>80</sup> Probably, Cadoc is meant.

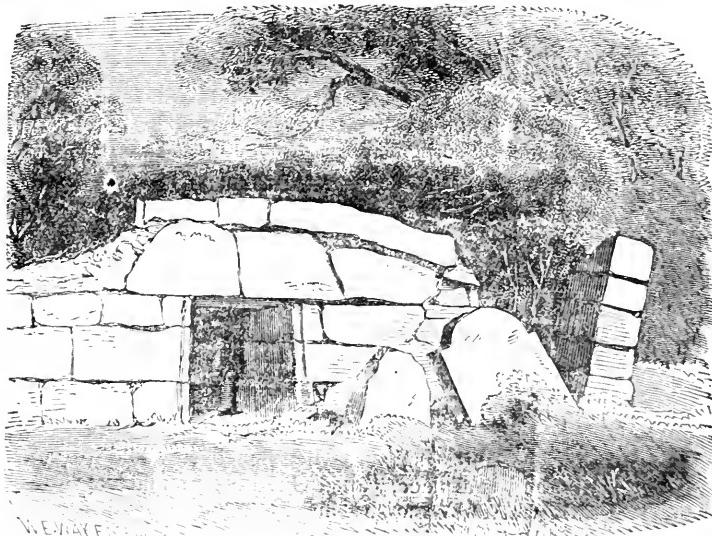
<sup>81</sup> Much the same account is given, by Capgrave, Alford, Ussher, and the Salisbury Martyrology.

<sup>82</sup> In the British language, it is said, that Car means "a marsh," while Caer means "a fortress," or "city." Skinner places Carrow, or Carew, in the County of Devon; but, the Bollandists think, it is to be sought for, in some part of Wales.

<sup>83</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 16, pp. 215, 216.

<sup>84</sup> See "Itinerary," vol. iii., p. 196.

had blown up along this coast has nearly obliterated the remains of that college, but the holy well remains.<sup>85</sup> Exercising to the last the duties of his ministry, among the Britons of the South, it is stated, that he departed this life in Cornwall, where he is deservedly honoured as a great saint. However, he received a warning from heaven, to leave his religious family, and to become an exile from his native country, according to some accounts.<sup>86</sup> Carantoc accordingly returned to our Island, and ended his days peacefully, in Ireland,<sup>87</sup> at a city called Chernacli,<sup>88</sup> after having attained a good old age. If such be the case, it seems probable, he departed this life, at Dulane. Here, the old church, presents every appearance of antiquity.<sup>89</sup> The chancel has been torn down; but, the nave measured thirty by twenty-one feet.<sup>90</sup> On the west end, there is a plain doorway, surmounted by an immense block of



Old Church of Dulane, County of Meath.

stone; on the south side, there is another entrance, but appearing to be much more modern. To the north of this church lies a baptismal font. The grey walls, in the last stage of desolation, cannot fail to awaken in the pilgrim's thoughts a recollection of the past Christian days of Ireland.<sup>91</sup> It is said, he

<sup>85</sup> See "Dictionary of Christian Biography," &c., by William Smith, LL.D., and Henry Wace, M.A., vol. i., p. 383.

<sup>86</sup> As for instance, that contained in the Cottonian Manuscript, classed Vesp. A. 14, fol. 90.

<sup>87</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 16, p. 216.

<sup>88</sup> It is not easy to discover it, under this name—probably a misprint; but, a more rational account has it Cernach. See Bishop Forles' "Kalandars of Scottish Saints," p. 208.

<sup>89</sup> Lord Dunraven describes it as "grandly

old," and Dr. Petrie calls it "a fine specimen of our earliest Christian architecture." He describes it in a letter to Lord Dunraven. See Dr. William Stokes' "Life and Labours in Art and Archaeology," of George Petrie, LL.D., Appendix, pp. 407, 408.

<sup>90</sup> The accompanying illustration of Dulane is drawn on the wood, by William F. Wakeman, partly from an original sketch by himself, and partly from a photograph. It has been engraved, by Mrs. Millard.

<sup>91</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., p. 281.

was buried, on the xvii. day of the June Kalends, in his renowned Irish city, which was more distinguished, than any of his other cities; while the Kalendar of Cashel is cited to show, that this saint, a native of Britain, was buried in the Island of St. Baithen,<sup>92</sup> now known as Ennisboyne, off the east coast of Wicklow. He is still remembered, as the patron saint of Dulane, in the county of Meath.<sup>93</sup> He is said to have been venerated, also, at Drumleena, on the western shores of Lough Foyle.<sup>94</sup> In one of the Topographical Poems of O'Dubhagin,<sup>95</sup> written in the fourteenth century,<sup>96</sup> there is an obscure allusion to three septs, and these are said to have been of Cairnech's congregation. These three septs of Tuilen were located, in the present county of Meath, and immediately near the town of Kells, although originally, they are said not to have been Meathmen. They were called the Fir-Eochain, the Maini, and "the Britons of lasting fame."<sup>97</sup> The three septs, thus mentioned, are now totally unknown.<sup>98</sup> In the fifth century, the death of St. Carantoc is thought to have occurred; others defer it to early in the sixth; however, the exact date is unknown. Irish Martyrologists call him Cairnech,<sup>99</sup> or Tuilen.<sup>100</sup> On the 16th of May, we find marked the happy death of Carnech the mighty, in the Feilire of St. Aengus.<sup>101</sup> St. Carantac, or Cernach's name appears, in the published Martyrology of Tallagh,<sup>102</sup> on this day, as also, in the Franciscan copy.<sup>103</sup> In Richard Whitford's "Martyrologium Anglicanum," it is set at this date; while John Wilson omits Carantocus, from the first edition of his English Martyrology, and in his last, places him at the 17th of May. The Martyrology of Donegal<sup>104</sup> has the festival of Cairnech of Tuilen, or of Tulan, at the 16th of May. In the posthumous list of Colgan's Manuscripts, the name of St. Carantocus occurs, at the 16th of May. At the same date, too, in the anonymous Catalogue of O'Sullevan Beare,<sup>105</sup> Gernochus or Carantochus is entered. However, the parish feast of Crantock, in Cornwall, is on the Sunday nearest to the 16th of May.<sup>106</sup> He was venerated, also, in Scotland. At the 16th of May, the name appears in the Kalendar of Drummond.<sup>107</sup>

<sup>92</sup> See the Cottonian Manuscript, classed Vesp. A. 14, fol. 90, with notes, given by the Bollandists, in the "Acta Sanctorum," tomus iii., Maii xvi. De S. Carentoco seu Cernatho Episc. Abbatie in Wallia et Hibernia, pp. 584 to 587.

<sup>93</sup> See "Proceedings of the Royal Irish Academy," Series ii. Polite Literature and Antiquities, vol. ii., No. xlv. On the Identification of the proper Names appearing on two Monuments bearing Ogam Inscriptions, by the Right Rev. Charles Graves, D.D., p. 286.

<sup>94</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., p. 283.

<sup>95</sup> Edited by John O'Donovan, LL.D., M.R.I.A.

<sup>96</sup> The Irish has been published, with an English translation, by the Irish Archaeological and Celtic Society, A.D. 1862, in 8vo.

<sup>97</sup> "Early these men quaff their met-heglin;  
They are the congregation of Cairnech."

—See pp. 14, 15.

<sup>98</sup> See pp. xiv., xv., n. 60.

<sup>99</sup> In the Feilire of St. Aenghus, his death

is thus recorded: "The illustrious death of Carneach, the truly powerful."

<sup>100</sup> The following gloss is added to the Feilire: "i.e., Carnech of Tuilen, in the neighbourhood of Cenannas (Kells)." See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxvii.

<sup>101</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, By Whitley Stokes, LL.D., p. lxxx.

<sup>102</sup> Edited by the Rev. Dr. Kelly, p. xxiv.

<sup>103</sup> There, the entry seems to read Caīpnīs, o cuileñ, probably a mistake of the scribe, writing in the last word the initial c for t.

<sup>104</sup> Edited by Drs. Todd and Reeves, pp. 132, 133. There is also an entry of Caīpnīeāc—16 Maii, in Appendix to the Introduction, p. xlvi.

<sup>105</sup> See "Historiae Catholice Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>106</sup> See Rev. Dr. Oliver's "Monasticon Dioecesis Exoniensis."

<sup>107</sup> Thus: "in Hibernia quoque Natale Sanctorum Confessorum Carnich et Finnigui."—Bishop Forbes' "Kalendars of Scottish Saints," p. 13.

The remains of a chapel, said to have been dedicated to St. Carnac,<sup>103</sup> were to be seen on the Haugh of Laithers, opposite the Boat of Magie, in the parish of Turriff.<sup>109</sup> At Llangrannog, a fair is annually held on the 27th of May, which according to the old style is the saint's feast.<sup>110</sup>

**ARTICLE V.—ST. ODHIRAN, PRIEST.** The Martyrology of Tallagh<sup>1</sup> merely enters the name of Odran, Sac, for Sacerdos, Priest, at the 16th of May.<sup>2</sup> From the date afterwards given, if reliable, it appears possible to determine the era when he lived; however, the family relationship may be with some other bearing a similar name. The History of the Saints states, that Odhran, son of Beoaedh, brother to Ciarán of Cluain,<sup>3</sup> was a noble priest. The Bollandists,<sup>4</sup> however, who notice the Priest Odranus, at this date, think him to have been the one so called with an epithet "the wise" added, who was the son of Mac-crath,<sup>5</sup> and Abbot of Leitter-Odhrain in Muscraighe,<sup>6</sup> and whose feast is referred to the 2nd or 26th of October. On the 16th of May, the Martyrology of Donegal<sup>7</sup> enters a festival in honour of Odhran, Priest.

**ARTICLE VI.—ST. ERNAN, SON OF AEDH.** The name of Ernan mac Aodha appears in the Martyrology of Tallagh,<sup>1</sup> at the 16th of May.<sup>2</sup> The Bollandists<sup>3</sup> reproduce this entry, likewise, for the same day. The O'Clerys suppose, that this was Ermin, son of Aedh, descended from the race of Irial, son of Conall Cearnach. That Saint Ernan belonged to the northern half of Ireland; and, he appears to have been distinguished, as one of the clerics, to whom the Roman clergy addressed a celebrated letter,<sup>4</sup> in reference to the Paschal controversy.<sup>5</sup> He is said to have flourished, about the year 660, and to have died on the 16th of May.<sup>6</sup> We find recorded, also, in the Martyrology of Donegal,<sup>7</sup> that on this day was venerated, Ernan, son of Aedh. We do not find any other Ernan, son of Aedh, in the Saint History of Ireland,<sup>8</sup> state the O'Clerys.

**ARTICLE VII.—ST. DUTHRACHT, OF LIATH DROMA.** At the 16th of May, the published Martyrology of Tallagh<sup>1</sup> registers Duathracht, Liath Droma, or

<sup>103</sup> See *ibid.*, p. 298.

<sup>109</sup> See "New Statistical Account of Scotland," Aberdeen, p. 993.

<sup>110</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. v., May 16th, p. 215.

**ARTICLE V.—<sup>1</sup>** Edited by Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy enters Odrhan Sac.

<sup>3</sup> He flourished in the sixth century, and his festal occurs, at the 9th of September.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Maii xvi. Among the pretermitted saints, p. 561.

<sup>5</sup> Son of Trecall, son to Esamon, &c.

<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniae," Marin viii. Appendix ad Acta S. Senani, cap. iii., p. 542, *recte* 538.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

**ARTICLE VI.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy has it Eprnan mac aedha.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Maii xvi. Among the pretermitted saints, p. 559.

<sup>4</sup> A.D. 640. See this incomplete epistle in Ussher's *Veterum Epistolaram Hibernicarum Syllago*," Epist. ix., pp. 22, 23.

<sup>5</sup> See the Life of St. Diman or Dima Dubh, Bishop of Connor, at the 6th of January, in the First Volume of this work, Art. i.

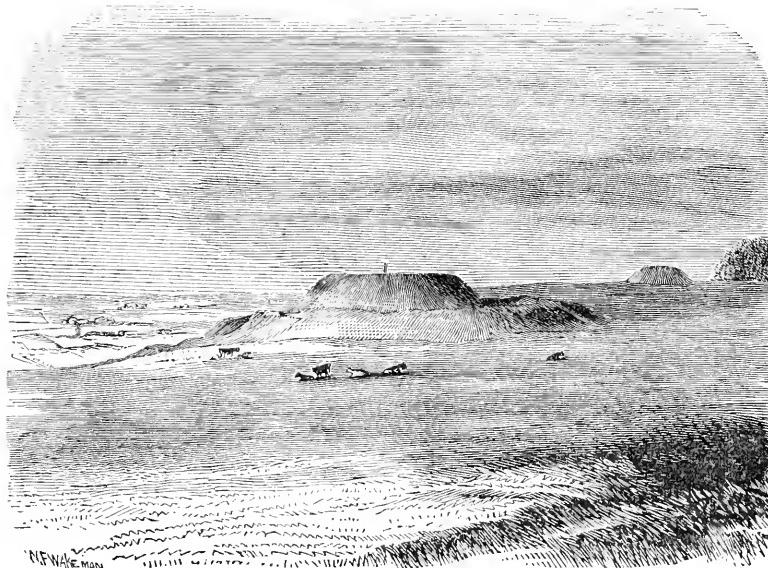
<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniae," vi. Januarii. Vita S. Dimani, n. 11, p. 17.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>8</sup> In a note, Dr. Todd says, at *Saint Histori*, "On 'Naomhseanchus,' a Poetical account of the Saints of Ireland; the same probably which was just before quoted, under the title of Seanchus na Naomh, or History of the Saints."

**ARTICLE VII.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

of Lieth Droma.<sup>2</sup> The Franciscan copy has a similar entry.<sup>3</sup> The Bollandists<sup>4</sup>—quoting from the same source at this date—have Duthractus de Lieth-druim. We find mentioned, in the Martyrology of Donegal,<sup>5</sup> that on this day a festival was celebrated, in honour of Duthracht of Liathdruim. It is difficult to state, in what part of Ireland this place is to be found. I think, adds the calendarist, that this is Durthacht, son of Trichim, of Caon-druim, brother of Dichic, son of Fiatach Finn, Monarch of Erin; and, I suppose, that it is at Teamhair, or near to Teamhair, he is,<sup>6</sup> for Liath-druim<sup>7</sup> and Driumcaoin are names of Teamhair. This is further confirmed, by the authority of Dr. John O'Donovan, who, rendering Liathdruim into the English equivalent as the Grey Ridge, states, that it was one of the ancient names of Tara Hill.<sup>8</sup> Here is still to be seen the triple enclosure of the Farradh, or princi-



Principal Mound on Tara Hill, County of Meath.

pal mound, with an upright pillar-stone standing in the centre, which was supposed by Dr. George Petrie<sup>9</sup> and by Dr. John O'Donovan to be the celebrated Lia Fail, or Stone of Destiny,<sup>10</sup> so well known in connexion with

<sup>2</sup> MS. Calendar of Professor Eugene O'Curry.

"Transactions of the Royal Irish Academy," vol. xviii., No. iii., p. 108.

<sup>3</sup> Thus: *Duthraucht Liath Droma.*

<sup>8</sup> See his edition of the "Annals of the Four Masters," vol. ii., n. (f), p. 622.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Maii xvi. Among the pretermitted saints, p. 559.

<sup>9</sup> The laborious process by which Dr. George Petrie prepared for the illustration of the History and Antiquities of Tara Hill is pleasingly and gracefully set forth in Dr. William Stokes' "Life and Labours in Art and Archaeology, of George Petrie, LL.D.," chap. v., pp. 109 to 121.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 130, 131.

<sup>10</sup> These objects—with the Rath of Hostages to the left—have been sketched on the spot, by William F. Wakeman, and after-

<sup>6</sup> In a note, Dr. Todd here says: "He is, means buried or venerated."

<sup>7</sup> This denomination is said to have been derived from Liath, the son of Laighean Leathan-Ghlás. See Dr. George Petrie, on the History and Antiquities of Tara Hill.

the history of these Islands. Towards the south-east of those objects was the Teach Cormaic,<sup>11</sup> or House of Cormac; and, between them, it is supposed the ruins of Teamur<sup>12</sup> or Tara lay. There were several ancient roads—even yet traceable—leading from the royal residence at Tara, and in different directions. To the north was the Slighe Fan na g-Carbad, or Slope of the Chariots. The upright obeliscal pillar-stone<sup>13</sup> on the Hill of Tara is said to have been a monument of pagan antiquity; and, it has been identified with the Lia Fail or Stone of Destiny.<sup>14</sup> The Irish writers call it *an idol-stone*. There are various earth-mounds and other objects, which are severally named, and which undoubtedly belong to a very ancient origin. Thus, approaching the Hill from the north, we find the site of the Teach Miodhchuarta,<sup>15</sup> or Great Banqueting Hall;<sup>16</sup> and, in the adjoining field is Rath Caelcon, while beyond this are the remains of two circular Duns;<sup>17</sup> towards the south, we pass into the great oval enclosure of Rath na Riogh,<sup>18</sup> or the King's Rath, and within its northern boundary is pointed out Dumha na-Ngiall,<sup>19</sup> or Mound of the Hostages; ascending the slope towards the south we gain the summit, crowned by Rath na Seanadh,<sup>20</sup> or Rath of the Synods, sometimes called the King's Chair,<sup>21</sup> and the highest spot upon the Hill, being 512 feet above the sea-level. From the centre of the Forradh on the one side, and from the Rath na Seanadh on the other, we obtain most extensive views of the

wards drawn on the wood, in the accompanying illustration, engraved by Mrs. Millard.

<sup>11</sup> It was joined to the Forradh by a common parapet, and it may be described as a double enclosure, the rings of which, upon the western side, become connected. Its diameter is about 140 feet. See William F. Wakeman's "Hand-Book of Irish Antiquities," part i., chap. iv., p. 43.

<sup>12</sup> This name is said to have been derived from a fortress, in which the Milesian Queen Tea resided. See Sir William Wilde's "Beauties of the Boyne, and its Tributary, the Blackwater," chap. v., p. 124.

<sup>13</sup> It lay in a prostrate position, probably for many centuries, until removed shortly after 1798, when it was set up as a monument to mark the grave of those insurgents who fell there at that memorable period.

<sup>14</sup> By Dr. George Petrie, in his Essay on the History and Antiquities of Tara Hill. See "Transactions of the Royal Irish Academy," vol. xviii. Antiquities, No. iii., pp. 160 to 162. On the latter page a fine wood-cut illustration of it is presented.

<sup>15</sup> This is a deep excavation, running north and south, with parallel sides, and rising up a gentle ascent of the Hill. It is 360 feet long, and 40 wide. The sides are formed of a raised *mur*, or earth embankment. Here and there are gaps or excavations, supposed to have corresponded with doors, which led into the great Hall. In Dr. O'Donovan's edition of the *Leabhar na g-Ceapt*, or the "Book of Rights," we have an account of various tributes in cattle and provisions due to the King of Tara, with his obligations to entertain provincial kings, and their privileges at the feast; also his tributes and rents from the provincial chiefs, his prerogatives,

and his relative obligations to them, his customs and refectories, his stipends and presents. See pp. 8 to 11, 38, 39, 136, 137, 142, 143, 176 to 191, 235 to 269,

<sup>16</sup> Here, it is thought, the Feis Teamhrach was held.

<sup>17</sup> These are greatly obliterated by plantations; one of these is Rath-Grainne, while the other is now scarcely perceptible. The small well, Tober Finn, is near.

<sup>18</sup> It is called, likewise, the Cathair of Cro-finn. It measures upwards of 280 yards in length, in its longest dimensions, and it is the most extensive of all the circles at Tara. In several places, it is obliterated.

<sup>19</sup> This is a small circular moat, and so named in memory of the hostages which were taken from the different provinces. On this formerly lay the monolith, supposed by Dr. Petrie to have been the Lia Fail, or Stone of Destiny.

<sup>20</sup> This presents a double line of circumvallation. The eastern side has been cut off by the adjoining churchyard. It is said the tent of Adamnan had been pitched there, and, it is probable, in Christian times, some of the Tara Synods were there held.

<sup>21</sup> Within the churchyard enclosure, there are some objects of antiquarian interest. One of these is a flat pillar-stone, about six feet high, supposed to be the shaft of St. Aiaman's cross; and, on its western face is carved in relief a rude human figure, about eighteen inches high. In its vicinity, a short pillar-stone—not unlike some of those at New Grange—may be seen. It is supposed, to have been one of the two druidical stones, called Bloc and Blucini, which opened out to admit the king's chariot, at his coronation.

<sup>22</sup> Here, it is said, that King Laoghaire was

the great Meathian plains. The Rath of Laoghaire<sup>22</sup> is shown on the slope of the Hill, towards the south, and about one quarter of a mile distant is the Rath of Queen Maeve, among some trees, crowning an adjoining elevation. To the east of the Forradh, and immediately adjoining the road, is the Well of Neamhnach, or Newnagh, a beautiful spring formerly shaded by a magnificent ash tree, and over it the roots still stretch.<sup>23</sup> No less than four distinct Liathdruims are mentioned, in the Annals of the Four Masters,<sup>24</sup> viz.: first, that now known as Tara Hill, in the county of Meath; secondly, that situated in Dealbhna-Eathra; thirdly, that in Clanrickard; and fourthly, that in West Brefney. It seems impossible now to state, with which—if indeed with any—of them, the present holy man had been connected.

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ARTICLE VIII.—ST. MACLAISRE, ABBOT OF BANGOR, COUNTY OF DOWN. The Martyrology of Tallagh<sup>1</sup> records this saint, at the 16th of May, as Mac Lasre, Abbot of Bangor.<sup>2</sup> At the same date, the Bollandists<sup>3</sup> enter Maclarius, Abbas Benchorensis, in Ultonia. Allusion is made to him, by Father John Colgan,<sup>4</sup> as having died, during the reigns of Conall and Kellach, joint sovereigns over Ireland. The “Chronicum Scotorum”<sup>5</sup> places the death of Mac Laisre, Abbot of Bennchair, at A.D. 644, the year when it is stated Bede was born.<sup>6</sup> On this day, Mac Laisre departed to a brighter and a better world, in the year 645, according to the Annals of Ulster, and of the Four Masters.<sup>7</sup> The Martyrology of Donegal<sup>8</sup> registers on this day, as having veneration paid him, Maclaisre, Abbot of Bennchor.

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ARTICLE IX.—ST. BOETIUS, ALSO CALLED BREG-BOESACH, SON OF BRONDIUS. Veneration was given at this date, as we read in the Martyrology of Tallagh,<sup>1</sup> to a St. Boetius, whose name was also Breg-boesach, the son of Brondius.<sup>2</sup> The Bollandists,<sup>3</sup> who quote the same authority, suppose him to be the Boetius, son of Brionaigh, mentioned by Prince O'Donnell, in his Life of St. Columkille,<sup>4</sup> and whose feast is set down, at the 7th of December.

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ARTICLE X.—ST. MOCHAMAIL. We find the simple entry, Mochamail, inserted in the Martyrology of Tallagh,<sup>1</sup> at the 16th of May.<sup>2</sup> Quoting the

buried, and in a standing position.

<sup>23</sup> See Sir William R. Wilde's “Beauties of the Boyne, and its Tributary, the Blackwater,” chap. v., pp. 122 to 126.

<sup>24</sup> See Dr. O'Donovan's Edition, vol. vii., Index, p. 77.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy has mac Lærfe abb beann.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xvi. Among the pretermitted saints, p. 559.

<sup>4</sup> See “Acta Sanctorum Hiberniae,” Martii xxx. Vita S. Mochuæ sive Cronani Abb. Ballensis, n. 24, p. 792.

<sup>5</sup> See William M. Hennessey's edition, pp. 88, 89.

<sup>6</sup> The year for this event, however, has been referred to 672 or 673, according to

some authorities; while others have 674. Following the reasoning of Pagi, Mr. Stevenson has adopted the latter chronology. See Sir Thomas Duffus Hardy's “Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland,” vol. i., part i., p. 446.

<sup>7</sup> See Dr. O'Donovan's edition, vol. i., pp. 258, 259, and n. (r). *Ibid.*

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 130, 131.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy has boetiu, i.e., cuius nomen erat bres be Rach filii Bjonn.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xvi. Among the pretermitted saints, p. 561.

<sup>4</sup> See lib. i.

same record, at this date, the Bollandists<sup>3</sup> enter Mochamalius, but without any attempt to assign the place where he was venerated, or the period when he flourished.

**ARTICLE XI.—ST. FINNTAN, OF CLUANA CRUAICH.** The name Finntan, of Cluana Cruaich, appears in the Martyrology of Tallagh,<sup>1</sup> at the 16th of May.<sup>2</sup> We find the feast of Fintanus de Cluain-Cruaich, on the same authority, entered by the Bollandists,<sup>3</sup> at this day. He is noticed, by Father John Colgan,<sup>4</sup> in like manner; but, without giving indication of his family, place, or period.

**ARTICLE XII.—ST. FIONNCHADH, BISHOP.** An entry is found, regarding Findchad, a Bishop, in the Martyrology of Tallagh,<sup>1</sup> at the 16th of May.<sup>2</sup> The Bollandists<sup>3</sup> simply note Findchadus Episcopus, from the same source, and for the same date. On this day was venerated Fionnchadh, Bishop, as we read in the Martyrology of Donegal.<sup>4</sup>

**ARTICLE XIII.—FEAST OF THE TRANSLATION OR ELEVATION OF THE RELICS OF SAINTS COLUMBAN, EUSTASIUS AND WALDEBERT.** At the 16th of May, the Bollandists<sup>1</sup> insert a festival, which commemorates the Translation or Elevation of the Relics of Saints Columban,<sup>2</sup> Eustasius<sup>3</sup> and Waldebert.<sup>4</sup>

**ARTICLE XIV.—ST. TRICIUS, BISHOP AND CONFESSOR, IN SCOTIA.** The English Martyrology enters a St. Tricius, a Bishop, at the 16th of May, according to Father Henry Fitzsimon, who notes him among the Irish Saints. However, the Bollandists<sup>1</sup> deny, that Tricius is to be found, in either edition of the “Martyrologium Anglicanum,” or even in the Tallagh Martyrology, although they insert, at this date, Tricius, Episcopus et Confessor in Scotia.<sup>2</sup> In the anonymous catalogue, published by O’Sullevan Beare,<sup>3</sup> a Tricius is entered at the same date.

**ARTICLE XV.—REPUTED FEAST OF ST. BERTIN, ABBOT AND APOSTLE, BELGIUM.** In his “Menologium Scoticum,” Thomas Dempster enters<sup>1</sup> a

**ARTICLE X.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy enters also mocha-mast.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xvi. Among the pretermitted saints, p. 559.

**ARTICLE XI.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> In the Franciscan copy, we find fintan cluain curch.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xvi. Among the pretermitted saints, p. 559.

<sup>4</sup> See “Acta Sanctorum Hiberniae,” Februario xvii. Appendix ad Acta S. Finntani Abbatis de Cluain-Ednech, cap. i., p. 355.

**ARTICLE XII.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> The Franciscan copy has fintochao ep.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Maii xvi. Among the pretermitted saints, p. 559.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 130, 131.

**ARTICLE XIII.—<sup>1</sup>** See “Acta Sanctorum,” tomus iii., Maii xvi. Among the pretermitted feasts, p. 559.

<sup>2</sup> His feast occurs, at the 21st of November, where his Life will be found.

<sup>3</sup> His festival belongs to the 29th of March, where his Life has been given, in the Third Volume of this work, Art. v.

<sup>4</sup> His feast occurs, at the 2nd of May.

**ARTICLE XIV.—<sup>1</sup>** See “Acta Sanctorum,” tomus iii., Maii xvi. Among the pretermitted saints, p. 559.

<sup>2</sup> Such is the record, in a MS. Florarium Sanctorum.

<sup>3</sup> See “Historiae Catholicae Iberniae Compendium,” tomus i., lib. iv., cap. xi., xii., pp. 50, 57.

feast for St. Bertuinus, Abbot and Apostle in Belgium, at the 16th of May.<sup>2</sup> It seems to have been Colgan's intention to have published Acts of this saint, either at the 16th of May, or the 11th of November.<sup>3</sup> Petrus a Natalibus<sup>4</sup> and Henry Fitzsimon<sup>5</sup> have also placed the festival of St. Bertuinus, Abbot, at the 16th of May.<sup>6</sup>

ARTICLE XVI.—REPUTED FESTIVAL OF ST. BENTHUS, CONFESSOR. Among the Scottish entries, in the Kalendar of David Camerarius, at the 16th of May,<sup>1</sup> is a St. Benthus, a Confessor. Perhaps, the Boetius previously mentioned, on this day, may have been the person intended. However, it is remarked, by the Bollandists,<sup>2</sup> at this date, that elsewhere they find no traces of such a saint.

### Seventeenth Day of May.

ARTICLE I.—ST. FIONNCHAN, BISHOP OF DRUIM-EANAIGH AND OF DRUIM-FESS.

[*SIXTH CENTURY.*]

LITTLE more is known regarding this holy Prelate, than his having flourished at an early date, in the Irish Church. We find, both in the Franciscan<sup>1</sup> and in the published Martyrology of Tallagh,<sup>2</sup> Finnchan of Droma Enaigh. He is commemorated, by Marianus O'Gorman, and he is said to have flourished in the sixth century, having been a synchronus with St. Colman Elo,<sup>3</sup> who was himself contemporaneous with the great St. Columkille.<sup>4</sup> Under the head of Druim Eanuigh, Duald Mac Firbis enters Fionnchan, Bishop, at May the 17th. Again, do we find the same writer calling his place Druim Fes, or Fesi.<sup>5</sup> This form of an Irish local name has not been identified, no more than the former etymon. The Bollandists<sup>6</sup> place Findchanus, Bishop of Druim-Enaich, at the 17th of May; but, they are at a loss to find any particulars regarding him, and deserving of insertion. This day,

ARTICLE XV.—<sup>1</sup> Thus: “In Belgio Ber-  
tuini abbatis et apostoli. P.”

<sup>2</sup> See Bishop Forbes' “Kalendar of Scot-  
tish Saints,” p. 199.

<sup>3</sup> Thus do we find his entry, at this date, in “Catalogus Actuum Sanctorum quæ MS.  
habentur, ordine Mensium et Dierum.”

<sup>4</sup> In *Chronica.*

<sup>5</sup> In “Catalogus aliquorum Sanctorum  
Iberniæ.”

<sup>6</sup> See O'Sullevan Beare's “Historiæ  
Catholiceæ Iberniæ Compendium,” tomus i.,  
lib. iv., cap. xii., p. 52.

ARTICLE XVI.—<sup>1</sup> Thus: “Hoc eodem  
etiam die sanctus Benthus Confessor.”—Bis-  
hop Forbes' “Kalandars of Scottish Saints,”  
p. 237.

<sup>2</sup> See “Acta Sanctorum,” tomus iii.,  
Maia xvi. Among the pretermitted saints,  
p. 559.

ARTICLE I.—<sup>1</sup> At the xvi. of the June  
Kalends—corresponding with this date—we  
here read *Fionchan Uprona Enaig agus* Ορόνα φειρέ.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>3</sup> According to his Irish Life. His feast  
occurs on the 26th of September.

<sup>4</sup> His Life will be found at the 9th of  
June. See Colgan's “Acta Sanctorum  
Hibernie,” Martii xi. De S. Finchano Ab-  
bate de Ardchaoin, p. 584, and n. 3.

<sup>5</sup> See “Proceedings of the Royal Irish  
Academy,” vol. i., Irish Manuscript Series,  
part i., pp. 108, 109.

<sup>6</sup> See “Acta Sanctorum,” tomus iii.,  
Maia xvii. Among the pretermitted saints,  
p. 2.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp.  
132, 133.

likewise, the Martyrology of Donegal<sup>7</sup> records the name of Fionnchan, Bishop, of Druim-eanaigh, and of Druim-fess, as having been venerated.

**ARTICLE II.—ST. SIOLLAN, BISHOP OF DAIMHINIS, OR DEVENISH ISLAND, COUNTY OF FERMANAGH.** [Seventh Century.] It is a sight never to be forgotten, when Lough Erne seems, as it were, holding her mirror to the relics around St. Molaisse's monastery. The round tower—simple, erect, and exquisitely tapering skywards—looks a fit emblem of hope, as the descending sun illumines its cap with golden light ; while, down in the silent depths of the lake—less distinct, of a deeper and more dreamy shade—extends the reflection, as if veiling the mysterious past.<sup>1</sup> The name Sillan, a Bishop—with out any further designation—occurs in the Martyrology of Tallagh,<sup>2</sup> at the 17th of May. We have Sillanus Episcopus, likewise, in the Franciscan copy of the Tallagh Martyrology,<sup>3</sup> at the 17th of May. The Bollandists also enter his festival, on the same authority.<sup>4</sup> In the Acts of St. Berach,<sup>5</sup> allusion is made to a holy man, named Sillanus, who was miraculously restored to life, at a place called Rath-ond, but, of whose history little more seems to be known. A conjecture is offered, by Colgan,<sup>6</sup> that he may be identical with the present holy man, yet this is hardly probable. The following identification is doubtless the true one, where at this date the Martyrology of Donegal<sup>7</sup> records the veneration of Siollan, Bishop [of Daimhinis].<sup>8</sup> This has the English signification of “deer island.” His place of habitation was on the historic and beautiful Island of Devenish, so picturesquely situated, on Lower Lough Erne, about two and a-half miles below the town of Enniskillen, and in the county of Fermanagh.<sup>9</sup> The sail downwards, by steamer or row-boat,<sup>10</sup> is one of surpassing interest. On his left hand, the tourist will pass Portora, a grassy eminence, above a gentle indentation of the lake.<sup>11</sup> This little bay was the usual place of embarkation for Devenish.<sup>12</sup> Beyond this point, the lake suddenly narrows, and its current becomes almost a rapid. On a bank towards the left, immediately over the water, and fully commanding the passage, rises the shell of a once formidable castle.<sup>13</sup> It was of a quadrangular form, with round towers at the angles. The walls are pierced with holes for matchlocks or muskets ; and these apertures are original features.<sup>14</sup> And now, our boat

ARTICLE II.—<sup>1</sup> This pictorial effect is very artistically presented, by a wood-engraving, introduced by Mr. W. F. Wakeman in his charming Guide-Book, “Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran,” &c. First Excursion, p. 40.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>3</sup> Thus noted, *Sillan Epipi.*

<sup>4</sup> See “Acta Sanctorum,” tomus iv., Maii xvii. Among the pretermitted saints, p. 2.

<sup>5</sup> See his Life, in the Second Volume of this work, at the 15th of February, Art. i.

<sup>6</sup> See “Acta Sanctorum Hiberniae,” Februarii xv. Vita S. Berachi Abbatis, n. 24, p. 347. Also, Supplementum Vitae S. Berachi, n. 6, p. 348.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>8</sup> In a note Dr. Todd here says : “The words within brackets in this and the following paragraph are in a different hand.”

<sup>9</sup> There are very beautiful engravings and interesting descriptions of Devenish and

Lough Erne in Mr. and Mrs. Hall’s “Ireland : its Scenery, Character,” &c., vol. iii., pp. 178 to 190.

<sup>10</sup> At Enniskillen, boats are easily procured, and at a very moderate charge. A row of less than half an hour will bring the tourist to the island.

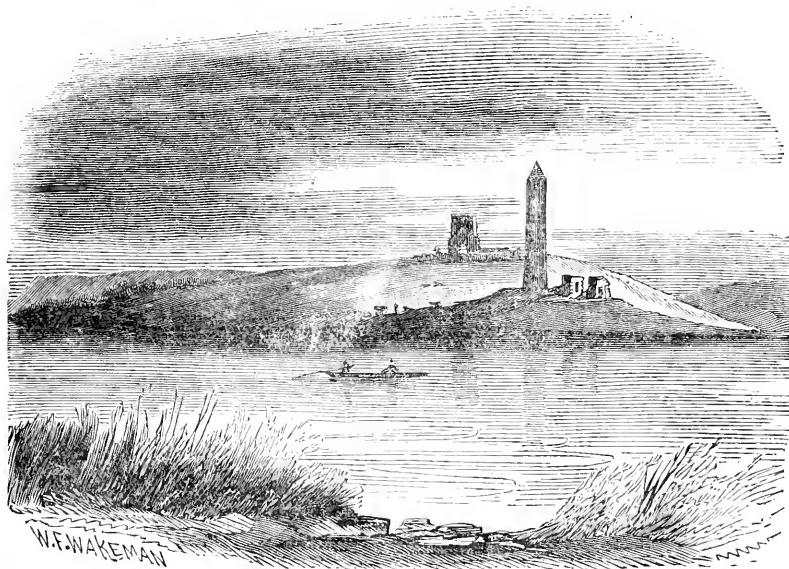
<sup>11</sup> Crowning this eminence is the Royal School, which commands a noble view of the Lower Lake.

<sup>12</sup> Thither, for ages, were brought the bodies of the dead, on their way for interment, in that holy island. Hence, the name “Portora,” or the “Port of Tears.”

<sup>13</sup> This is supposed to have been built and tenanted, by the Maguires, the Princes of Fermanagh.

<sup>14</sup> Hence, this building cannot be regarded as possessing very great antiquity notwithstanding the Norman-looking towers, which flank the walls. Not a single moulding of window or doorway, by which a date might be inferred, remains. The proud chieftains and ladies bright, minstrels, light-limbed

shoots into a bright expanse of waters, fringed with forests of bulrushes, which slope outward from the land, like a natural *chevaux-de-frise*, protecting the green rising slopes of the lake. Behind them are countless beds of blue forget-me-nots and other wild flowers of nature's planting. White-yellow water-lilies float in front ; while, every now and then, from clumps of reeds and other aquatic plants, frighted by our intrusion, start the water-hens and flappers. The island now appears in sight.<sup>15</sup> Then, rises a long, low, grassy eminence, over the ridge of which the upper portion of the round tower is seen, in all its lofty grandeur, and well preserved. There, too, may be observed the square belfry of the abbey—almost of yesterday as compared with its com-



Devenish Island and Ruins, Lough Erne.

panion.<sup>16</sup> Yet, strange to say, the less ancient building presents a more time-tinted and wind-worn appearance than the cloictheadach.<sup>17</sup> In the beginning of this century, the ruins of the priory then were much more considerable

kerns, and mailed gallow-glasses, who once occupied this keep, have long mouldered into the dust. This old pile seems fast crumbling to the lake :—

“Earth buildeth upon the earth castles  
and towers ;  
Earth sayeth unto earth—all shall be  
ours ;  
Earth walketh on the earth glittering  
with gold ;  
Earth goeth to the earth sooner than  
it would.”

—See W. F. Wakeman’s “Lough Erne, Enniskillen, Belleek, Ballyshannon and Bun-

doran,” &c. First Excursion, pp. 36 to 38. On the titlepage is represented the ruined Castle of Portora.

<sup>15</sup> The accompanying illustration was taken originally from the locality, by William F. Wakeman, by whom it was transferred to the wood ; engraved by Mrs. Millard.

<sup>16</sup> There is an interesting engraving of the ecclesiastical ruins in Devenish Isle, County Fermanagh, from an original drawing in the possession of Right Hon. William Conyngham. See Grose’s “Antiquities of Ireland,” vol. ii., pp. 23, 24.

<sup>17</sup> That Map of Ireland, published by the Society for the diffusion of Useful Knowledge, enumerates 118 of them. Mr. and

than they are at present.<sup>18</sup> The death of St. Molaisse,<sup>19</sup> the founder of Devenish, is assigned to A.D. 563, and he was succeeded by St. Natalis, or Naal,<sup>20</sup> the period of his demise not being stated. The next in succession, as revealed in our Annals, was St. Sillan.<sup>21</sup> His term of incumbency seems assignable to the seventh century, and with the abbatial it is likely he exercised episcopal functions. We learn, that the present bishop died, on the 17th of May, A.D. 658, according to the Annals of the Four Masters.<sup>22</sup> Under the head of Daimhinis, Duard Mac Firbis enters, Siollan, bishop of Daimhinis.<sup>23</sup> Summer finds Devenish clothed in rank, luxuriant herbage. Excepting the grey walls and the solitary hut of a herd, no trace of man is there to be seen. But, when the grass dies, and when winter has stripped this ancient home of its cattle, food, and verdure, the old gardens of the community can be traced, in many a boundary line. Even the presence of herbs and plants, which, though old in the soil, are not found in other islands of the lake, or on the surrounding hills, is indicated by the solitary habitant who acts as guide, and who lives upon this insulated spot.<sup>24</sup>

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**ARTICLE III.—SUPPOSED FEAST OF ST. SILAVE OR SILAN, BISHOP AND CONFESSOR.** The Manuscripts of Colgan are cited by Rev. Alban Butler,<sup>1</sup> for notices of an Irish Monk and Abbot of St. Brendan's monastery, at the 17th of May. He is regarded as a Bishop and Confessor.<sup>2</sup> His festival is registered, likewise, at this same date, in the "Circle of the Seasons."<sup>3</sup> He does not appear to have been different from the St. Sillan, Bishop of Devenish, whose feast belongs to the 17th of this month, and about whom, we have already treated.

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**ARTICLE IV.—THE SONS OF UA SLAINGE, OF CLUAIN-AIRBH.** An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at the 17th of May, Mic Gnaslan gi o Chluanaibh. This is evidently misspelled, through error of some scribe. The Franciscan copy has Mac Guaslaingi o Cluan aib.<sup>2</sup> The Bollandists<sup>3</sup> correct it thus, Filii Guaslangii seu Hua-Slangii de Cluain-aibh. Their place is supposed to be identical with the present Glenarby,<sup>4</sup> situated on the western margin of the Blackwater River, in the parish of Aughaloo,

Mrs. Hall state, however, that not more than about eighty-three remained, and a list of these, with other interesting observations regarding them, will be found in their work, "Ireland: its Scenery, Character," &c., vol. iii., pp. 190 to 208.

<sup>18</sup> See "The Dublin Penny Journal," vol. i., No. 35, pp. 273 to 375.

<sup>19</sup> His feast occurs, at the 12th of September.

<sup>20</sup> See an account of him, in the First Volume of this work, at January 27th, Art. i.

<sup>21</sup> See Archdall's "Monasticon Hibernicum," p. 239.

<sup>22</sup> See Dr. O'Donovan's Edition, vol. i., p. 268.

<sup>23</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 104, 105.

<sup>24</sup> See William F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon

and Bundoran," &c. First Excursion, pp. 38, 39.

**ARTICLE III.—<sup>1</sup>** See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xvii.

<sup>2</sup> We incline to believe, that here an error has been committed; and, that allusion must be had to Colgan's account of St. Silay, at the 30th of May.

<sup>3</sup> See p. 138.

**ARTICLE IV.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus: Mac Guaslaingi o Cluan aib.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Maii xviii. Among the pretermuted saints, p. 2.

<sup>4</sup> It is in the parish of Aughaloo, in the barony of Lower Dungannon, and it is shown, on the "Ordnance Survey Townland Maps for the County of Tyrone," sheet 07.

<sup>5</sup> Such is the opinion of William M.

and in the county of Tyrone.<sup>5</sup> A festival, in honour of the Sons of Ua Slainge, of Cluain-airbh, is also entered in the Martyrology of Donegal,<sup>6</sup> on this day.

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ARTICLE V.—ST. FINNEN. An entry occurs, in the Franciscan copy,<sup>1</sup> and in the published Martyrology of Tallagh,<sup>2</sup> at the 17th of May, for Finnen. The Bollandists<sup>3</sup> record his name, by referring to the same authority. It is mentioned, in the Martyrology of Donegal,<sup>4</sup> that a festival in honour of Finnén, was celebrated on this day.

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ARTICLE VI.—FEAST OF THE TRANSLATION OF THE RELICS OF ST. MALACHY O'MORGAIR, ARCHBISHOP OF ARMAGH, &c., TO AVIGNON, IN FRANCE. The Calendar of Citeaux<sup>1</sup> notices the translation of St. Malachy's relics to Avignon, at the 17th of May. This appears referable merely to certain portions of this saint's relics, as the greater part of his remains had been religiously preserved, at Clairvaux, where he died. The Acts of this great saint will be found written, at the 3rd of November.

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ARTICLE VII.—THE DAUGHTER OR DAUGHTERS OF GARBHAN. We read in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> that the Daughter of Garbain or Garbhan<sup>3</sup> had veneration paid her on this day. However, the Franciscan copy of the Tallagh Martyrology has the Daughters of Garbain<sup>4</sup> entered, at the 17th of May. The Bollandists,<sup>5</sup> likewise, have *Filiae Garbhani*, on the same authority, at this date.

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ARTICLE VIII.—ST. MAOLAN, OF SNAMH-LUTHAIR. This holy man's name is omitted from the published Martyrology of Donegal<sup>1</sup> at this date, although found in the subjoined Index.<sup>2</sup> In a particular passage, Colgan thinks his name and place may possibly be identified with St. Mailoc of Luihes,<sup>3</sup> brother to St. Gildas the Wise.<sup>4</sup>

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ARTICLE IX.—FEAST ASSIGNED TO ST. MOLING LUACHRA, OF TIMOLIN. In the "Annals of the Four Masters," edited by Dr. O'Donovan,<sup>1</sup> we read in the Irish, that St. Moling Luachra died on the 17th of May, A.D. 696. This is probably a mistake for the 17th of June. The translator, singularly enough, translates the 13th of May in English.

Hennessy.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

ARTICLE V.—<sup>1</sup> Thus : *fínnen*.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Maii xvii. Among the pretermitted saints, p. 2.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

ARTICLE VI.—<sup>1</sup> Printed at Dijon.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>3</sup> A note to the Martyrology of Donegal, by Dr. Todd, here says, "The more recent

hand adds here, *ingena Garbháin* [Daughters to Garbhan]. *Marian, et Mart. Tam-lacht.*"

<sup>4</sup> Thus : *ingena Garbháin*.

<sup>5</sup> See "Acta Sanctorum," tomus iv., Maii xvi. Among the pretermitted saints, p. 2.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 132, 135.

<sup>2</sup> *Ibid.*, pp. 440, 441.

<sup>3</sup> See "Acta Sanctorum Hiberniae," xxix. Januarii, n. 4, p. 188.

<sup>4</sup> See his Life, at the 29th of January, Art. i., in the First Volume of this work,

ARTICLE IX.—<sup>1</sup> See vol. i., pp. 298, 299.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr.

ARTICLE X.—ST. CRIOTAN, BISHOP AT MAHEE ISLAND, COUNTY OF DOWN. At the 17th of May, or xvi. of the June Kalends, the name Critan, Bishop, appears, in the Martyrology of Tallagh.<sup>1</sup> The Franciscan copy of the Tallagh Martyrology simply enters Critan,<sup>2</sup> without any other designation, at the 17th of May. The Bollandists<sup>3</sup> have Critanus, while quoting the same authority. He belonged to Mahee Island,<sup>4</sup> on Strangford Lough,<sup>5</sup> in the parish of Tullynakill, and in the county of Down. It is about thirteen miles, north north-east from Downpatrick. The earliest founder of that religious establishment is called St. Mochai, or Mochay,<sup>6</sup> and his death occurred from 490 to 497. At first, Mahee Island was called Naondrum,<sup>7</sup> or Aendrum. Over this, the present saint is said to have been the abbot; while some writers also call him bishop.<sup>8</sup> It is a matter of difficulty, however, to discover his immediate predecessor, in that See.<sup>9</sup> The founder, St. Mochai, is the only one mentioned in our Irish Annals, as antecedent to him; and, St. Patrick elevated Mochai to the pastoral dignity, from having been a swine-herd.<sup>10</sup> On this day, according to the Martyrology of Donegal,<sup>11</sup> Criotan, Bishop of Aondruim, had veneration given him. By some writers,<sup>12</sup> this place is supposed—but incorrectly—to have been identical with Antrim.<sup>13</sup> Mac Firbis places his death, so early as the year of Christ 632.<sup>14</sup> In the Irish Calendar, belonging to the Royal Irish Academy, at the xvi. of the Calends of June—May 17th—we find the festival of Criotan, with the date for his departure from this life, at A.D. 638.<sup>15</sup> At this day, and at the year 638, also, his death is recorded, in the Annals of Clonmacnoise, of Ulster,<sup>16</sup> and of the Four Masters.<sup>17</sup> The same date has been assigned, in the Chronicum Scotorum.<sup>18</sup>

ARTICLE XI.—ST. CATHAN, BISHOP AND CONFESSOR, ISLE OF BUTE, SCOTLAND. This holy man is noted as a Bishop and a Confessor. Cathan

Kelly, p. xxiv.

<sup>2</sup> Thus: *Criutan*.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Maii xvii. Among the pretermitted saints, p. 2.

<sup>4</sup> The Rev. William Reeves writes, after the year 974: "This is the last that we hear of this church in the Annals. Probably it was pillaged and demolished soon after by the Danes, whose ships were continually floating in Strangford Lough. When next the name occurs, it is as belonging to property of the See of Down, with which John de Courcy, in 1178, takes the liberty of making it over to the monks of an English Abbey."

<sup>5</sup> Formerly called Lough Cuan.

<sup>6</sup> See his Life, at the 23rd June.

<sup>7</sup> In the Ecclesiastical Taxation Roll for the Diocese of Down, this place is written, Nendrum, and Nedrum.

<sup>8</sup> Thus the O'Clery's Calendar calls him *Criptan*.

<sup>9</sup> The Rev. William Reeves gives a list of the bishops and abbots of this place, in his "Ecclesiastical Antiquities of Down, Connor and Diomore," Appendix. See pp. 148 to 151.

<sup>10</sup> We learn, from the Tripartite Life of St. Patrick, that this church was tributary to that of Down, and that the annual offering of a swine, or hog, was made in ac-

knowledgment of its supremacy. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. i., cap. liii., p. 126.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>12</sup> Among these was Rev. Dr. O'Connor, who writes in reference to this very entry, in the Annals of Ulster "Aendrum (Antrim)."

<sup>13</sup> See a description and an illustration of its Round Tower, in J. B. Doyle's "Tours in Ulster," pp. 120, 121. Near this town, and under Lord O'Neill's cottage, in Ram's Island, are the ruins of a Round Tower, pictured and described, in Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. iii., p. 114.

<sup>14</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 86, 87.

<sup>15</sup> Thus it is entered: "Criutan. Ep. anno 638." See the Irish Ordnance Survey, Common Place Book F. p. 47.

<sup>16</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, ad A.D., DCXXXVIII., p. 47.

<sup>17</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 256, 257.

<sup>18</sup> Edited by William M. Hennessy, pp. 86, 87.

ARTICLE XI.—<sup>1</sup> According to the Bre-

is said to have been uncle to St. Blane,<sup>1</sup> and by his sister Bertha, according to Thomas Dempster.<sup>2</sup> This saint was probably a native of Ireland, and he flourished in the sixth or seventh century. He lived in the Island of Bute, where his church was known as Kill-Cathan.<sup>3</sup> St. Catan is said to have resided in a cell of Inchaffray Abbey, at Stornoway.<sup>4</sup> The date for his death has been referred to May 17th, A.D. 710.<sup>5</sup> In Scarinche were the "exuviae" of Bishop Cathan.<sup>6</sup> Especially in the west of Scotland, we find the traces of his veneration. Thus, it is at Kilcattan,<sup>7</sup> in Kilblane,<sup>8</sup> Island of Bute, at Kilchattan,<sup>9</sup> in Luing Island,<sup>10</sup> at Ard-Chattan or Ballyboden,<sup>11</sup> at Kilchattan Bay, at Kilchattan Mill and Suidhe Chatain in Kingarth Parish,<sup>12</sup> Island of Bute.<sup>13</sup> This latter was his chief seat.<sup>14</sup> Also, it is at Gigha, where there was a church of which he is patron called after him,<sup>15</sup> and at Colonsay.<sup>16</sup> A place called Over Ruthven<sup>17</sup> was given by Gilbert Earl of Strathearn to Inchaffray Abbey.<sup>18</sup> He is noticed by David Camerarius,<sup>19</sup> in the *Scotichronicon*, and in the *Breviary of Aberdeen*, at the 17th of May.

**ARTICLE XII.—ST. MAW, OR MAUDITUS, HERMIT AND CONFESSOR, ST. MAWES, CORNWALL.** The holy hermit—called Mauditus<sup>1</sup>—who bore the Cornish name of Maw,<sup>2</sup> was born in Ireland. He left our Island to seek a place of solitude. He desired to live solely for God, and he selected a place for that purpose in Cornwall. Here he lived, an austere and a holy man, in a hermitage on the sea-coast, near the harbour of Falmouth.<sup>3</sup> Some authorities derive the name St. Mawes as a corruption of St. Mary's.<sup>4</sup> The Latin name of St. Mawes' hermitage was S. Mauditi Castrum,<sup>5</sup> and after him, it is still called St. Mawes. Here there was an ancient church.<sup>6</sup> In the church-

vary of Aberdeen, Pars Æstiva, fol. lxxviii.

<sup>2</sup> In his "Menologium Scoticum," at the 17th of May. Thus: "Insula Buta Cathani episcopi, qui S. Blani ex Bertha sorore avunculus, unde Kilcathan locus dicitus. Georg. Newton."

<sup>3</sup> See Bishop Forbes' "Kalandars of Scottish Saints," pp. 200, 298.

<sup>4</sup> From Inchaffray it had its first prior, and it is stated to contain the remains of its first founder. See "Origines Parochiales Scotæ," part ii., p. 381.

<sup>5</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 298.

<sup>6</sup> See Bishop Keith's "Catalogue of Scottish Bishops," p. 393. Edition Russel.

<sup>7</sup> See "Origines Parochiales Scotæ," part ii., p. 9.

<sup>8</sup> See "Old Statistical Account of Scotland," vol. viii., p. 56.

<sup>9</sup> See "Origines Parochiales Scotæ," part ii., p. 100.

<sup>10</sup> An island belonging to Argyshire. See an account of it in "Imperial Gazetteer of Scotland," vol. ii., pp. 380, 381.

<sup>11</sup> See "Origines Parochiales Scotæ," part ii., p. 148.

<sup>12</sup> See an account of it, in the "Imperial Gazetteer of Scotland," vol. ii., p. 229.

<sup>13</sup> See "Origines Parochiales Scotæ," part ii., pp. 210, 214.

<sup>14</sup> See "New Statistical Account of Scotland," vol. v., pp. 83, 84.

<sup>15</sup> See "Origines Parochiales Scotæ," part ii., p. 267.

<sup>16</sup> See *ibid.*, p. 280.

<sup>17</sup> See *Liber Insule Missarum*, viii., pp.

4, 8, 18.

<sup>18</sup> See Douglas' "Peerage of Scotland," vol. ii., p. 556.

<sup>19</sup> In his *Kalandars of Scottish Entries*, at May 17th, we read: "Hoc eodem die sanctus Cathanus Episcopus in Buta Scotie Insula."—Bishop Forbes' "Kalandars of Scottish Saints," p. 237.

**ARTICLE XII.—<sup>1</sup>** See "The Itinerary of John Leland the Antiquary," vol. ix. Edition of Thomas Hearne, M.A., p. 79. Oxford, 1764, 8vo.

<sup>2</sup> This word is rendered "a lad," or "a youth," in Rev. Dr. William Borlase's "Cornish Vocabulary." See "Antiquities, Historical and Monumental, of the County of Cornwall," vol. i., p. 445. London, 1769.

<sup>3</sup> "S. Mawnoun Chirch at the very point of the Haven on the side toward Falmuth a Se marke." "The Itinerary of John Leland the Antiquary," vol. iii., p. 13. Edition of Thomas Hearne, M.A.

<sup>4</sup> See Samuel Lewis' "Topographical Dictionary of England," vol. iii., p. 278.

<sup>5</sup> "Forma castri in ipsis portus faucibus pene orbicularis est, et situ subsidet, ut serpentes ærei certius irrumptentis feriant hostes."—"The Itinerary of John Leland the Antiquary." Edition of Thomas Hearne,

yard, there was a curious old chair of solid stone, pointed out by the inhabitants, on which the saint is said to have sat, and near it was a celebrated well. This holy man had been a bishop in Britain, according to John Leland's account of St. Sativola, virgin.<sup>7</sup> St. Maw was painted, likewise, as a schoolmaster. The Rev. Alban Butler<sup>8</sup> notes this holy man, at the 17th of May. There is much obscurity regarding his historic period.

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ARTICLE XIII.—REPUTED FEAST OF ST. CONNALLUS, ARCHDEACON OF GLASGOW. In the Scottish entries of David Camerarius' *Kalendar*,<sup>1</sup> we have the feast of St. Conuallus, Abbas, at the 17th of May. The Bollandists<sup>2</sup> have a similar notice, calling him Archdeacon of Glasgow. His period has been assigned to the seventh century.<sup>3</sup>

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ARTICLE XIV.—REPUTED FEAST OF ST. CARANTOC. The Second edition of the "Martyrologium Anglicanum," enters at the 17th of May a Festival for St. Carantocus, Welsh in descent, but who died in Ireland. The Bollandists<sup>1</sup> assign his death to the 16th of May, where we have already treated about him.

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ARTICLE XV.—FEAST OF SAINTS ADRIAN, VICTOR AND BASILLA, MARTYRS, AT ALEXANDRIA. These holy Martyrs, commemorated in the Roman Martyrology,<sup>1</sup> were anciently venerated in the Irish Church, as we find from the "Feilire"<sup>2</sup> of St. Aengus, at the 17th of May. The ancient Hieronymian Martyrology of Epternac<sup>3</sup> has the name of Adrian, Victor and Basilla, in Alexandria, at this same date. The Bollandists<sup>4</sup> have added the name of Silvanus, on the authority of a Corbei Martyrology printed at Paris, but without assuming this introduction to be warranted as correct; nor have they any more special Acts of those Martyrs, to throw light on their period or history.

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ARTICLE XVI.—THREE URSULINE VIRGINS AND MARTYRS, AT ST. AMAND, FLANDERS. The Martyrologies of Molanus, of Gelenius, and of Saussay, record the Feast of three Ursuline Virgins and Martyrs, venerated

M.A., vol. ix., p. 79.

<sup>6</sup> St. Mawes Castle, built by King Henry VIII., was near the church. See Gough's Camden's "Britannia," vol. i., p. 4.

<sup>7</sup> See his "Itinerary," vol. iii., fol. 35. alias 49.

<sup>8</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xvii.

ARTICLE XIII.—<sup>1</sup> We there read: "Sanctus Conuallus Abbas et Sancti Kentigerni a teneris annis discipulus."—Bishop Forbes' *Kalendars* of Scottish Saints," p. 237.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Maii xvii. Among the pretermitted saints, p. 3.

<sup>3</sup> See Les Petits Bollandistes' "Vies des Saints," tome v., xviii<sup>e</sup>. Jour de Mai, p. 625.

ARTICLE XIV.—<sup>1</sup> See "Acta Sanctorum," tomus iv., Maii xvii. Among the pretermitted saints, p. 2.

ARTICLE XV.—<sup>1</sup> Thus: "Alexandriæ Sanctorum Martyrum Adrionis Victoris et Basillæ."—"Martyrologium Romanum," Sextodecimo Kalendas Junii, p. 70. Roman edition of 1878, fol.

<sup>2</sup> In the "Leabhar Breac" copy, we read:

Sloigeo Adroni  
Victori basillæ  
Scorpi cenchuit fandte  
Foyointe plachamine.

Thus translated by Dr. Whitley Stokes: "The hosting of Adrio, of Victor, of Basil: they unyoked without a whit of weakness on a height of heaven's kingdom."

<sup>3</sup> Supposed to have been brought there from Ireland.

<sup>4</sup> See "Acta Sanctorum," tomus iv., Maii xvii. De SS. Martyribus Alexandrinis Adrione, Victore, Basilla, Silvano, p. 26.

in the Monastery of St. Amand,<sup>1</sup> Elnonensis, at the 17th of May; and, the Bollandists,<sup>2</sup> quoting their authority, refer further treatment regarding them, to the Acts of St. Ursula and her companion Martyrs, to be given at the 21st of October. In this respect, likewise, we prefer to follow their arrangement.

## Eighteenth Day of May.

ARTICLE I.—ST. CONVALLUS, CONFESSOR, PATRON OF GLASGOW, INCHHENNEN, EASTWOOD, AND POLLOCKSHAWS, SCOTLAND.

[SIXTH AND SEVENTH CENTURIES.]

**T**HE first Pictish or Scottish missionaries are called Scoti. Ancient and modern writers but used the expression which they found in records of the saints' lives, penned at a time long previous to Caledonia or Albania getting the present name of Scotland.<sup>1</sup> The sequel seems to show, that St. Conval, or Connall, was a native of Ireland, although we have no distinct account of his birthplace. Some notices of this holy man, compiled from the old Scottish historians, have been given by the Bollandists.<sup>2</sup> In the First Lesson of the Aberdeen Breviary, we are told, that the father of St. Convallus was Rex Hiberniensium, or King of the Irish.<sup>3</sup> It seems not improbable, that soon after the establishment of Christianity, in Scotland, by St. Columba,<sup>4</sup> St. Conval, or Connall,<sup>5</sup> son to some Irish chieftain, left the home of his parents, and followed that great missionary to Iona. Afterwards, St. Columba is said to have instructed St. Conval, to become a preacher of the Gospel among the Picts and Scots; and, he effected great conversions, among various tribes in Scotland.<sup>6</sup> If he did not direct the inmates of Iona's monastic house, Convallus set there a noble example to his brethren, observing discipline and pious exercises, while preaching the true mode of living to those who followed the rules of its great founder.<sup>7</sup> St. Conval is said to have been a disciple of St. Kentigern,<sup>8</sup> otherwise called Mungo,<sup>9</sup> whose feast has been assigned to the

ARTICLE XVI.—<sup>1</sup> See Les Petits Bollandistes' "Vies des Saints," tome v., xvii<sup>e</sup> Jour de Mai, p. 607.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Maii xvii. Among the pretermitted saints, p. 3.

ARTICLE I.—<sup>1</sup> It was only in the eleventh century, that Scotland became known by such name, and this she took from the predominant Irish Scots, who settled there during the earlier ages. See Black's "Guide to Scotland." Introduction. Edition of 1874.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Maii xviii. De Sancto Convallo Archidiacono Glasvensi in Scotia," pp. 183, 184.

<sup>3</sup> Among papers in the possession of Rev. Bernard Tracy, was a letter by the Rev. John Kyle, to F. Galletti, priest at Pollockshaws, and dated Preshome, January 20th, 1859, the foregoing account is given, with an

opinion, that this should be regarded as a legend. This information, with many other special particulars here inserted, was kindly communicated by Rev. Bernard Tracy, in a letter, dated Mount St. Mary's, Pollockshaws, October 20th, 1874.

<sup>4</sup> See his Life, at the 9th of June.

<sup>5</sup> Nothing is said of his having been in Ireland, by the Bollandists; but, they speak of his having lived and died, and of his having been buried in Scotland.

<sup>6</sup> See Hector Boece's "Scotorum Historiae, a prima Gentis origine," &c., lib. ix., fol. clxxii, clvxiii. Edition, Prelum Ascensionis, 1520, fol.

<sup>7</sup> See John Lesley, "De Orgine, Moribus, et Rebus Gestis Scotorum," lib. iii., sect. xlvi., p. 138. Romæ, M.D., LXXVIII., 4to.

<sup>8</sup> See a notice of this saint, at the 13th of January, in the First Volume of this work, Art. ii. The chief notices regarding him

13th day of January, as also to the 13th of November. Could we believe Dempster,<sup>10</sup> St. Conval not only wrote a Life of his master St. Kentigern, but also a book against the Rites of the Pagans, and another on the Church, directed to the Scottish clergy. This holy man is stated to have been at Iona when Aiden<sup>11</sup>—St. Columba's Irish King—died and was buried there;<sup>12</sup> while, it was after that event, he went to preach to the Picts<sup>13</sup> and Scots.<sup>14</sup> This was probably towards the close of the sixth century.

When Kenneth Keir, or Kenneth I.,<sup>15</sup> came to the throne of Scotland on the death of Aiden I., St. Convallus first became conspicuous through his life of holiness. There were three men distinguished by their piety and learning, at that time, who were Scotti by nationality, and these are called Hebredus, Dunstan, and Conval.<sup>16</sup> Their memory is still greatly respected in Scotland.<sup>17</sup> Especially, St. Convallus was an ornament to the primitive Church of the Scots.<sup>18</sup> At Inchinnan, in the Rutherglen Deanery, and Archdiocese of Glasgow, he is said to have chiefly lived, and he is regarded as its special patron.<sup>19</sup> However, it is thought, by a high authority,<sup>20</sup> that Pollock, rather than Inchinan, was more probably the seat of his establishment, as the Church of Pollock was certainly dedicated to Conval, and he was regarded as the tutelar saint of the place.<sup>21</sup> The Second Lesson of St. Convallus' Office, in the Breviary of Aberdeen, states, that when he could not obtain a vessel for the purpose of sailing, a stone served to convey him.<sup>22</sup> This stone was thereafter called St. Conval's chariot, and by the touch of it, men and cattle were healed.<sup>23</sup> This legend—however absurd—indicates a traditional belief, that the saint came from some other country than Scotland; for, neither a vessel nor a miraculous stone could be necessary to bring a Scotchman to the shores of the Clyde, nor to any Scottish shore. All agree, that he settled down on the banks of the Clyde,<sup>24</sup> and he was feted thereabouts, on the 18th of May, as one of the tutelar saints of Scotland.

In Adam King's Kalendar, he is said to have lived, in the time of King Eugenius the Fourth.<sup>25</sup> St. Conval is styled the first Archdeacon of Glas-

are held over, however, to the 13th of November.

<sup>9</sup> See the "Historians of Scotland," vol. v. Lives of S. Ninian and S. Kentigern, compiled in the twelfth century, edited from the best Manuscripts, by Alexander Penrose Forbes, D.C.L., Bishop of Brechin. General Introduction, p. xci. Edinburgh, 1874, 8vo.

<sup>10</sup> See Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 263, pp. 157, 158.

<sup>11</sup> He is said to have reigned thirty-four years, and to have died, A.D. 604. See George Buchanan's "Kerum Scoticarum Historia," lib. v., p. 144.

<sup>12</sup> See Hector Boethius' "Scotorum Historie, a primo Gentis Origine," &c., lib. ix., fol. clxxvii.

<sup>13</sup> St. Columba first commenced his mission to their King Brude, A.D. 565. See William F. Skene's "Celtic Scotland: a History of Ancient Alban," Book ii., chap. iii., p. 105.

<sup>14</sup> St. Columba came from Ireland to Scotland, A.D. 563. See *ibid.*, p. 85.

<sup>15</sup> See an account of his reign, in John Bellenden's translation, "The History and

Chronicles of Scotland," written in Latin by Hector Boece, Canon of Aberdeen, vol. ii. The Nint Buke, chap. xviii., pp. 99 to 101.

<sup>16</sup> According to John Lesley, "De Rebus Gestis Scotorum," lib. iv., they are named Balredus, Drostanus, and Convallus. See sect. xlix. Aidanus, pp. 145, 146.

<sup>17</sup> See "Acta Sanctorum," tomus iv., Maii xviii. De Sancto Conuallo Archidiacono Glasvensi in Scotia, p. 182.

<sup>18</sup> See Bishop Forbes' "Kalendars of the Scottish Saints," p. 315.

<sup>19</sup> See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticorum," p. 198.

<sup>20</sup> George Chalmers.

<sup>21</sup> See "Caledonia," vol. iii., chap. vii., sect. viii., subs. 6. p. 834.

<sup>22</sup> The Bollandists make no mention of that stone, which brought our saint to the shores of the Clyde.

<sup>23</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 315.

<sup>24</sup> "Ita Clodum fluminum, eujusque ager-proper omnia fructuum genera, aliosque amœnitates, Scotie paradisus habetur."

<sup>25</sup> He flourished in the beginning of the sixth century, having ascended the Scottish throne, A.D. 605. See George Buchanan's

gow.<sup>26</sup> At Inchennene, or Inchinnan,<sup>27</sup> not far from Glasgow, St. Conval died. There he was buried,<sup>28</sup> also, and held in great veneration. In former times, St. Convallus' stone stood near the ancient fort of Inchinnan, on the Renfrew side of the river. That spot, where the Marquis of Argyle was taken,<sup>29</sup> has the base of a cross,<sup>30</sup> erected to the memory of St. Convallus.<sup>31</sup> To give the statement of Dempster,<sup>32</sup> he flourished A.D. 606. According to various Scottish writers,<sup>33</sup> he died A.D. 612.<sup>34</sup> Cummock is dedicated to him,<sup>35</sup> and Ochiltree was his church.<sup>36</sup>

At the 18th of May, Thomas Dempster<sup>37</sup> has an entry of this saint;<sup>38</sup> although, elsewhere, he states, the Scottish Martyrologies do not name the date for his festival, nor could he find it in the Scottish Annals.<sup>39</sup> An interesting Hymn<sup>40</sup> to St. Conval has been composed, printed, and circulated, by Rev. Bernard Tracy, Pastor of Pollockshaws. The Rev. John J. Kyle

"Rerum Scoticarum Historia," lib. v., pp. 144, 145.

<sup>26</sup> At the 18th of May, we find, in Adam King's Kalendar, this notice : "S. Conualle first archdeacon of Glasgow disciple to S. Mungo vnder King Eugenius ye 4."—Bishop Forbes' "Kalandars of Scottish Saints," p. 152.

<sup>27</sup> It is one mile from Renfrew. See George Chalmers' "Caledonia," for a very interesting account of this place, vol. iii., chap. vii., sect. viii., subs. 6, pp. 833 to 835.

<sup>28</sup> He "is buryit at Inchinnane, nocht far fra Glasquew, quhair he is haldin in gret veneration o' pepill." See Bellenden's Boece, "History and Chronicles of Scotland," vol. ii., lib. ix., chap. 17, p. 99.

<sup>29</sup> See "New Statistical Account of Scotland," Renfrew, p. 128.

<sup>30</sup> It is now called Argyle's Stone, according to Mr. Motherwell.

<sup>31</sup> See John Stuart's "Sculptured Stones of Scotland," vol. ii., p. 38.

<sup>32</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 263, p. 158.

<sup>33</sup> Abacuk Bisset's MS., fol. 100; Fordun, lib. iii., 29; Spottiswood's History, p. 11; Keith's Bishops, p. 232.

<sup>34</sup> See George Chalmers' "Caledonia," vol. iii., chap. vii., sect. viii., subs. 6, p. 834.

<sup>35</sup> This is proved from a pre-Reformation will.

<sup>36</sup> See Register of Testaments, Commissariat of Glasgow, vol. i.

<sup>37</sup> In his "Menologium Scoticum" thus : "Euonii in Lorna Conuali Archidiaconi, S. Kentigerni discipuli."

<sup>38</sup> See Bishop Forbes' "Kalandars of Scottish Saints," p. 200.

<sup>39</sup> To this account he adds, however : "anonymo tamen scriptori Scoto lib. de Antiquitate Scoticæ Ecclesie videtur festum ejus recoli postridie calend. Quintil. Videtur ipse."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 263, p. 157.

<sup>40</sup> The following is a reproduction of this Hymn :—

#### ST. CONVAL.

##### I.

"Sing we now St. Conval's glory  
On this eighteenth day of May ;  
For we know by ancient story  
Scotland kept his feast this day ;—  
And did Eastwood  
Him as special Patron pray.

##### II.

"And let Glasgow join the chorus,  
For that city too we learn  
Full a thousand years before us  
Honoured him and Kentigern,  
First Archdeacon  
And first Bishop :—as saints in Heaven.

##### III.

"Nor should Conval's name and nation  
Be to Ireland's sons unknown ;  
Born and reared in royal station,  
Quits he Erin's native home ;  
Like St. Columb,  
To acquire a Heavenly throne.

##### IV.

"Exiles too, we pray thee, Exile,  
Of thy kindred and thy race,  
By thy merits on sweet Hye's isle  
Get us mercy, get us grace.  
Saint of Iona !  
Bring us to the realms of peace.

##### V.

"Remember Patron-Saint of Eastwood  
During ages long gone by,  
'Mid Estwood's oaks thy ancient  
church  
Raised by Faith to the Most High.  
Priest of Jesus !  
For thy aid thy children cry.

supposes Oban, or Dunstaffnage,<sup>41</sup> to have been connected with a former veneration, paid to St. Conval. Many wonderful cures are attributed to his intercession ; and, he is said to have predicted the punishment, which should fall on the Kings of Pictland and of Britain, on account of their immoralities, while many other prophetic pronouncements are mentioned, as a portion of his spiritual gifts.<sup>42</sup> The ancient church of Pollockshaws<sup>43</sup>—called Pollock,<sup>44</sup> Polloc, Poloc, and Pulloc, in ancient documents—or the Shaws,<sup>45</sup> as popularly named, probably stood beside the castle upon the bank of the Cart. It was dedicated to St. Convallus, the pupil of St. Kentigern. The old church may have continued to exist as a chapel. After the thirteenth century, Polloc disappears as a separate parish and parochial name. It is not known, whether it included Upper Pollock, now a part of the parish of Mearns.<sup>46</sup> The ancient names of Nether Pollock,<sup>47</sup> and of Eastwood,<sup>48</sup> formerly had their separate churches, and they were constituted as separate parishes.<sup>49</sup>

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ARTICLE II.—MEROLILANUS, A SCOTTISH PRIEST AND MARTYR, AT RHEIMS, FRANCE. [*Eighth Century.*] Merolilan, a Scottish Priest and Martyr, at Rheims, is noticed by the Bollandists at the 18th of May,<sup>1</sup> in a historic commentary. It was the intention of Father John Colgan, to give his Acts, at the same date.<sup>2</sup> His period has been assigned to the eighth century ; but, the date for his birth has not been ascertained. Nor was his memory preserved in our Irish Calendars ; for, only among the Rhemi<sup>3</sup> of

## VI.

“ Holy Abbot, still defend us,  
Guard our parish as of yore ;  
Hye and Erin’s saints befriend us,  
And the Faith they brought our  
shore.  
Eastwood’s Patron !  
Thy sweet blessing we implore.”

<sup>41</sup> Owing to the statement of Dempster :—  
“ Euonium oppidum esse ora Lornae sive  
Loguairiae occidentali contra mulam (mull?)  
in insula, a Dumblane urbe supra vigenti  
milliaria.”

<sup>42</sup> See John Lesley’s work “ De Origine, Moribus, et Gestis Scotorum,” lib. iii., sect. xlvi., p. 138.

<sup>43</sup> For an account of this flourishing town, adjoining Glasgow, see the “ Imperial Gazetteer of Scotland,” vol. ii., p. 618.

<sup>44</sup> See “ Origines Parochiales Scotie,” vol. i., p. 66.

<sup>45</sup> The Shaws’ Fair was held in May—probably on the patron’s day—and the Races there are not long abolished. In the Scottish dialect *Shaw* means “ a grove.”

<sup>46</sup> According to the “ Registrum Passet.”

<sup>47</sup> The parish minister of Pollockshaws informed the Rev. Bernard Tracy, that Cosmo Innes confounded Upper Pollock—which has long ceased to exist as a parish—with Lower or Nether Pollock, in the “ Origines Parochiales Scotie.” Conval’s daven, or dos, still exists, and goes by that

name. It adjoins the burgh of Pollockshaws.

<sup>48</sup> The church of Estwood was the property of the Abbey of Paisley, but acquired somewhat later. Its donor is not known. It may have been founded, by the monks themselves, on their own manor. It was certainly the property of Paisley in 1265, when Pope Clement IV. confirmed both the churches of Estwood and Pollic to the Abbey, with their other possessions.

<sup>49</sup> Before the end of the twelfth century, Peter, the son of Fulbert, who took the local surname of Polloc, gave to the monks of Paisley the church of Polloc, with its pertinents, lands and waters, plains and pastures ; which was confirmed to them for their own use and support, by Bishop Jocelin, who died A.D. 1199. In 1227, at the general settlement of the allowances to the vicars of the Abbey churches, the vicar of Pollock was appointed to have the Altar dues and two calders of meal, and five acres of land by the church, the rest of the church lands remaining with the monks.

ARTICLE II.—<sup>1</sup> See “ Acta Sanctorum,” tomus iv., Maii xviii. De S. Merolilano Presbytero Martyre Scoto, Remis in Gallia, p. 185.

<sup>2</sup> His name is found, in “ Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dicrum.”

<sup>3</sup> Their territory was bounded, towards the east, by the Treviri and Viroduni, towards the south, by the Catalauni, towards the west, by the Suessones, while the great

France had he been then known, and afterwards venerated. An account of St. Merolilanus is to be found, in the ancient Breviary of the Diocese of Rheims, in France ; and, the accomplished Flodoard,<sup>4</sup> in his history of that ancient church,<sup>5</sup> sets forth several particulars, regarding the holy man. St. Merolilanus was of Irish race—indicated by the term *Scotigena* applied to him—and he travelled into France, with some companions, for the purpose of making a pilgrimage to Rome. Passing along the River Axona<sup>6</sup>—now known as L'Aisne<sup>7</sup>—some robbers set upon the travellers, and those freebooters killed Merolilanus. His companions brought the body of the holy man to Rheims,<sup>8</sup> where it was interred in an ancient cemetery. For a long time, the very memory of St. Merolilanus seems to have been forgotten, in the place of his sepulture, until miracles revealed the spot where he was buried. It happened in the time of Hildegarius, a Priest of Rheims, as we are told in the History<sup>9</sup> of that city, by Flodarius,<sup>10</sup> that a person of some respectability, yet in poor circumstances, died ; and, as means were wanting to give him a decent interment, his friends applied to that Priest for a place of sepulture, where they might find a sarcophagus to enclose his body. The requisite permission being granted, his friends opened that place, where Merolilanus had been entombed, and they found his sarcophagus, which, however, could not be opened by them. Hearing this, the Priest approached the spot, and endeavouring to raise the lid of that sarcophagus—which he partially accomplished—a most fragrant odour was diffused around. Looking in, Hildegarius saw the saint's body preserved entire, and clothed with sacerdotal garments. He replaced the lid, not daring further to interfere with the remains ; however, he allowed the dead man's body to be placed over them, some planks being inserted beneath. That very night, his uncle on the mother's side, and who had long been dead, appeared to the Priest during sleep, and told him, that he had offended deeply the Almighty on the day past, and more especially, should he presume farther to violate the sepulchre of Merolilanus. About the same time, the latter holy man appeared in spirit to Hildegarius, and intimated, that he felt much the indignity of a corpse having been placed over his own remains, and he announced, that if the Priest did not remove the body soon, some preternatural punishment should befall him. Wherefore—according to the History of Rheims Church, by Flodarius<sup>11</sup>—affrighted by such admonitions, Hildegār

forest of Ardennes lay towards the north. See Baydrand's "Novum Lexicon Geographicum," tomus ii., p. 128.

<sup>4</sup> This writer flourished in the tenth century, and he wrote "Annales" dating from A.D. 919, to A.D. 978. He ends with an account of a man of God, "Malcallanus, natione Hibernicus." There is a fine edition of these Annals, in Georgius Heinricus Pertz's "Monumenta Germaniae Historica," tomus iii., pp. 363 to 408.

<sup>5</sup> See "Historia Ecclesiae Remensis," lib. iv., cap. 48.

<sup>6</sup> Allusion is made to it, in Julius Cæsar's Commentaries, "De Bello Gallico," lib. ii., cap. ix.

<sup>7</sup> A river of Champagne, which passes by the city of Soissons, and flows into the Oyse, near the city of Compiegne.

<sup>8</sup> Besides its fine cathedral, this city is remarkable for its public churches, institutions and commerce. See Elisée Reclus' "Nouvelle Géographie Universelle," tome

ii., chap. xi., sect. v., p. 709.

<sup>9</sup> This history first appeared in a French translation, by Nicolas Chesneau, published at Rheims, in 1540, 4to. Father Sirmond published the Latin text, for the first time, at Paris, in 1611, 8vo. The best edition is that of Couvenier, or Colvener, published at Douai, 1617, 8vo, and it has been reproduced in the "Bibliotheca Patrum," tomus xvii., at Lyons, in 1677. See M. le Dr. Hoefer's "Nouvelle Biographie Générale," tome xvii., col. 937.

<sup>10</sup> See an interesting account of Flodoard or Frodoard, Canon of the Church of Rheims and of his writings, in "Histoire Littéraire de la France," tome vi., pp. 313 to 329.

<sup>11</sup> A few extracts, from the "Historia Ecclesiae Rhemensis," only appear, in the "Recueil des Historiens des Gaules et de la France," par Dom. Martin Bonquet, Bénédictin de la Congrégation de Saint Maur, tome v., pp. 361, 362, and tome vi., pp. 213 to 216.

caused almost immediately the body of the buried man to be raised, for interment in another place. The saint of God appeared to a rustic and ordered, also, that he should go to the Bishop Artoldus,<sup>12</sup> or Artand, and tell him, that the body of Merolilanus, which lay in the cemetery without, must be removed to within the church. The rustic was unwilling, however, to convey such a message to the Bishop, and he treated it with neglect.<sup>13</sup> Afterwards, the saint appeared one Sunday night in a vision to a certain Priest, who served under Hildegarius.<sup>14</sup> He was admonished to inform the Bishop, that the body of Merolilanus should be brought into that church, and even the very place where it was to be deposited had been mentioned. Then, too, did he give the history of himself, which had been forgotten; while, he told the priest, to write down his name as Merolilanus, and he presented a piece of chalk for that purpose.<sup>15</sup> During the effort, however, the priest wrote down the letter R for that of L; and Merolilanus warned him to make the necessary correction.<sup>16</sup> The Bishop— informed of these visions— caused the church to be restored; still, he did not transfer to it the saint's relics. Nor was it long afterwards, until in the presence of Prince Hugo,<sup>17</sup> fifth son to Heribert, Count of Picardy, and in the same church, Artoldus abdicated the episcopal dignity. However, the King Raoul having prevailed against Heribert in war, and after the peace concluded between them, at Soissons, A.D. 935, Artaud was restored to the archiepiscopal seat of Rheims.<sup>18</sup> Afterwards, the remains of Merolilanus were translated to the Church of the Holy Apostles and of St. Symphronien, Martyr, at Rheims. It seems probable, that either Archbishop Artaldus, or his successor Odalricus,<sup>19</sup> took care to have this ceremony carried out, with due solemnity, and according to the requirement of St. Merolilanus. His relics were preserved, in the Church of St. Symphorien, at Rheims.<sup>20</sup> There, his Natalis was specially venerated. In the city and diocese of Rheims, the Feast of St. Merolilanus, Martyr, is kept under a simple rite of three Lessons. His martyrdom is commemorated, in the third Lesson, and the other parts of his office are taken from the common of a

<sup>12</sup> He was nominated and consecrated Bishop of Rheims A.D. 931; but, on the occupation of that city by Herebert, Count of Picardy, he was obliged to resign, A.D. 940. After various changes of fortune, and under adversity, he lived to the year 961, ruling this diocese in tranquillity towards the close of his life. See an account of his life and writings, in "Histoire Literaire de la France," tome vi., pp. 295 to 300.

<sup>13</sup> The account then proceeds: "Nec longe post iterum apparens evigilanti, duri-  
ter increpavit illum, quare praeceptum neg-  
lexit; et corripiens, alapa ejus percussit  
maxillam. Qui mox auditina amist ipsius  
auris, in qua percussuo est parte, capitisque  
dolore per dimidium fere vexatus est an-  
num."

<sup>14</sup> In the same church.

<sup>15</sup> It is added: "principiens ut illud con-  
tinuo adnotaret in arca, quæ lecto ipsius ad-  
haerabat."

<sup>16</sup> The narrative then continues: "et ita  
in crastinum hoc nomen adscriptum inven-  
tum est: ut testaretur idem Presbyter: quod  
vigilando per diem tam bene scribere nequi-  
visset."

<sup>17</sup> It was sought to promote him by ordina-  
tion, for the Archbishopric of Rheims, so

that he bore the title of elect, from A.D. 925, when he was scarcely five years old. But, in the year 947, a synodal decree annulled his ordination. In the name of his infant son, Heribert appropriated the revenues of this church for six years, even living with his wife in the Archbishop's palace. However, the King Raoul heard the complaints of the French bishops, clergy and people, on this subject; and, levying a force, he besieged Rheims in 931, and having captured it during the absence of Heribert, an assembly of twenty-eight bishops elected Artaud, a monk of St. Remi. He was accordingly enthroned, and he received the pallium from Pope John XI., in 933. See l'Abbe Fleury's "His-  
toire Ecclesiastique," tome xii., lib. iv., sect. i., vii.

<sup>18</sup> See Henri Martin's "Histoire de France depuis les Temps les plus reculés jusqu'en 1789," tome ii., Deuxième Partie, liv. xvi., p. 516.

<sup>19</sup> He was elected, A.D. 962. See l'Abbe Fleury's "Histoire Ecclesiastique," tome xii., liv. vi., sect. iv.

<sup>20</sup> See Les Petits Bollandistes' "Vies des Saints," tome v., xviii<sup>e</sup>, Jour de Mai, p. 625.

<sup>21</sup> See "Martyrologium Gallicanum."

Martyr, and not a Bishop. His festival is found inscribed, at this date, in the Martyrologies of Saussay,<sup>21</sup> of Ferrarius,<sup>22</sup> and of Camerarius. Little more do we find on record, regarding that sainted Irish pilgrim and martyr.

**ARTICLE III.—ST. BRAN BEG, OF CLANE, COUNTY OF KILDARE.** [Sixth or Seventh Century.] In the published Martyrology of Tallagh,<sup>1</sup> at the 18th of May, the name of Branbice, of Chlaonadh, occurs; and, the entry is nearly alike, in the Franciscan copy.<sup>2</sup> He is commemorated, likewise, in the “Feilire” of St. Aengus, at this date.<sup>3</sup> He is noticed, also, by the Bollandists.<sup>4</sup> This holy man is said to have been the son of Degill, and a nephew of the great St. Columkille,<sup>5</sup> by his sister Cumenia,<sup>6</sup> also called Cuimne. His brothers were Mernoc,<sup>7</sup> Cascene, and Meldal,<sup>8</sup> although that Tract, on the Mothers of the Irish Saints, makes Cumán only to be the mother of the two sons of Degil, i.e., Mernoc and Caisene.<sup>9</sup> However, there was a place in Tyrconnell, called the cell of the seven sons of Degill.<sup>10</sup> The Martyrology of Donegal<sup>11</sup> mentions, that a festival was celebrated on this day, in honour of Bran Beg, of Clænadh, in Uí Faelain, in Magh Laighin. This may be rendered into English, “the plain of Leinster.” The present Clane, in the county of Kildare, lies in this plain.<sup>12</sup> We do not know, whether the present holy man was founder of a religious establishment there; but, as he flourished at an early date, it seems altogether probable, he may be regarded as the founder and patron of Clane.<sup>13</sup> In the eighth century, there was an abbey, at Clane; for, we read of the death in 777,<sup>14</sup> or 782, of its Abbot Banbhan. A synod, consisting of twenty-six bishops and a great number of abbots, was held there, A.D. 1162. In the thirteenth century, a Franciscan abbey was founded, in the place—it is thought by Gerald Fitz-Maurice, Lord Offaley; but, this account is not confirmed.<sup>15</sup> It was suppressed, in the reign of King Henry VIII.<sup>16</sup> The ruins yet remain, in an open field, beside the present town of Clane.<sup>17</sup> It was situated within the territory, formerly styled Hui-Faelan, in Mag-Laigen.<sup>18</sup> A strange error has been allowed, by Arch-

<sup>22</sup> See “Catalogus Generalis Sanctorum.”

**ARTICLE III.—** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus, *Brām bic o Chloenao*.

<sup>3</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i. part i., p. lxxx.

<sup>4</sup> See “Acta Sanctorum,” tomus iv., Maii xviii. Among the pretermitted saints, p. 135.

<sup>5</sup> See his Life, of the 9th of June.

<sup>6</sup> See Colgan’s “Trias Thaumaturga,” Quarta Appendix ad Acta S. Columbae, cap. x., num. 12, p. 488.

<sup>7</sup> His feast occurs, at the 23rd of December.

<sup>8</sup> See Rev. Dr. Reeves’ Adamnan’s “Life of St. Columba,” Additional Notes A, pp. 246, 247.

<sup>9</sup> See Colgan’s “Trias Thaumaturga,” Secunda Appendix ad Acta S. Columbae, pars. ii., num. xxxv. (85), p. 469.

<sup>10</sup> See *ibid.*, Quarta Appendix ad Acta S. Columbae, cap. ii., num. 3, p. 478.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>12</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. ii., n. (n), p. 946.

<sup>13</sup> It has been stated, that St. Alibe founded a priory here in 584. See Thomas James Rawson’s “Statistical Survey of the County of Kildare,” Introduction, p. xviii. This is an error, borrowed from Archdall.

<sup>14</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 382, 383, and n. (l), *ibid.*

<sup>15</sup> See Archdall’s “Monasticon Hibernicum,” p. 313.

<sup>16</sup> In the 24th year of his reign, June 15th.

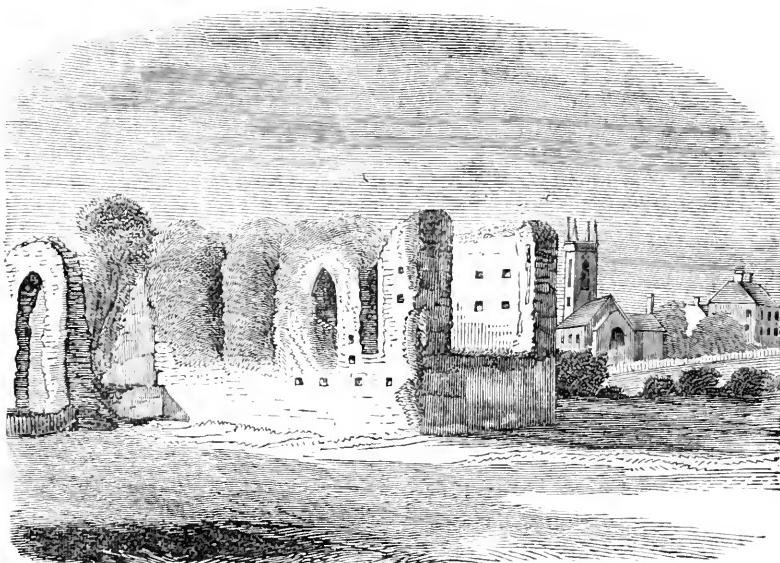
<sup>17</sup> The accompanying view was sketched on the spot by the writer, in April, 1874. It has been drawn, by William F. Wakeman, on the wood, engraved by Mrs. Millard.

<sup>18</sup> This is noted, by the scholiast on the Calendar of Oengus. See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxxviii.

<sup>19</sup> See “Monasticon Hibernicum,” p. 312.

<sup>20</sup> Quoting Colgan’s authority, although

dall, to creep into his work,<sup>19</sup> when he states,<sup>20</sup> that St. Ailbe founded a monastery at Clane—while the place was altogether different, viz., Cluin-Damh,<sup>21</sup> near the banks of the Liffey. From the term of Little applied to the present saint, it seems probable, he was of small stature. St. Bran is said by Adamnan, or by his scholiast, to have been interred at Londonderry,<sup>22</sup> although venerated, on this day, at the church of Claonadh—the ancient



Abbey Ruins at Clane. County of Kildare.

name of Clane—in Lagenia.<sup>23</sup> With two other Irish saints, Bran is named, at the 18th of May—or xv. of the June Kalends—in the *Kalendarium Drummondense*.<sup>24</sup>

**ARTICLE IV.—ST. MO-MAEDOC, OF FIDOWN, COUNTY OF KILKENNY.** That the present holy man flourished at an early date has been ascertained. In the *Feilire*<sup>1</sup> of St. AEngus, at the 18th of May, we find Maedoc mentioned

no such matter is related by him.

<sup>21</sup> See Colgan's "Acta Sanctorum Hibernie," Martii xxvi. De S. Senchello Abbate et Episcopo de Kill-Achuid, cap. iii., p. 748.

<sup>22</sup> See "Memoirs of the City and North-Western Liberties of Londonderry," part ii., sect. 2, p. 27.

<sup>23</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbae, cap. ii., num. i., p. 477, and cap. x., num. 12, p. 488.

<sup>24</sup> Thus: "xv. Kalend. Apud Hiberniam Natale Sanctorum Confessorum Brain Medoc Domnōc."—Bishop Forbes' "Kalendars of Scottish Saints," p. 13.

**ARTICLE IV.—<sup>1</sup> In the "Leabhar Breac"** copy we read:—

feil mārpe mārth nōrgāo  
momocdoe mōr mānech  
mōromnōc mīto būaach  
feil būam bie o clænāo.

Thus translated by Dr. Whitley Stokes:—"The feast of good Mark who was crowned: my Maedoc great, treurous: my Domnōc, a victorious diadem: the feast of Bran the Little from Clænad."—On the Calendar of Oengus. "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. lxxx.

with praise.<sup>2</sup> However, there is much doubt regarding his identity. The Franciscan copy,<sup>3</sup> and the published version,<sup>4</sup> of the Tallagh Martyrology have an entry of this saint, at the 18th of May. The Bollandists<sup>5</sup> also commemorate him, and they state, that by some authorities, he is styled a Bishop, but more truly speaking he was an Abbot. He was descended from the race of Labhraidh Lorc, son to Ugaine Mor, according to the O'Clerys.<sup>6</sup> The scholiast on the Calendar of Oengus, thus weaves his pedigree: Momoedoc was son of Midgnae, son to Nindid, son of Nazar, son to Crimthann, son of Eochaid, son to Oengus, son of Crimthann, son of Cathair Mor,<sup>7</sup> and Colam, son of Nindid, son of Nazar, son of Crimthan, son to Eochaid, son of Oengus, son of Crimthannán, son of Cathair Mór. By another conjecture, this holy man has been confounded with St. Maidoc, or Momhaedóig, whose festival has been assigned to the 23rd of March,<sup>8</sup> where notices regarding him may be seen. Both Colgan and the Bollandists mark his feast, likewise, at the same date. The place of our present saint is said to have been situated on the River Suir, in the southern part of Ossory territory.<sup>9</sup> Fiddown is now a parish church, in the Diocese of Ossory. This saint is called Maidoc, in the Calendar of Cashel. He was a different person from St. Maidoc, Bishop of Ferns;<sup>10</sup> yet, it seems difficult to discriminate him, from other saints, bearing the same name.<sup>11</sup> We read, in the Martyrology of Donegal,<sup>12</sup> that veneration was given on this day to St. Momhaedhog, Bishop, of Fiadh-duin, in Osraighe. Likewise, under the head of Fiadh-Duin, Duard Mac Firbis enters, Momhaedog, bishop of Fidh-Duin, at May 18th.<sup>13</sup>

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ARTICLE V.—ST. MODOMNOC, OF TIPRAT FACHTNNA. The present holy man is to be distinguished from him, about whom we have previously treated. St. Ængus calls him “a victorious diadem,”<sup>14</sup> and my Domnoc is stated by his scholiast to have been specially venerated, at Tipra Fachtnai in Ossory.<sup>2</sup> In the published Martyrology of Tallagh,<sup>3</sup> his name appears as Modomnuc, Tiprat Fachtnat, at the 18th of May. In the Franciscan copy,<sup>4</sup> the entry is slightly different, but the contraction may have the like signification. The Bollandists<sup>5</sup> quote the same authority for their entry Modomnucus de Tiprad-Fathna, at this date. He is commemorated with great praise in the “Feilire” of St. Ængus, on the 18th of May.<sup>6</sup> According to several of our Irish Martyrologists, a festival of St. Dominic, or Modomnuc, occurs, on the 18th of

<sup>2</sup> The scholiast identifies him with Fid Duin in Ossory. See *ibid.*, p. lxxxviii.

<sup>3</sup> Thus: *momeooc þeoð ƿuin.*

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>5</sup> See “Acta Sanctorum,” tomus iv., Maii xviii. Among the pretermitted saints, p. 134.

<sup>6</sup> See Rev. Drs. Todd and Reeves’ edition of the “Martyrology of Donegal,” pp. 132, 133.

<sup>7</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxxviii. The latter part of this pedigree seems to have been introduced, as an alternative conjecture.

<sup>8</sup> See vol. iii. of this work, Art. i.

<sup>9</sup> See Archdall’s “Monasticon Hibernicum,” p. 351.

<sup>10</sup> See his Life, at the 31st day of January, in vol. i. of this work, Art. i.

<sup>11</sup> See Colgan’s “Acta Sanctorum Hiber-

nice,” xxiii. Martii. Vita S. Maidoci, p. 727.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>13</sup> See “Proceedings of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., pp. 110, 111.

ARTICLE V.—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxx.

<sup>2</sup> See *ibid.*, p. lxxxviii.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>4</sup> Thus: *mooomnóic Típprat þaa.*

<sup>5</sup> See “Acta Sanctorum,” tomus iv., Maii xviii. Among the pretermitted saints, p. 134.

<sup>6</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxx.

<sup>7</sup> See vol. ii. of this work, Art. i.

May. His Acts will be found, at the 13th of February,<sup>7</sup> the date for his principal festival. This saint, likewise, bore the name of Domhnog. The commentator of *AEngus* especially remarks, that the 13th of February was his Natalis day. Various authorities accord with a narrative already given, that St. Modomnocus or Dominic first brought bees to Ireland. However, this can only be understood of a particular species of bees, as Colgan observes; for, it is certain, that before St. Modomnuc's birth, there were bees in Ireland.<sup>8</sup> Marianus O'Gorman and Cathal Maguire have a commemoration of St. Modomnuc of Tiprad Fachtna, at this date. Colgan concludes, that the 18th of May must have corresponded with some translation of his relics, or his commemoration, or some other festival regarding him, differing from that of his Natalis.<sup>9</sup> We find entered, in the Martyrology of Donegal,<sup>10</sup> that veneration was given on this day to Domhnog, son to Sarán, of Tiprat Fachtna.<sup>11</sup> He belonged to the race of Eoghan, son of Niall. Quoting the authority of Peter Canisius, Thomas Demjster<sup>12</sup> has Mottomagus Confessor, in Ireland, at the 18th of May.<sup>13</sup> This appears to be only a mis-spelling of the present saint's name.

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**ARTICLE VI.—FEAST OF ST. MARK, BISHOP AND MARTYR.** In the “Feilire” of St. *AEngus*,<sup>1</sup> and in the Martyrology of Tallagh, a feast is assigned to St. Mark, at the 18th of May. He is considered to be the Evangelist,<sup>2</sup> in the Augustan, Labboeān and Tallagh Martyrologies, whose chief festival is on the 25th of April. In the additions to Greven, he is styled Bishop and Martyr. The Bollandists<sup>3</sup> insert his feast, among the pretermitted ones, at the 18th of May,<sup>4</sup>

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**ARTICLE VII.—ST. BRESAL, OF DERTHACH, THOUGHT TO HAVE BEEN ABBOT OF IONA.** We meet with an entry of this saint, in the published Martyrology of Tallagh,<sup>5</sup> at the 18th of May. In the Franciscan copy, it is nearly similar.<sup>6</sup> The Bollandists<sup>3</sup> also enter Bressalius de Durthach, at this date. Various places are compounded with the word Derthach, which means an Oratory. Thus, Dearthach-Aedhain<sup>4</sup> was struck with lightning, A.D. 804,<sup>5</sup> and this place was called Oratorium Nodan, in the Annals of Ulster. This Oratory was probably at Disert-Naudhain, now Eastersnow, near Elphin, in the county of Roscommon. Derthech-Chianain was plundered and destroyed,

<sup>8</sup> So that learned writer shows, in notes to this saint's Life, at the 13th of February. See “Acta Sanctorum Hibernie,” xx. Januarii, n. 25, p. 150, and xiii. Februarii, nn. 7, 8, p. 328.

<sup>9</sup> See “Acta Sanctorum Hibernie,” xiii. Februarii, n. 19, p. 328.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>11</sup> It is placed in the west of Osraighe.

<sup>12</sup> In his “Menologium Scotorum,” thus : “In Hibernia Mottomagi Confessoris.”

<sup>13</sup> See Bishop Forbes' “Kalandars of Scottish Saints,” p. 200.

**ARTICLE VI.—**<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., p. lxxx.

<sup>2</sup> The commentary on the “Feilire” states this; and, it is added, that the honour of an apostle was paid to him in his tribes, after parting with Peter. See *ibid.*, p. lxxxviii.

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Maii xviii., p. 134.

<sup>4</sup> They state “hujus omnino peculiaris aliquis cultus videtur hoc die iuisse in Anglia; nam Kalendarium Metricum tomo 10 Speci-legii Acheriani, quatuor solum festa in Maio notans, sic finit mensem :—

“Ter quinis Marcus meruit pulsare Kalendas.”

**ARTICLE VII.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus : *bperal o Dperachach.*

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Maii xviii. Among the pretermitted saints, p. 135.

<sup>4</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 414, 415, and n. (f). *ibid.*

<sup>5</sup> Or recte, A.D. 809.

by the foreigners, A.D. 878.<sup>6</sup> Derthach-Mochua was burned by the foreigners, A.D. 919.<sup>7</sup> Derthech Maelisa Ua Brochain was burned, A.D. 1116.<sup>8</sup> It is not certain, however, that the present Saint's Oratory can be identical with any of the foregoing Derthechs. According to the Martyrology of Donegal,<sup>9</sup> Bresal, of Dethach, was venerated on this day. According to Colgan, this saint would seem to have been the son of Segen, and Abbot of Iona.<sup>10</sup> If so, he died A.D. 796, or *recte* 801.

ARTICLE VIII.—ST. SARAN. In a Manuscript Florarium is the simple entry of Sarai, as the Bollandists<sup>1</sup> state, at the 18th of May; and Saran, Confessor, in Hibernia, is noticed by Greven, Canisius, Fitzsimon and Ferrarius. However, when treating about the saints resting at Trim, Colgan<sup>2</sup> enumerates various Sarans, who were venerated on eleven different days; but, he has no record of one so called for this date. Thomas Dempster, at the 18th of May, enters<sup>3</sup> the feast of Saran, Bishop, quoting the authority of Peter Canisius.<sup>4</sup>

ARTICLE IX.—FEAST OF ST. MOMMOLIN, BISHOP OF NOYON AND TOURNAY, FRANCE. [Seventh Century.] In the Benedictine Kalendar, the Bollandists<sup>1</sup> observe, at the 18th of May, that St. Mommolin, at first Abbot of St. Bertin, and afterwards Bishop of Noyon and Tournay, is venerated. However, they refer his chief feast to the 16th of October.

ARTICLE X.—TRANSLATION OF THE RELICS OF ST. MALACHY O'MORGAIR, TO AVIGNON. The Cistercian Kalendar, printed at Dijon, has a notice, regarding the Translation of St. Malachy O'Morgair's Relics, at the 18th of May. The Bollandists,<sup>1</sup> who introduce it, refer to his Natalis, at the 3rd of November.<sup>2</sup>

ARTICLE XI.—ST. MIODHGUSS, SON OF ERC, OF TIGH-TAILLTEN, OR TELTOWN CHURCH, COUNTY OF MEATH. We meet with an entry, at the 18th of May, in the published Martyrology of Tallagh,<sup>1</sup> regarding Midgus mac Eirc, of Cill Taillten.<sup>2</sup> This place is now known as Teltown, near the River Boyne, and nearly midway between Kells and Navan, in the county of Meath. It was a noted place, even in early pagan times.<sup>3</sup> At the 18th of May, the Bollandists<sup>4</sup> have the entry Midgassius, filius Erci de Killtailltin. The name of Miodhguss, son to Erc, of Tigh Taillten, occurs in the Martyrology of Donegal,<sup>5</sup> as having veneration paid him, at this date.

<sup>6</sup> See *ibid.*, pp. 526, 527.

<sup>7</sup> See *ibid.*, vol. ii., pp. 606, 607.

<sup>8</sup> This is thought to have been at Lismore, county of Waterford. See *ibid.*, pp. 1002, 1003, and n. (c), *ibid.*

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>10</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbae, cap. iii., sect. v., p. 501. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 404, 405.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum," tomus iv., Maii xviii. Among the pretermitted saints, p. 135.

<sup>2</sup> See "Acta Sanctorum Hiberniae," Februarii xvii. De aliis diversis Sanctis Athrumiae quiescentibus, p. 367.

<sup>3</sup> In his "Menologium Scotorum."

<sup>4</sup> Thus: "Ad Mulum Galviae Sarani Episcopi. Pet. Canis. B."—Bishop Forbes' "Kaledars of Scottish Saints," p. 200.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus iv., Maii xviii. Among the pretermitted saints, p. 136.

ARTICLE X.—<sup>1</sup> See "Acta Sanctorum," tomus iv., Maii xviii. Among the pretermitted saints, p. 136.

<sup>2</sup> See his Life, at that date, in a succeeding volume.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> In the Franciscan copy, we read, *mio-*  
*gus mac Erc Cilli Taillten.*

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. I., n. (u), p. 22.

**ARTICLE XII.—ST. FERADACIUS, OR ST. FERDACHRICHUS.** A St. Feradachrichus, was venerated on this day. This name is solely inserted, in the Martyrology of Tallagh,<sup>1</sup> at the 18th of May. It is not known, whether he can be identical with St. Feradacius, Abbot of Iona, some notices of whom will be found, at the 31st of this month. It is likely, however, that the present Ferdacrioch was a different person from him just mentioned; although, we have no clue left, to trace his period or locality. Colgan thinks,<sup>2</sup> he was the same Fredach, who died A.D. 577. There was a Ferdachricus, son of Subnei, son to Ronan, who was Abbot at Armagh, and who had a reputation for sanctity. The Bollandists<sup>3</sup> commemorate him, at the 18th of May. He died A.D. 771, and he is said to have been venerated on this day, and also on the 31st of May.<sup>4</sup> This day was venerated Ferdacrioch, as we find simply registered, in the Martyrology of Donegal.<sup>5</sup>

**ARTICLE XIII.—ST. COLMAN, BISHOP.** A record of Bishop Colman is found in the published<sup>1</sup> and in the Franciscan copy<sup>2</sup> of the Martyrology of Tallagh, at the 18th of May. The name of Colman, Bishop, is set down in the Martyrology of Donegal,<sup>3</sup> as having a festival, at this date. The Bollandists<sup>4</sup> enter Colmanus Episcopus, with the simple observation, that there are many saints bearing his name in the Irish Calendars.

**ARTICLE XIV.—ST. AGHNA, VIRGIN.** The Martyrology of Donegal<sup>1</sup> mentions, that Aghna, Virgin, had a festival at this date. Nothing more is related of her, in the Irish Calendars.

## Nineteenth Day of May.

### ARTICLE I.—ST. RICHELLA, VIRGIN.

**T**HREE is no alloy to be traced in the religious motives of Christian virgins; since they are noble and disinterested in the most sublime degree. No stain can be found in their actions, because of their purity in heart and affection, owing to their comprehensive benevolence and desire in all things to follow the Divine Law. In the Martyrology of Tallagh<sup>1</sup>—pub-

<sup>4</sup> See "Acta Sanctorum," tomus iv., Maii xviii. Among the pretermitted saints, p. 135.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

**ARTICLE XII.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv. The Franciscan copy has *Ferdachrichi*.

<sup>2</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbe, cap. iii., sect. vi., p. 502.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Maii xviii. Among the pretermitted saints, p. 135.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Septima Appendix ad Acta S. Patricii, pars. iii.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

**ARTICLE XIII.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus found *epfr. Colmann.*

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>4</sup> See "Acta Sanctorum," tomus iv., Maii xviii. Among the pretermitted saints, p. 135.

**ARTICLE XIV.—<sup>1</sup>** Edited by Drs. Todd and Reeves, pp. 132, 133.

**ARTICLE I.—<sup>1</sup>** In the Rev. Dr. Kelly's edition of it, the entry stands, "Kicilli Vir." See "Calendar of Irish Saints," p. xxiv.

<sup>2</sup> In the Franciscan Manuscript, we read,

lished and unpublished<sup>2</sup>—we find this saint's festival set down, on the 19th of May. Marianus O'Gorman and Charles Maguire mention this holy virgin, likewise, in their Calendars, and at the same date. According to the accounts of ancient writers, St. Patrick<sup>3</sup> had a sister bearing the name. But, as there were two other Richellas,<sup>4</sup> in our list of Irish Saints, it may be difficult to determine the virgin, whose festival is this day commemorated. We do not know, if she was that person, related to the great Apostle of Ireland, in the first degree of kindred. There was a certain church or monastic establishment, in the territory of Lugne, within the Connaught province, and there a St. Richella is said to have lived.<sup>5</sup> Kill-Richille, in the diocese of Clonfert, was probably connected with the residence of a saint bearing this name; yet, it is not easy to determine that particular Richella—if indeed she was one among the three mentioned—who had been venerated in either of those places.<sup>6</sup> In a list of St. Patrick's five sisters, the name Cinnenus is substituted for Richella, by Ussher,<sup>7</sup> and Colgan found, likewise, in an old fragmentary vellum Life of St. Patrick, the name of a fifth sister to the Irish Apostle, as Cinnenus, and not Richella.<sup>8</sup> But, as the form of the name Cinnenus is not applicable to a female, Colgan thinks we ought rather read, Cinne noem, signifying St. Cinna.<sup>9</sup> Now, it would seem, that Richinne has the signification *regia Cinne*;<sup>10</sup> wherefore, Colgan argues, it is possible, the doubtful word may be properly resolved into Richinne or Richella. The same researchful hagiologist tells us, he could not discover, whether or not Richella became a mother. It might come within the range of possibility, also, that Barbanus, or Banbanus, of Mag-slecht, and a kinsman of St. Patrick,<sup>11</sup> had been her son; although, Colgan did not know, whether this relationship had been through a brother or sister, or in what collateral line.<sup>12</sup> This, however, is only a very groundless conjecture; and, also, any attempt to represent our saint as a sister to the illustrious St. Patrick<sup>13</sup> must prove equally futile. In the Irish Tripar-

#### Ricille vnp.

<sup>3</sup> See his Life, in the Third Volume of this work, at the 17th of March, Art. i.

<sup>4</sup> One of these was St. Richelia, the daughter of Attractus, and of King Leagaire's race. Her descent will be found, in the "Menelogium Genealogicum," cap. 3. The other was Richella, or, according to others, Richenna, called also Keynach, or Regnacia. She was daughter to Fintan, and sister to St. Finnian of Clonard, as may be seen in a Life of the latter, published by Colgan. Her Life will be found, at the 18th of December.

<sup>5</sup> In Vita S. Dagei, cap. 18. See Colgan's "Acta Sanctorum Hibernie," vi. Februarii, De S. Mele Episcopo Ardachadensi, nn. 6, 7, pp. 261, 262.

<sup>6</sup> Colgan says, while he should not undertake to settle this question, he thought it most probable, from certain chronological circumstances, that Richella, daughter to Attractus, must have been the individual. She is mentioned, in a Life of St. Dageus. See *ibid.*, n. 7, p. 262.

<sup>7</sup> See "De Primordiis Ecclesiarum Britannicarum," cap. xvii., p. 823.

<sup>8</sup> See the Life of St. Mel, Bishop of Ardagh, at the 6th of February, in the Second Volume of this work, Art. i.

<sup>9</sup> Her feast occurs, at the 1st of February;

but from the circumstances referring to her, she appears to differ from the present saint.

<sup>10</sup> A saint—to whom such a title could be applied—is commemorated by Colgan, in his "Acta Sanctorum Hibernie," Februarii i. De S. Cinnia sive Kinnia Virgine, pp. 234, 235.

<sup>11</sup> See "Colgan's "Trias Thaumaturga." In one of St. Patrick's Lives, we read, that he raised a church, commonly known as Domnach mor, and set over it Mauranus, surnamed Barban, and by some called Banban, who was his kinsman, and a faithful prophet of God. See Septima Vita or Tripartita S. Patricii, lib. ii., cap. xxxii., p. 134.

<sup>12</sup> He adds, perhaps we should rather read Banbanus, in the foregoing passage. In such case, he might be one of three saints, bearing the latter name, and whose festivals occur, at the 1st and at the 9th of May; as also, at the 3rd of December, according to the Martyrology of Tallagh and that of Marianus O'Gorman.

<sup>13</sup> For many of the foregoing remarks, consult Colgan's "Acta Sanctorum Hibernie," vi. Februarii. De S. Mele Episcopo Ardachadensi, cap. iii., and nn. 6, 7, 8, pp. 259, 261, 262.

<sup>14</sup> See Miss M. F. Cusack's "Life of St.

title Life of St. Patrick, it may be observed, the saint left by him, over the church at Domhnach-Maighe-Slecht, is called Mabran Barbarus.<sup>14</sup> The Bollandists<sup>15</sup> notice the feast of Richella, an Irish virgin, at the 19th of May. Little is known, however, regarding her place in our ecclesiastical history.

**ARTICLE II.—ST. CIARAN, SON OF COLGA.** At the present date, we find an entry of this saint, in the published Martyrology of Tallagh,<sup>1</sup> as also in the Franciscan copy.<sup>2</sup> However, we can find little to record concerning him. The Bollandists<sup>3</sup> have Kieranus, son of Colgan, at the 19th of May. This day, the Martyrology of Donegal<sup>4</sup> records the veneration of Ciaran, son to Colga. A certain Kieran, son of Tulchan, mentioned in the Life of St. Fintan, Abbot of Clonenagh, was erroneously supposed to be identical with the present saint.<sup>5</sup> The name of his father, however, makes a difference of personality. There is a St. Kieran, assigned as patron of the old ruined church of Layd,<sup>6</sup> in the parish so called, in Antrim County, according to a popular tradition.<sup>7</sup> It stands in the parish churchyard.<sup>8</sup> The length of the church was 61 feet, while the breadth was 24.<sup>9</sup> Attached to this ruin, and at the west end, there is a square building, about 24½ feet long, and 24 in breadth. Its under story is arched above, and it has been converted into a burial vault. The chamber over this is of the same dimensions, and it seems to have been formerly a dormitory.<sup>10</sup> The church and cemetery are beautifully situated on a slope, which overhangs the sea, and about one mile northeast from the village of Cushendall,<sup>11</sup> also called Bunandhall,<sup>12</sup> and near Cushendun Bay.<sup>13</sup> But, we may not state, whether that old church of the St. Kieran of tradition can be identified with the present holy man.

**ARTICLE III.—ST. CUIMMEIN, OR CUMINUS, SON OF BAETAN.** This holy man's name appears, in the published<sup>1</sup> and unpublished<sup>2</sup> Martyrology of Tallagh, at the 19th of May, as Cuimmine mac Baetain. He is likewise commemorated, in the Calendars of Marianus O'Gorman, and of Cathal

Patrick. Apostle of Ireland," part ii., p. 400.

<sup>15</sup> See "Acta Sanctorum," tomus iv., Maii xix. Among the pretermitted saints, p. 295.

**ARTICLE II.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Here the reading is *Ciaran mac Colgan.*

<sup>3</sup> See "Acta Sanctorum," tomus iv., Maii xix. Among the pretermitted saints, p. 295.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiberniae," xvii. Februarii, Vita S. Fintani, n. 16, p. 354.

<sup>6</sup> It is marked, on the "Ordnance Survey Townland Maps for the County of Antrim," sheet 15.

<sup>7</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 83, n. (b), and Appendix CC., p. 298.

<sup>8</sup> On Lendric's Map, the place is marked Lede, which seems to have been the old

spelling.

<sup>9</sup> For an engraving and a description of it, the reader is referred to J. B. Doyle's "Tours in Ulster," pp. 221, 222.

<sup>10</sup> A popular belief in the neighbourhood is, that this little edifice had been a nunnery, while an adjacent spring is styled "the Nun's well." The sept of Mac Fall or Macfaull is said to have founded it, according to a manuscript note in a copy of Archdall's "Monasticon Hibernicum," formerly belonging to S. Mc Skimin of Carrickfergus.

<sup>11</sup> In Irish, the name is written *Cóban-Óhallá.*

<sup>12</sup> In Irish, *bun-ábann-Óhalla,* which signifies "the foot," or "root of the River Dall."

<sup>13</sup> In Dr. O'Donovan's "Annals of the Four Masters," at A.D. 1567, it is called *bun-ábann-Óuine,* "the root of the River Dun."

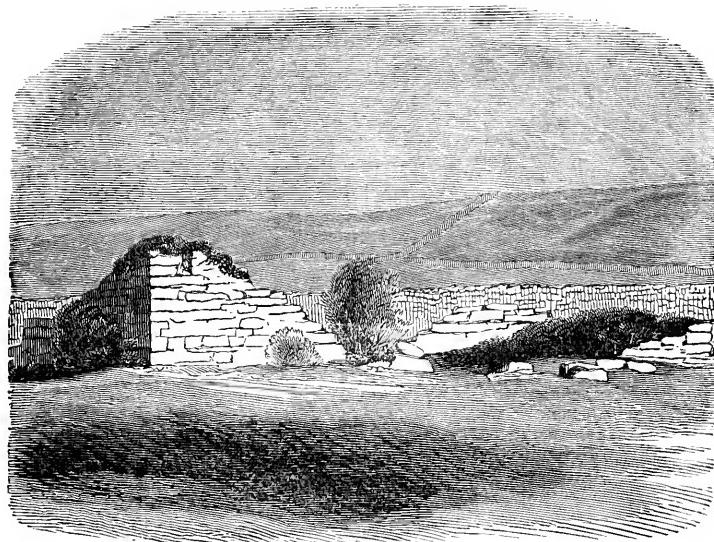
**ARTICLE III.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> In the Franciscan Manuscript, we at find this date *Cummine mac beatain.*

<sup>3</sup> See Colgan's "Acta Sanctorum Hiber-

Maguire, on this day.<sup>3</sup> Although the name of his father is thus given, we are unable to trace the line from which he sprung. Equally obscure is the tradition of his place and period. The Bollandists,<sup>4</sup> also, at this date, have his feast, on the foregoing authorities. We find the name, Cuimmein, son of Baetan, entered in the Martyrology of Donegal,<sup>5</sup> on this day; as also, it is in the Irish Calendar, belonging to the Royal Irish Academy.<sup>6</sup>

ARTICLE IV.—ST. CARADIC, OR CARADOC. We find the simple entry, Caradic, recorded in the published Martyrology of Tallagh,<sup>1</sup> at the 19th of May, or xiv. of the June Kalends. The same entry is to be met with in the Franciscan copy.<sup>2</sup> We presume, the present name does not differ from that of Caradoc; but, under either designation, it is difficult, properly to identify the present holy



Church of Caradoc, Aranmore, County of Galway.

man. The church of Killnanamanach on the Island of Aranmore, was dedicated to St. Caradoc garbh, according to Roderick O'Flaherty.<sup>3</sup> And, Archbishop Malachias Quæleus also identifies it, by the name Kill-na-manach,

niae," xii. Januarii, Vita S. Cumiani, n. 6, P. 59.

<sup>4</sup> They call him, "Cummenus seu Cuminus filius Boëdani, seu Baedani."—"Acta Sanctorum," tomus iv., Maii xix. Among the pretermitted saints, p. 295.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

<sup>6</sup> See the copy, formerly belonging to the Irish Ordnance Survey Office, Phoenix Park, at xiv. Kalends of June for Cuiméin mac

βαοδάιν.—Common Place Book F, p. 47.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Here it is entered Σαραδοῖς.

<sup>3</sup> See his "Chorographical Description of West or H-Iar Connaught," written A.D. 1684, and edited by James Hardiman, p. 84.

<sup>4</sup> See Colgan's "Acta Sanctorum Hibernie," Martii xxi. Appendix ad Vitam S. Endei, cap. vii., num. 8, p. 715.

Latinized “cella monachorum,” dedicated to Cathradhoc, or Caradoc, the Monk, surnamed *garbh*, or “the rough.”<sup>4</sup> The first, in our century, to distinguish this almost forgotten church, was John O’Donovan, following the order of description given by the Archbishop; and, he locates it near Port and Lough Courough,<sup>5</sup> which lie on the northern shore of the Island of Aranmore, in the district of Cowragh,<sup>6</sup> and townland of Oghil.<sup>7</sup> There is a Port Caradoc—so called from St. Caradoc *garbh*—where boats land on Aranmore; and, near this Port, is the pool of Lough-na-ceanainne.<sup>8</sup> Nearly in the middle of the Island,<sup>9</sup> and a little to the west of a small pool of fresh water, the ruins of two ecclesiastical buildings may be seen. One measures 18 feet, in length, and 11 feet 6 inches, in breadth; while the highest part of the wall is not over 6 feet, above the surface of the ground.<sup>10</sup> About forty paces to the south-west of this ruin stood a stone, about 6 feet in height, and having a beautiful cross within a circle sculptured on it.<sup>11</sup> The upper part of this cross was very faintly delineated; but, the lower part was strongly marked.<sup>12</sup> This church has all the appearance of having reached back to early Christian times. But, we do not find, in our records, any traces of its ancient history.

ARTICLE V.—ST. BRITTAN, OF RATH. We find as set down, in the published<sup>1</sup> and unpublished<sup>2</sup> Martyrology of Tallagh, at the 19th of May, that the feast of St. Brittan, Ratha, was celebrated. As so many places are called Rath, in Ireland, either singly distinguished or as taken in composition; without more definite data, it seems not probable, that the locality here designated could receive identification. At this date, also, the Bollandists,<sup>3</sup> following the same authority, have a festival for *Brittanus de Raith*. In Irish, this denomination is pronounced Raw, and it takes various phonetic forms in our modern names of places, so that over one thousand of our townlands begin with such syllables, as Rath, Ra, Rah, Ray, &c. By the word is understood a circular mound enclosure, unusually surmounted by a fosse.<sup>4</sup> On this day, moreover, according to the Martyrology of Donegal,<sup>5</sup> Brittan, of Rath, was venerated.

<sup>5</sup> The name is derived from a legend of the *currach* stone—a rough, huge rock, still shown there—on which St. Endens is said to have sailed from Garomna Isle to Leamhchoill, or Ochuil, on the Great Island of Aran. See Roderick O’Flaherty’s “Chorographical Description of H-Iar or West Connaught,” edited by James Hardiman, n. (l), p. 84.

<sup>6</sup> In Irish, *coba pubac*, or Caradoc uogh.

<sup>7</sup> See “Ordnance Survey Townland Maps for the County of Galway,” sheet 110. The exact position of the old church, however, is not marked on the sheet.

<sup>8</sup> Of this mention is made, in the Life of St. Aendeus, at the 21st of March. See Colgan’s “Acta Sanctorum Hiberniae,” Martii xxi. There is a denomination Latinized “stagnum na Ceanainne,” from a local legend, which is given in cap. xix., p. 708.

<sup>9</sup> In 1839, the spot here indicated lay between a Mr. O’Mailey’s house in Killeany and the village of Kilronan.

<sup>10</sup> The accompanying sketch, taken on the spot, in June, 1877, has been transferred to

the wood by William F. Wakeman. It was engraved by Mrs. Millard.

<sup>11</sup> Sketches of the old church, as also of this ancient stone, by William F. Wakeman, are yet preserved in the Galway Antiquarian Letters, which have been transferred from the Phoenix Park to the Library of the Royal Irish Academy.

<sup>12</sup> See “Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1839,” vol. iii. Letter of John O’Donovan, and dated Taylor’s Hill, near Galway, August 3rd, 1839, p. 396.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus, *Brittán Rathá*.

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Maii xix. Among the pretermitted saints, p. 295.

<sup>4</sup> See Dr. Patrick W. Joyce’s “Origin and History of Irish Names of Places,” part iii., chap. i., pp. 264 to 266.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

ARTICLE VI.—ST. MOCHONNAE, OF CILL COMHARTHA. There is a record to be found, in the published Martyrology of Tallagh,<sup>1</sup> at the 19th of May, regarding a feast to Mochonnae, of Chill Comartha; while, we have nearly a similar entry, in the Franciscan copy, at the xiv. of the June Kalends.<sup>2</sup> Among the townland names of Ireland, it seems difficult now to find out the locality named, in connexion with this saint. The Bollandists<sup>3</sup> have, at this same date, and quoting the same authority, Mochonna de Kill-Conortha. Mochonuae, of Cill-Comhartha, is mentioned also in the Martyrology of Donegal,<sup>4</sup> as having a festival on this day.

ARTICLE VII.—ST. CEIR. At this date, veneration was given to Ceir, as we read in the published Martyrology of Tallagh;<sup>1</sup> as also, in the Franciscan copy, at the xiv. of the June Kalends.<sup>2</sup> Nothing more appears to throw light on this saint's acts. The Bollandists<sup>3</sup> enter, likewise, at the 19th of May, only Kierus.

ARTICLE VIII.—ST. DINIR, OF EANACH-EIR. The published Martyrology of Tallagh<sup>1</sup> enters the name of Dinir, Enaig, at the 19th of May, and the Franciscan copy has a somewhat different spelling, at the same date.<sup>2</sup> The Bollandists<sup>3</sup> have it Durus de Enach. According to the Martyrology of Donegal,<sup>4</sup> a festival to Dinir of Eanach-Eir,<sup>5</sup> was celebrated, on this day. There are various places in Ireland, called Enach, or Enagh, whether simply taken, or in composition.

ARTICLE IX.—THE THREE SONS OF EOCHAN, OR EUGENE. Their names appear, in the published Martyrology of Tallagh,<sup>1</sup> at the 19th of May, and they are entered, Tri mic Eogbain: so do they read, also, in the unpublished copy.<sup>2</sup> No further particulars seem destined to elucidate their lives. The Bollandists<sup>3</sup> likewise commemorate those holy brothers. We find registered, in the Martyrology of Donegal,<sup>4</sup> that the three sons of Eoghan had a festival on this day.

ARTICLE X.—THE FEAST OF URBAN'S CLERGY, MARTYRS, AT ROME. In the “Feilire”<sup>1</sup> of St. Ængus, at the 19th of May, we find the Feast of Urban's clergy mentioned; and, in the Martyrology of Tallagh,<sup>2</sup> they are stated, to

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus entered, mochonna cill comartha.

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Maii xix. Among the pretermitted saints, p. 295.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus, Ceir.

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Maii xix. Among the pretermitted saints, p. 295.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Thus, Óenach Eanach.

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Maii xix. Among the pretermitted saints, p. 295.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 132, 133.

<sup>5</sup> Dr. Todd in a note here says: “The paragraph within brackets is inserted by the more recent hand.”

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> In the Franciscan Manuscript, we find, T̄ri mic Eogbain.

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Maii xix. Among the pretermitted saints, p. 295.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

ARTICLE X.—<sup>1</sup> In the “Leabhar Breac”

have suffered martyrdom, under the Emperor Decius. He reigned from A.D. 249, until A.D. 251, while he was a great persecutor of the Christians.<sup>3</sup> He perished, however, with his army, in Mæsia, during that invasion of the Goths, which occurred in his time.<sup>4</sup> His young son Decius was killed in this battle, and the Goths made a dreadful havoc of the disheartened Roman army.<sup>5</sup> The ancient Martyrologists mention, at the 19th of May, the names of Saints Paternus, Gallicolus, Urbana, Indicus, Selucus, Felix, Clenicus, Crescentius, Calonica, Julia, Urbana II., Ingenua, and Saturnus, as Roman Martyrs, on the Appian way. According to the Bollandists,<sup>6</sup> who record these soldiers of Christ, at the same date, they were buried in the cemetery of St. Callistus.<sup>7</sup> However, much diversity of statement regarding them is met with, in the old Calendars; but, the history of the universal Church is a record of suffering for the faith, and it is the magnificent example of fidelity to the death, which ought to be the inspiration of each succeeding generation.

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**ARTICLE XI.—THE DEPOSITION OF BLESSED RABAN MAUR, ABBOT OF FULDA.** The feast for the Deposition of St. Raban Maur<sup>1</sup> is set down in Thomas Dempster's Scottish Menology.<sup>2</sup> The Bollandists<sup>3</sup> have this notice, likewise, while referring to their fuller illustration of his Acts, at the 4th of February. Thomas Dempster, who claims the Blessed Raban Maur as a Scotchman, has an account of him and of his writings.<sup>4</sup>

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**ARTICLE XII.—THE BLESSED PATRICK AND MALACHY, CISTERCIANS AND MARTYRS, IN IRELAND.** According to Henriquez, Chalemotus and Bucelin, in the year 1585, the Cistercians, Patrick and Malachy—designated by the title of Blessed—were put to death, by the heretics, in Ireland. Such an entry, at the 19th of May, is found in the Bollandists.<sup>1</sup> We are at a loss to known the surnames or particulars of their martyrdom.<sup>2</sup>

copy we read :—

Cliet upbain ictglona  
nifsignetar tola  
Ainanmuno ictgela  
Tria bryonen afoala.

Thus translated into English, by Dr. Whitley Stokes: "Urban's clergy who are pure, lusts wounded them not : their souls are white through (the) rain of their blood." —On the Calendar of Oengus. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. lxxx.

<sup>2</sup> In the Franciscan copy, we read such an account.

<sup>3</sup> See Edward Gibbon's "History of the Decline and Fall of the Roman Empire," vol. ii., chap. xvi., pp. 260, 261. Edition of Dr. William Smith.

<sup>4</sup> See the "Popular Encyclopedia ; or Conversations Lexicon," vol. ii., p. 619.

<sup>5</sup> See this account, in "The Ancient Part of Universal History," vol. xiii. The Roman History, chap. lviii., p. 479.

<sup>6</sup> See "Acta Sanctorum," tomus iv., Maij

xix. De Sanctis Martyribus Romanis Paterno, Gallicolo, Urbana, Indico, Slevco, Felice, Clonico Crescentio, Calonica, Julia, Urbana, Ingenva, Saturno, Via Appia, in Cemeterio Callisti, pp. 308, 309.

<sup>7</sup> This is described by Aringhus, in "Roma Subterranea," lib. iii., cap. II.

**ARTICLE XI.—**<sup>1</sup> For a full account of his Life and Writings, see the Second Volume of this work, at the 4th of February, Art. iv.

<sup>2</sup> " Fulde depositio Hirabani Mauri Abbatis S. Alcuini in omnibus socii sed junioris,"—Bishop Forbes' "Kalendars of Scottish Saints," p. 200.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Maij xix. Among the pretermitted saints, p. 294.

<sup>4</sup> In "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1037, pp. 545 to 551.

**ARTICLE XII.—**<sup>1</sup> See "Acta Sanctorum," tomus iv., Maij xix. Among the pretermitted saints, p. 296.

<sup>2</sup> Their names or acts do not appear in the valuable work of Myles O'Reilly, B.A., LL.D., intituled : "Memorials of those who

## Twentieth Day of May.

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ARTICLE I.—ST. COLMAN OF DOIRE MOR, OR KILCOLMAN, KING'S COUNTY.

[SIXTH AND SEVENTH CENTURIES.]

**A**LTHOUGH our old and venerable churches throughout Ireland have gone to decay, still our feelings are awakened to a religious impressiveness, when we recall their past glories. As under the Hebrew dispensation, when the Israelites were wandering in the wilderness, the Tabernacle and its enclosure constituted a holy place round which, as round a centre of sanctity, the whole encampment was pitched ; so, while the Tabernacles of those sanctuaries can no longer be found, the evidences of their former location are to be met with, in many a modern waste. Still are the living Faith and the living Temple flourishing around the mouldering monuments of time ; nor are the souls of our people cold to religious influences, nor to the memories our ecclesiastical remains are sure to excite, especially when associated with the acts of our long-buried saints.

There is only a mere reference to this holy man--known as Colmanus Doremariensis—copied from the feasts in the Tallagh Martyrology, by the Bollandists,<sup>1</sup> at the 20th of May. The present St. Colman was descended, from the distinguished Eoghanacht family of Munster. He is said,<sup>2</sup> to have been the son of Aengus, King of Munster, who had been baptized by St. Patrick,<sup>3</sup> according to the Menologium Genealogicum and Selbach, as also according to the Lives of St. Declan<sup>4</sup> and of St. Endeus.<sup>5</sup> The Life of St. Mochoemoc<sup>6</sup> of Liath-more<sup>7</sup> expressly states, however, that this St. Colman, Bishop of Derrymore, was the son of Daire. Now, to us, it seems very probable, that owing to some mistake, the name of his place has been substituted for his patronymic. However, he is said, by various writers, to have been the son of Darene ; and, Colgan<sup>8</sup> thinks this to be a more correct account. It seems probable, that he was born some time, towards the close of the sixth century. Of his early career, we find no particulars, before he formed a religious establishment. We are equally at a loss, to discover the exact time when he established a religious institute ; and although some recorded details are given, in reference to its locality, this latter has been questioned, by different writers. He belonged to Doire Mór, said to have been on the confines of Munster and of Leinster, in that territory,<sup>9</sup> which is called Eile.<sup>10</sup> A little

suffered for the Catholic Faith, in Ireland in the 16th, 17th, and 18th centuries. London, 1868, 8vo.

ARTICLE I.—<sup>1</sup> See “Acta Sanctorum,” tomus v., Maii xx. Among the pretermitted saints, p. 170.

<sup>2</sup> See Colgan’s “Acta Sanctorum Hiberniae,” xiii. Martii. Vita S. Mochoemoci Abbatis de Liath-mor in Helia, n. 21, p. 597.

<sup>3</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i., chap. xix.

<sup>4</sup> See his Life, at the 24th of July.

<sup>5</sup> See his Life, at the 21st of March, in the Third Volume of this work, Art. i.

<sup>6</sup> Taken from the Codex Killkenniensis.

<sup>7</sup> See it published, by Colgan, at the 13th of March, chap. xvi.

<sup>8</sup> See “Acta Sanctorum Hiberniae,” xiii. Martii. Vita S. Mochoemoci Abbatis de Liath-mor in Helia, n. 20, p. 597.

<sup>9</sup> In a note by Dr. O'Donovan at this supplied word, Territory, he says : “ If this be true, Doire-mor is in O'Fogarty.”

<sup>10</sup> In the Life of St. Mochoemoc, published by Colgan, Derrymore is stated to be

more than one mile only, as we are informed, lies between Doire-moir and Liath-mór Mochaemhóg. While Archdall places Leithmore, in the King's County;<sup>11</sup> I find, that William M. Hennessy<sup>12</sup> has it in Eliogarty, county of Tipperary. In the former case, however, it is not easy to reconcile ourselves to Dr. O'Donovan's placing St. Mochoemoc's<sup>13</sup> church at the present Leamokevoge, in the parish of Two-Mile-Burris, or Glankee, in the barony of Elyogarty, and county of Tipperary.<sup>14</sup>

The holy Bishop Colman, descended from the Royal family of Momonia,<sup>15</sup> appears to have lived in Doire Mor, before St. Pulcherius<sup>16</sup> formed his religious colony, at Liath-Mór Mochaemhog. Although we have already hazarded a conjecture,<sup>17</sup> that Derrymore was probably in the county of Tipperary, as also the Liath-mor of St. Mochoemoc; yet, we now rather suspect, that at least the former place was situated, in the southern part of the present King's County. One of St. Colman's monks, having rambled through the Great Wood before St. Pulcherius visited it, brought some apples therefrom, which had an agreeable flavour, although they appear to have grown there in a wild state. These were presented to St. Colman, who, on enquiry, was told the exact spot, where the fruit had been gathered. Then, this holy bishop said, "A multitude of Angels, ascending and descending in that wood, often appears to me, and they are numerous as a swarm of bees; there shall a great host of the Lord's family live, in due course." The monk replied, "O Father, then grant me leave to go thither, and to live in that place." St. Colman returned for answer, "Go in peace, and dwell there, if you can; and, I shall join you, that so our resurrection may be from that locality." But, when the monk went thither, he found five strange monks beginning to work there; and, he returned without delay to report this circumstance to St. Colman, who said, "The place is reserved for them, by the Almighty, but return, dear brother, and ask their Abbot, if he will come to me, or if I shall go to him." When the saintly Abbot Pulcherius heard this, he answered, "I shall go to the chief Bishop,<sup>18</sup> for I ought to be guided by his holy example." St. Colman greatly rejoiced, on the arrival of his distinguished guest, and prepared for him a bath, which through obedience the holy Abbot Pulcherius used. Then, both these servants of God entered upon a colloquy. Bishop Colman prophesied, saying, "Brother and fellow servant in Christ, frequently shall this my habitation be deserted, so that not even a single priest can dwell in it, owing to wars waged between the borderers of distinct provinces; but, your place shall always be inhabited, and it shall receive daily increase." Then said Pulcherius, "O Father, on account of the reverence I owe you, I shall order a Priest from my house to come thither and to celebrate, whenever your place may be abandoned. For, between both our places, not more than four miles intervene."<sup>19</sup> Imparting mutual benedictions, and

specially "in regione Muminensium."—  
cap. xvi.

<sup>11</sup> See "Monasticon Hibernicum," p. 402.

<sup>12</sup> In a note, to his copy of the Martyrology of Donegal.

<sup>13</sup> St. Mochoemoc, also Latinized Pulcherius, has a festival, at the 13th of March.

<sup>14</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i. n. (b), pp. 266, 267.

<sup>15</sup> "Id est. Eoganacht natus est."

<sup>16</sup> See the Third Volume of this work, Art. i., at the 13th of March, for a Life of St. Mochemhog, or Mochemoc, also called Pulcherius, Abbot of Liath-more, or Liath-

Mochemhog, now Leigh, in the parish of Two-Mile-Burris, county of Tipperary.

<sup>17</sup> See *Ibid.* chap. ii.

<sup>18</sup> Colgan thinks, St. Colman is called "Summus Pontifex," not because he had been an Archbishop, or set over other Bishops, or on account of any special exalted office in the Irish Church—for he is simply called Bishop of Doire-Mor—but because of his distinguished merits and sanctity, and of that reverence, which all persons entertained for him. See Colgan's "Acta Sanctorum Hibernie," xiii Martii, Vita S. Mochemoci, cap. xvi., p. 591, and n. 22, p. 597.

<sup>19</sup> If Dr. O'Donovan's identification of

entertaining a friendly intercommunication, between their respective religious families, while St. Colman, the Bishop, remained in his place, St. Pulcherius returned, with his companions, to found the celebrated monastery of Liath-mór Mochaemhóg, where a city arose in due course,<sup>20</sup> and thither a great number of religious flocked, to place themselves under his guidance.<sup>21</sup>

The Great Wood, or Doire-Mór, has long since disappeared; but, we cannot doubt the truth of a statement, that the parish, now known as Kilcolman, partly in the barony of Ballybritt, and partly in the barony of Clonlisk, in the southern part of the King's County, derived its name from a religious house founded there, in the sixth century, by the present St. Colman. Subsequently it became a parish church.<sup>22</sup> It is not correct to state, that



Kilcolman Old Church, King's County.

no trace of the ruins remains.<sup>23</sup> The old church walls lie two or three miles south-east of Birr, and within a graveyard now enclosed, by a modern stone wall of irregular shape. The old ruined church of Kilcolman parish measures about 42 feet in length, interiorly, by about 21 feet in width, while the walls are about 3 feet in thickness. There was a door in the south side wall, and a window. In the western gable, which stands, there is a small window. The other gable is destroyed. Those portions of the ruins, which remain, are

Laith-mor-Mochaemhog with Leamokevoge, in the parish of Two-mile-Burris, county of Tipperary, be correct, this is an incorrect statement of the writer, who probably was unacquainted with the real distance between it and Kilcolman, in the King's County.

<sup>22</sup> See Colgan's "Acta Sanctorum Hiberniae," xiii. Martii. Vita S. Mochoemoci, cap. xvi., pp. 591, 592.

<sup>21</sup> According to the compiler of the Donegal Martyrology, the Fourteenth and Fifteenth Chapters of the Life of St. Mochaoemoc are cited, for the foregoing statements; while, in Colgan, the Chapter is noted as the Sixteenth.

<sup>22</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 64.

<sup>23</sup> See *ibid.*

thickly capped with ivy.<sup>24</sup> The graveyard around is yet much used for interments, and it is considerably elevated over the adjoining fields. An ancient road winds towards it from the more modern high road; while ash trees of venerable growth are around, so that the scene looks exceedingly picturesque. A branch of the Little Brosna flows in a valley beneath. Higher up on the hill are the ruins of an old castle. An oak-wood probably shaded the valley and the adjoining country, at a former period. Popular traditions, regarding the church or its former patron, are not now remembered.<sup>25</sup> We have already alluded<sup>26</sup> to that incident in the Life of St. Mochæmoc, when Failbe Fland, King of Cashel, had offended Colman, the Bishop, and son to Daire, and as a consequence, both St. Mochæmoc and St. Colman proceeded together, so that redress might be obtained from the king, in his city of Cashel. The king repented of his act, and of other crimes. He then bestowed honours and blessings on both saints, when parting for their respective places.

In the published Martyrology of Tallagh,<sup>27</sup> we have Colman Daire-mor entered at this date; but, we cannot find the year for his decease noted, in our Irish Annals. The Natalis of St. Coleman was celebrated, however, in Doiremor, between Heli and Ossory, on the 20th of May.<sup>28</sup> This place, which formerly bore the title of Doire-mor, or "the Great Wood," seems afterwards to have obtained the designation of Kilcolman, from the present saint. We find set down, likewise, in the Martyrology of Donegal,<sup>29</sup> how on this day was venerated Colman, of Doire Mór. Under the head of Doire Mor, also, Duald Mac Firbis enters Colman, bishop, at the 20th of May.<sup>30</sup> A St. Colonatus is commemorated, in the work of Bishop Forbes,<sup>31</sup> and his feast is referred either to March 17th, May 20th, or July 9th. The feast of a St. Colman, referred, by Father John Colgan<sup>32</sup> to May 20th, can hardly be any other, than that of the present saint; although, he is styled Bishop of Doremoronsis—evidently a mistake for Doire mor. Further illustrations or traditions of this once greatly venerated Bishop, we have been unable to glean.

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ARTICLE II.—ST. CONALL, ABBOT OF INISCAOIL, COUNTY OF DONEGAL. The present holy Abbot seems to have had a double festival, within this month. The Bollandists<sup>1</sup> notice Conallus of Iniscail, at this day, for which they quote Colgan,<sup>2</sup> who incorrectly places his feast at the 12th of May—possibly a typographical error for the 22nd. This St. Conall was son to Mann Coelius, son of Caither, son to Ennius, surnamed Bagan, the son of Conall Gubhan, according to the "Sanctilogium Genealogicum." He was reverenced in the church of Iniscaoil, in the county of Tyrconnell, on the 20th of May. At present, the fertile Island there gives name to the large parish of Inishkeel,<sup>3</sup> in the baronies of Banagh<sup>4</sup> and Boylagh,<sup>5</sup> and county of Donegal. It

<sup>24</sup> The accompanying illustration of the ruins was sketched by the writer in June, 1885. It was transferred to the wood, by William F. Wakeman, and, it was engraved, by Mrs. Millard.

<sup>25</sup> Notes taken, after a visit to the place, in August, 1872.

<sup>26</sup> See the Third Volume of this work, at March 13th, Art. I., chap. iii.

<sup>27</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," p. xxiv.

<sup>28</sup> See Colgan's "Acta Sanctorum Hiberniae," xiii. Martii. Vita S. Mochæmoci, n. 20, p. 597.

<sup>29</sup> Edited by Drs. Todd and Reeves, pp.

134, 135.

<sup>30</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i. part i., pp. 104, 105.

<sup>31</sup> See "Kalandars of Scottish Saints," p. 306.

<sup>32</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum," tomus v., Maii xx. Among the pretermitted saints, p. 170.

<sup>2</sup> See "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbae, cap. iii., num. 10, p. 480.

contains about eighty green acres;<sup>6</sup> and, its old church was built on a rocky ledge, not far from the mainland.<sup>7</sup> A beautiful velvety soft strand stretches from it, towards the shore; and, from this latter, at low tides, the Island can be reached on foot.<sup>8</sup> It is a lonely and an uninhabited spot. It may be doubted, if the present saint were identical with St. Conald Coel, Abbot on the same Island, and whose festival, with some biographical notices, has been set down, for the 22nd of this month. If so, however, additional particulars regarding him will be found, at that date. On the vigil of their patron's festival, the people of Iniscoel neighbourhood were accustomed to observe a rigid fast, even to the time of Colgan.<sup>9</sup> This writer tells us, that St. Conall was Abbot of Inis-caoil.<sup>10</sup> Father John Colgan intended,<sup>11</sup> also, to have given the acts of this saint, at the 20th of May.

**ARTICLE III.—ST. DANIEL, OF TULACH.** An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at the 20th of May, respecting Daniel Tulchan. Quoting the same record, the Bollandists<sup>2</sup> enter, at this date Daniel Tulacensis. The latter word seems referable to a locality; and, it has been thus rendered by the O'Clerys, when stating, on this day was venerated Daniel, of Tulach, in the Martyrology of Donegal.<sup>3</sup> Places, known as Tulach or Tallagh, simply, or in composition, are very numerous, throughout the whole of Ireland.

**ARTICLE IV.—ST. LAIDHGENN, OR LAIDCIND.** In the published Martyrology of Tallagh,<sup>1</sup> this saint's name is called Laidcind; but, it has been misplaced by some scribe. Under a different form, his name also appears, when the Bollandists<sup>2</sup> assert, that Luidgenius is venerated, at the 20th of May, in the Tallagh Martyrology; and, reference is made to Colgan, at the 12th of January,<sup>3</sup> with the possible remarks, which some of his successors might have to offer of a reliable character, at the 20th of May. Veneration was given on this day, as we read in the Martyrology of Donegal,<sup>4</sup> to [Laidhgenn.]<sup>5</sup> Marianus and the Martyrology of Tamlacht are quoted for the foregoing statement.

**ARTICLE V.—ST. CROMDITHRUIBH, OF INIS-CRAINN.** This name as entered, in the Martyrology of Tallagh,<sup>1</sup> at the 20th May, is Cruim Ditruib,<sup>2</sup>

<sup>3</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Donegal," sheets 50, 58, 59, 64, 65, 66, 67, 72, 73, 74, 75, 76, 81, 82, 83, 84, 91, 92.

<sup>4</sup> This portion contains 21,627a. 2r. 27p.

<sup>5</sup> This portion contains 80,453a. 3r. 9p.

<sup>6</sup> These are within the barony of Boylagh, and marked on sheet 64, *ibid.*

<sup>7</sup> More to the west, and under a bold jutting cliff, out on the Atlantic, the visitor by boat can enter a magnificent and vast ocean cavern, hollowed out by the ocean waves.

<sup>8</sup> These observations are made, from a visit to this Island, in July, 1868.

<sup>9</sup> See "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbae, cap. iii., n. 10, p. 480.

<sup>10</sup> See *ibid.* Appendix Quinta ad Acta S. Columbae, cap. x., n. 32, p. 489.

<sup>11</sup> See "Acta Sanctorum Hiberniae," xxix. Januarii. De S. Dallano Martyre, n. 16,

p. 205.

**ARTICLE III.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xx. Among the pretermitted saints, p. 170.

<sup>3</sup> Edited by Drs. Todd and Reeves. See Appendix to the Introduction, p. xlviij, and pp. 134, 135.

**ARTICLE IV.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xx. Among the pretermitted saints, p. 170.

<sup>3</sup> When treating about the Life of St. Lutidgenn, in "Acta Sanctorum Hiberniae," n. I, p. 58.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

<sup>5</sup> In a note, Dr. Todd tells us, that a paragraph, within brackets in the original MS., has been added by the more recent hand.

o Inis Cruind. The Bollandists<sup>3</sup> also notice Crondithubhus or Croudithunius de Ivi Craind, and the Tallagh Martyrology is quoted, at the same date; but, evidently, with some typographical errors. It seems to be the fact, that they quote from a copy Colgan possessed, and distinct from what is not to be found in the Franciscan copy. There is a small island, in Lough Corrib, and which is called Inisceamha, translated Wildgarlick Isle.<sup>4</sup> It is situated, near Cargin,<sup>5</sup> and within this parish,<sup>6</sup> in the barony of Clare, and county of Galway.<sup>7</sup> Certain old walls of a cyclopean character are yet remaining at this place.<sup>8</sup> It cannot be positively asserted, however, that the present Inis-crann, or Inis Cruind, corresponds with that Wildgarlick Isle; indeed, it seems improbable, that any religious edifice was in the place, alluded to by Roderick O'Flaherty. According to the Martyrology of Donegal,<sup>9</sup> St. Cromdithruibh, of Inis-crann, had a festival, at this date.

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**ARTICLE VI.—FESTIVAL OF ST. MARCELLOSA, WITH COMPANIONS, MARTYRS IN AFRICA.** In the “Feilire”<sup>1</sup> of St. Aengus, at the 20th of May, we find the festival of St. Marcellosus, Martyr.<sup>2</sup> This, however, appears to be an incorrect rendering of the name, for Marcellosa, a woman, who, with other female companions, had been this day commemorated, in the ancient Martyrology, attributed to St. Jerome.<sup>3</sup> Also, in the Martyrology of Tallagh, belonging to the Franciscan copy, Dublin, the name appears, under a somewhat altered form,<sup>4</sup> at this same date. This holy Martyr Marcellosa, and her companions, Victoria, and Salsa,<sup>5</sup> laid down their lives for the faith in Africa;<sup>6</sup> but the exact place and time do not seem to be known.

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**ARTICLE VII.—ST. MAC LAITHBHE, OF DONOUGHMORE.** At the 20th of May, we find a record of this saint, in the published Martyrology of

**ARTICLE V.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> Here there is the word Latinized, within brackets. It refers, however, to a saint different from the present one.

<sup>3</sup> See “Acta Sanctorum,” tomus v., Maii xx. Among the pretermitted saints, p. 170.

<sup>4</sup> The walls and a high ditch of a well fortified place encompass almost the whole Island, as shown in an illustration to Sir William R. Wilde's “Lough Corrib: its Shores and Islands,” chap. v., p. 89.

<sup>5</sup> An illustration and description of this old castle are to be found, in the work already quoted. See *ibid.*, pp. 87 to 89.

<sup>6</sup> The parish of Cargin is described, on the “Ordnance Survey Townland Maps for the County of Galway,” sheets 41, 42, 55, 56.

<sup>7</sup> See Roderick O'Flaherty's “Chorographical Description of West or Iar-Connaught,” edited by James Hardiman, n. (m), p. 25.

<sup>8</sup> This Island is noted on the Map, prefixed to the “Tribes and Customs of Hy-Many,” edited by John O'Donovan.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

**ARTICLE VI.—<sup>1</sup>** See the “Leabhar Breac” copy, where we read:—

þarl mon mæpecelloppi  
luro pochalmen tappi  
þojaenlich tappi  
Sebappi þprocessi.

It is thus translated into English, by Dr. Whitley Stokes:—“Marcellosus' great blood went under earth a relic: on one festiv<sup>i</sup> they are to be known, Gervase, Protasius.”—“Tia sactions of the Royd Irish Academy,” Irish Manuscript Series, vol. i., part 4. On the Calendar of Oengus, p. lxxx.

<sup>2</sup> We find the following scholion appended: “Passio s. nati marcellosi et sanctae marcello [leg. marie Mae?] sue virginis, i. virgo et martyr.”—*Ibid.*, p. lxxxvii.

<sup>3</sup> Thus: “xiii Kalendas Junii. In Africa natalis Sanctarum Victoriae, Marcellosae Salsae.

<sup>4</sup> There, the entry, at the xiii. Kalends of June, is Mæpwelopæ. Here, with three other entries of foreign saints, the Franciscan copy of the Tallagh Martyrology is defective to the 1st day of August.

<sup>5</sup> In several old Martyrologies, their true

Tallagh,<sup>1</sup> as Mac Laithbhe Domnaighmoir. This latter word was the name of a place. Many localities, called Donoughmore, are known in various parts of our Island; so that it is difficult to discover that one, with which he had been connected. Marluithæs de Momech-mou is noted by the Bollandists,<sup>2</sup> at the 20th of May, and for this feast, the Tallagh Martyrology is quoted; but, we suspect, the reference has been taken incorrectly from that source. The Martyrology of Donegal,<sup>3</sup> on this day, registers Mac Laithbhe, of Domhnach-mor, as having been venerated.

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**ARTICLE VIII.—FESTIVAL OF ST. COLUMBANUS OF LUXEUS, DISCIPLE OF ST. COLUMBANUS, ABBOT.** We are told by the Bollandists,<sup>1</sup> at the 20th of May, that a Manuscript Benedictine Kalendar has the entry of such a festival, at this date; but, Mabillon and Menard commemorate, both master and disciple, at the succeeding day.<sup>2</sup>

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**ARTICLE IX.—REPUTED FESTIVAL FOR ST. DYMPNA AND ST. GERE-BERN, BELGIUM.** At the 20th of May, Thomas Dempster<sup>1</sup> has a record of St. Dympna's and of St. Gerebern's Martyrdom, in Belgium. The Bollandists<sup>2</sup> also notice this allusion to St. Dympna, Virgin, and to St. Gerebern, Priest, at the 20th of May. We have already treated about them, on the 15th of this month.

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**ARTICLE X.—FEAST OF SAINTS GERVASIUS AND PROTASSIUS, MARTYRS.** At the 20th of May, according to the "Feilire"<sup>1</sup> of St. Aengus, the Martyrdom of Saints Gervasius and Protassius was commemorated, in the ancient Irish Church. We learn, also, that St. Gervasius and Protassius are indicated in old Martyrologies, at this date, as having had a festival.<sup>2</sup> However, these Martyrs are most generally commemorated, on the 29th of June.

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**ARTICLE XI.—ST. RONANUS.** It would appear to have been Colgan's intention, to publish a Life of St. Ronan, at the 20th of May, for there his name is found on the posthumous list.<sup>1</sup>

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names appear to have been mis-spelled.

<sup>°</sup> See the Bollandists' "Acta Sanctorum," tomus v., Maii xx. De Sanctis Martiribus Afris Victoria. Marcellosa, Salsa, p. 173.

**ARTICLE VII.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxiv.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xx. Among the pretermitted saints, p. 170.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

**ARTICLE VIII.—**<sup>1</sup> See "Acta Sanctorum," tomus v., Maii xx. Among the pretermitted saints, p. 172.

<sup>2</sup> The Bollandists add: "Poterit de eo agi tunc xxi. aut xxii. Nov."

**ARTICLE IX.—**<sup>1</sup> In his "Menologium Scotorum," it is thus noticed: "xx. In Bel-gio passio Dympnae virginis Hibernie quæ patrem suum incaestuosisimum idolatram

advenisse sentiens, e Scotia fugit, et hic Christo immolata est. Const. Fel. Ibidem Gereberni presbyteri decollatio hic Inueni-thœae natus cenobii conditor. B."—Bishop Forbes' "Kalendars of Scottish Saints," p. 200.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xx. Among the pretermitted saints, p. 170.

**ARTICLE X.—**<sup>1</sup> See the "Leabhar Breac" copy, in "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. Edited by Whitley Stokes, LL.D., p. lxxv.

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus v., Maii xx. Among the pretermitted saints, p. 171.

**ARTICLE XI.—**<sup>1</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Men-sium et Dierum."

## Twenty-first Day of May.

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ARTICLE I.—ST. BAIRRFHIONN, PATRON OF DRUIM-CUILINN, OR  
DRUIM-CULLEN, KING'S COUNTY, AND OF CILL-BAIRRFHINN,  
NOW KILBARRON, COUNTY OF DONEGAL.

[SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—ST. BAIRRFHIONN'S FAMILY AND PERIOD—A DISCIPLE OF ST. COLUMBA  
—HIS CONNEXION WITH DRUMCULLIN—DESCRIPTION OF THE PLACE.

**W**E may attribute to the inherent characteristics of Irish nationality and devotion to the Church the preservation of traditions and monuments, which yet shed a lustre over our remote eras. The ancient language, manners, and habits, of our people, after the Anglo-Norman invasion, resisted every attempt made to extirpate them by iniquitous legislation. Even, when the change of despotism in the sixteenth century, and in ages still later, had been directed towards the utter extinction of their old faith, the Catholic Church was the predominant force, and it gave direction to the feelings and ideas of the people, through every phase of their lives. Nor were the memories of the old saints lost, nor their places suffered to perish, amid the broils of faction, the war of races, or the hatred and jealousies of intolerant, irresponsible rulers. To the present day, our ancient churches are associated with their former patrons, in many a parish throughout Ireland.

There was a celebrated saint of the sixth century, called Barrindeus, who has a place among the saints of the second rank, in that Catalogue, published by Ussher.<sup>1</sup> Probably he was no other, than Barrfind of Druimn Cuilinn, mentioned in the Metrical Calendar of St. Aengus,<sup>2</sup> at the 21st of May. That he was born, somewhat early in the sixth century, seems to be the natural inference drawn, from the pedigree ascribed to him. It is thought, he was identical with a holy man, also called Barind, or Barindan, and Barrfionn, who lived in another part of Ireland. At this date, likewise, the name Barrfinn Droma Cula appears, in the Martyrology of Tallagh.<sup>3</sup> The Bollandists<sup>4</sup> enter in like fashion the feast of Barrinus or Barrindus of Druim-chulin, at the 21st of May. If correct, in his identification with the Barinthus, mentioned in the Acts of Brendan the Navigator, and if a relation to the latter,<sup>5</sup>

ARTICLE I.—<sup>1</sup> See “Britannicarum Ecclesiarum Antiquitates,” cap. xvii.

<sup>2</sup> In the “Leabhar Biceac” copy we find:—

*Tiamda mætrij mærbhul  
mætropem ueti turjuno  
Colman lobop polamno  
bairrfino Droma cuilino.*

Thus translated into English, by Dr. Whitley Stokes:—“Timothy a marvellous martyr : a great company of divine wheat : zealous

Colman a leper : Barrfind of Druimn Cuilinn.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxx.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>4</sup> See “Acta Sanctorum,” tomus v., Maii xxi. Among the pretermitted saints, p. 3.

<sup>5</sup> Colgan states, however, that this kinship could not have been on the paternal side, from the differences of genealogy, allotted in the male line of descent.

his name is found, in all the old Lives of that celebrated saint, and he is also known as Barint and Beryne.<sup>6</sup> From the recorded particulars of his pedigree, as furnished by Marianus O'Gorman and Cathald Maguire,<sup>7</sup> we may safely infer, that he was born in the north of Ireland. This holy man is said to have descended from the race of Conall Gulban, son to Niall. His father was Muredoc, son of Eochod.<sup>8</sup> This latter was son to Conall Gulban. Another statement has it, that his father was Muiredach, son of Fiacha, son to Niall of the Nine Hostages.<sup>9</sup> Didhuat, daughter of Meachar, was his mother. Thus, he was a near relation of the great Columkille,<sup>10</sup> according to the pedigree made out for our saint,<sup>11</sup> although it appears to be difficult to establish the exact degree of consanguinity, owing to the discrepancies of genealogy found in various conflicting accounts.<sup>12</sup> It is said, that St. Bairrfhion was a disciple to the illustrious founder of Iona.<sup>13</sup> If so, this must have been before the latter left Ireland, to settle in Scotland. Bairrfhionn, or Barrind, is said to have flourished, about A.D. 590; and, it is probable enough, that he lived at a much earlier period—especially, if he was a contemporary with and related to St. Brendan the Navigator.<sup>14</sup> This is the expressed opinion of Colgan:<sup>15</sup> however, there may be a misconception, regarding the individuality of the St. Barinthus—supposed to be of Kerry—with the holy man here mentioned. The name of our present St. Barind or Barrfionn has been connected with an undoubtedly ancient place, called Druim Cuillin;<sup>16</sup> for, even yet, we trace there a regular and double course of works—still in good preservation—around a very strong fort, most difficult of access, and commanding the whole adjoining district. It is now planted, and it presents a very striking appearance. Several other ruinous fortifications are to be met with, on the surrounding heights. The plains around are supposed to have been battle-fields, in former times, as quantities of human bones have been found immediately under the surface.<sup>17</sup> The old church of Druncullen lies in the south part of Knockbarron townland,<sup>18</sup> the latter denomination being supposed to have derived its title from the present saint. St. Columkille<sup>19</sup> founded a church, at this place, in the sixth century. Now, it is mentioned, in Prince O'Donnell's Life of St. Columba, that Barrind was the companion of his journeys and of his labours.<sup>20</sup> It is probable, St. Columb placed St. Bairrfhionn in charge

<sup>6</sup> See "St. Brandan : a Mediæval Legend of the Sea," edited by Thomas Wright, for the Percy Society, vol. xiv., pp. i, 35.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, n. 76, p. 451.

<sup>8</sup> According to the "Sanctilogium Genealogicum," and to Selvacius.

<sup>9</sup> Such is an alternative gloss, on the copy of the "Feilire" of St. Aengus, as found in the "Leabar Breac."

<sup>10</sup> See Colgan's "Trias Thaumaturga." Prince O'Donnell's or Quinta Vita S. Columbæ, lib. i., cap. xci., p. 404.

<sup>11</sup> O'Donnell states regarding the saint of this name, who settled in Kill-Barrind : "fuit enim filius Muredachi, filii Eocodii, filii Conalli Gulbani.—*Ibid.*

<sup>12</sup> In Rev. Dr. Reeves' Adamnan's "Life of St. Columba," we do not find any mention of this saint, in the genealogical Tables appearing in the Additional Notes, B, p. 251, or at N, p. 342.

<sup>13</sup> Sec Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap.

iii., num. 5, p. 480.

<sup>14</sup> See his Life, already given at the 16th of May, in a previous part of this volume, Art. i., chap. ii.

<sup>15</sup> See "Acta Sanctorum Hiberniae," xxii. Martii. De Egressione Familiae S. Brendani, with notes, pp. 721 to 725.

<sup>16</sup> See what has been stated already, about a St. Barnitus or Barrintus of Druncullen Parish, King's County, in the First Volume of this work, at the 13th of January, Art. v.

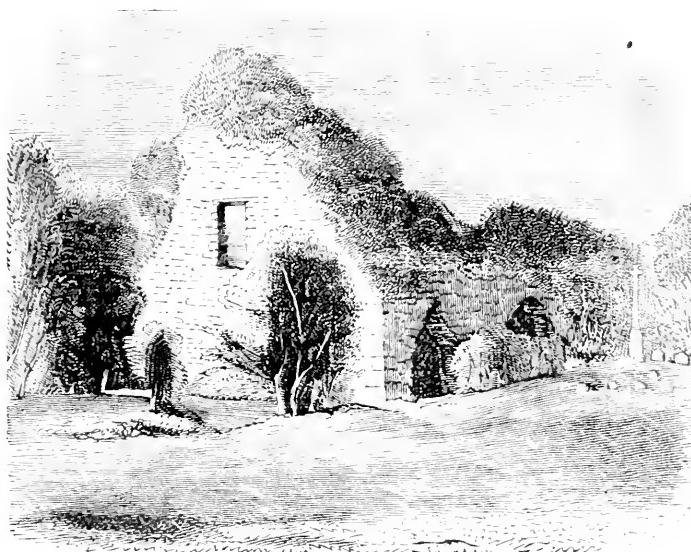
<sup>17</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 514, 515.

<sup>18</sup> See "Letters containing Information relative to the Antiquities of the King's County collected during the Progress of the Ordnance Survey in 1837-8," vol. ii. Letter of Thomas O'Conor, dated Birr, January 26th, 1838, p. 50.

<sup>19</sup> See his Life, at the 9th of June, in the succeeding volume of this work, Art. i.

<sup>20</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xci.,

of this missionary centre, if reliance be had upon statements, regarding his station and rank ; although he is not now traditionally remembered, in Druim-Cuilinn. Its topographical meaning is the Ridge or Long Hill of the Holly. It is now known as Drum-Cullin,<sup>21</sup> situated in the south of Eglish, or Fircall Barony, in the King's County. The old church in ruins is still to be seen there ; and, it stands on the ancient boundary, between Meath and Munster.<sup>22</sup> In it, there is a stone arch of curious workmanship,<sup>23</sup> at the west end.<sup>24</sup> The



Old Church, at Drumeullen, King's County.

walls are still tolerably perfect, and over them grows a thick mantle of ivy.<sup>25</sup> Around the old church is a cemetery, of very great antiquity, as may be demonstrated at the present time, owing to the fact, that an adjoining small river—the Little Brosna—had of late encroached during floods, which sweep with force from the Slieve Bloom range, over the graveyard, and had washed away numbers of graves. Still through the freshly-disclosed soil remaining may be seen thick layers of human bones, exposed along that side nearest the stream, now embanked by the Poor-lw Guardians, while the channel has been diverted into another course. This river flows through the beautiful demesne of Castle Bernard, which is near the old church. Here, St. Bairrfionn was

p. 404.

<sup>21</sup> In the beginning of this century, it was an improprieate vicarage, in the diocese of Meath, and united with Killaby. See Sir Charles Coote's "General View of the Agriculture and Manufactures of the King's County," chap. xx., sect. 3, p. 190.

<sup>22</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i. n. (m), p. 321.

<sup>23</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 514.

<sup>24</sup> See "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837-8," vol. ii. Letter of Thomas O'Connor, dated Birr, January 26th, 1838, p. 50.

<sup>25</sup> The accompanying illustration, drawn by the writer, in June, 1885, was afterwards transferred to the wood, by William F. Wakeman, and it was engraved, by Mrs. Millard.

Abbot of Druim-cuillin, in the territory of Fearceall, upon the confines of Leinster and Munster; but, by mistake,<sup>26</sup> he has been confounded with St. Barrus of Cork,<sup>27</sup> whose feast occurs on the 25th of September, and who is quite a different personage. Most picturesque was the site selected for that establishment; for, at the present time, Drumcullen is dominated by the wild and barren western slopes of the Slieve Bloom Mountains, yet stretching away from their base is a pleasant and varied surface of country, having undergone modern improvements and cultivation. Several handsome mansions, villas and demesnes are to be found,<sup>28</sup> surrounding the old site of St. Barrfinn's monastery, which seems to have had a vigorous life, for long after the founder's death; since, here, also, St. Mochudda or Carthage<sup>29</sup> and his monks halted and were refreshed, on their way from Rahán to Lismore,<sup>30</sup> as we have seen already, in the Life of that holy Abbot. Even yet, as it appears, the memory of St. Barrfionn has been intertwined with local topography; for, near Drumcullen, there is an eminence called Knockbarron—in Irish Cnoc-Barrind—and it may be Anglicized, “the hill of Barrind.” He must have been a person of great importance in his day, thus to have left his name behind in that place, after a lapse of thirteen centuries;<sup>31</sup> and, as we shall see, at a spot far away from the religious house here, his fame is still preserved, in the name of an ancient church and of a parish, much nearer to his native soil.

## CHAPTER II.

THE PROBABLE MIGRATION OF ST. BARRFOINN FROM DRUMCULLEN, TOWARDS THE NORTHERN PART OF IRELAND—HIS SETTLEMENT AT KILBARRIND—ITS LOCATION AND DESCRIPTION—VISITED THERE BY ST. COLUMBA—ST. BARRIND IS SUPPOSED TO HAVE BEEN THE FIRST EUROPEAN DISCOVERER OF THE AMERICAN CONTINENT—HIS PLACE IN OUR CALENDARS—CONCLUSION.

FROM Drumcullen St. Barrfionn emigrated, most probably, towards the north of Ireland; and, there he is said to have fixed the site for a religious establishment, of some sort, and in a very retired situation. That place is now known as Kilbarron, “the church of St. Barrind,” scarcely three miles distant from Ballyshannon.<sup>1</sup> The greater part of this town is included, within the present parish,<sup>2</sup> which extends along the River Erne, from the vicinity of Belleek to Donegal Bay.

Here, St. Barfhionn, Barrindeus, or Barrinthus, is said to have founded a monastery, during the sixth century.<sup>3</sup> This account is much more probable, than another, for which no good authority has been advanced, that a St. Colman had previously established a church there.<sup>4</sup> Beside the river called

<sup>26</sup> See Bishop Challenor's “Britannia Sancta,” part ii., p. 143.

<sup>27</sup> See Archdall's “Monasticon Hibernicum,” p. 373.

<sup>28</sup> See “The Parliamentary Gazetteer of Ireland,” vol. ii., p. 84.

<sup>29</sup> See his Life, in the present volume, at the 14th of May, chap. iv.

<sup>30</sup> See Rev. A. Cogan's “Diocese of Meath, Ancient and Modern,” vol. iii., chap. lxxv., p. 609.

<sup>31</sup> See “The Early History of the Town of Birr,” &c., by the late Thomas Lalor Cooke,

chap. ix., pp. 155, 156. Edition of 1875, 8vo.

CHAPTER II.—<sup>1</sup> William Allingham has written an interesting account of this place, in a book, intituled: “Ballyshannon, its History and Antiquities.”

<sup>2</sup> It is traversed by the high road from Ballyshannon to Enniskillen, and by a road from Ballyshannon to Donegal. See the “Parliamentary Gazetteer of Ireland,” vol. ii., pp. 360, 361.

<sup>3</sup> See Colgan's “Trias Thaumaturga,” Quarta Appendix ad Acta S. Columbae, cap. iii., num. 5, p. 480.

Fuinnseanach, and near the sea, St. Barind dwelt, at a time when St. Columba returned from Seangleann. There, both holy men had a conference. There, too, was miraculously sent from Seangleann the staff of St. Columba. As St. Barind had inspiredly declared it left in that place, and as it fell near them, a fountain of water gushed out at the spot; and afterwards, it was called Bachall Barrinn, Latinized *Baculum Barrindi*,<sup>5</sup> owing to the miracle which had occurred, as preserved in the local tradition. Kill-Barrind old church is still to be seen, within a parish, now known as Killbarron, in the barony of Tirhugh, and county of Donegal. The walls—evidently very ancient—are still in tolerably good preservation, and of quadrangular shape. The two gables still stand, and they have apices highly pitched. On the side wall is a door-



Kilbarron Old Church, County of Donegal.

way, with pointed arch, much resembling that in the church of St. Aendeus,<sup>6</sup> on Aranmore. A large breach—formerly the place where an end window was—is now open on one of the gable-walls.<sup>7</sup> As may be conjectured, from the abounding graves and tombstones about the old ruin, the cemetery has been for long ages a favourite place for interment, as the church was in times remote a place of resort, for those who venerated the holy patron. The church of Cill Bairrfhionn seems to have been called after the present saint, who was appointed its bishop, according to some accounts. The beautiful ruin of Kilbarron Castle,<sup>8</sup> so sublimely situated on a wild rock overhanging the Atlantic, was once the residence of the O'Clerys, hereditary historians of the O'Donnells. Their family name has been immortalized, by producing that

<sup>4</sup> See "The Early History of the Town of Birr," &c., by the late Thomas Lalon Cooke, chap. ix., p. 155.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Prince O'Donnell's or *Vita Quinta S. Columbæ*, lib. i., cap. xcii., p. 494.

<sup>6</sup> See his Life, in the Third Volume of this work, at the 21st of March, Art. i.

<sup>7</sup> The accompanying illustration, drawn on the spot by William F. Wakeman, was by him transferred to the wood, which was engraved by Mrs. Millard.

<sup>8</sup> In the year 1390, this castle was demolished, by Domhnall O'Conor Sligo. See "Annals of Loch Cé." Edited by William M. Hennessy, vol. ii., pp. 72, 73.

invaluable Irish Record, known as the "Annals of the Four Masters."<sup>9</sup> Swelling with impetuous onset, the Atlantic has lashed for centuries that rugged promontory, peering over the western coast of Ireland. Undermined, rent, and excavated, the crumbled rocks have been rolled from their place; but, from the elevated table-land above, the eye ranges over a vast and an undulating flow of billowy surface, sometimes sparkling gloriously under the sunlight, and sometimes hoarsely and mysteriously moaning through the misty veil and along the stormy ocean. Cyclopean rocks and fragments of broken stones are set round with a dazzling snow-white surf, dashing wildly over the pebble-strewn shore.<sup>10</sup>

Belonging to an early period, and to the second class of Irish Saints, as by many has been thought; St. Barrind is also said to have been the first European discoverer of the American Continent,<sup>11</sup> for, as related in the Acts of St. Brendan, there was a Father Barrindan, who had informed that celebrated navigator, about his own wonderful adventures, while away from Ireland on the great ocean. It is supposed, too, that from Kilbarron, in conjunction with his disciple, Mernoc,<sup>12</sup> St. Barrind sailed off in search of a great western island. This he is supposed to have found, when he landed on the shores of the American Continent. They travelled for fifteen days, before reaching the end of it. Moreover, it is said, that he returned to Ireland, when the glowing descriptions he gave of that distant region induced St. Brendan the Navigator to adventure in the same direction.<sup>13</sup> That western country, in which St. Barrind travelled, is called "a Land of Promise of the Saints,"<sup>14</sup> and that which the Lord would grant to successive races "in the latter times." Modern commentators have just reason for referring this prophetic passage to the extraordinary emigration of Irish people and missionaries to America, during the present century.

St. Barrind died, on the 21st of May, and some time, it is thought, before the close of the sixth age.<sup>15</sup> Most probably, his first removal from Drumcullen to Killbarrind may suggest the idea, that he was buried in the latter place, with which his memory appears to have been most associated. Marianus O'Gorman and Cathal Maguire, referring St. Barrindus to both places, has his feast, at the 21st of May.<sup>16</sup> The Martyrology of Donegal<sup>17</sup> mentions, that veneration was given on this day to Bairrfhionn, Bishop of Druim-Cuiliun, and of Cill-Bairrfhinn, to the north of Eas-Ruaidh—now the well-known waterfall designated Assaroe, and a chief feature of interest

<sup>9</sup> So ably edited in the present century, by John O'Donovan, LL.D.

<sup>10</sup> The scene to which allusion has been made, with its associated family history, has been well introduced in the pages of the "Irish Penny Journal," vol. i., No. 29, at pp. 225 to 227, by Dr. George Petrie, who was author of the descriptive article.

<sup>11</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lixv., pp. 609, 610.

<sup>12</sup> Otherwise called Mernocus and Ternocus. Colgan defers his allusions regarding him, to the 2nd of July, the 18th of August, and the 3rd of October.

<sup>13</sup> See our account of that adventure, in the present volume, at May 16th, Art. i., chap. ii.

<sup>14</sup> See Colgan's "Acta Sanctorum Hiberniae," Martii xxii. De Egressione Familiae S. Brendani, pp. 721 to 724.

<sup>15</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lixv., pp. 609, 610.

<sup>16</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbae, n. 76, p. 451.

<sup>17</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

<sup>18</sup> The surrounding scene is well described, by a native poet, William Allingham, in "The Winding Banks of Erne, or the Emigrant's Adieu to Ballyshannon":—

"The music of the waterfall, the mirror of the tide,  
When all the green-hill'd harbour is  
full from side to side—  
From Portnasan to Buliebawns, and  
round the Abbey Bay,  
From the little rocky island to Cool-  
nargin sandhills grey."

to all northern tourists.<sup>18</sup> After foaming over a series of rocks, in minor cascades, the River Erne is here magnificently precipitated into the waters of the Atlantic. On the Island of Saimer below it, Partholan, an early eastern colonist of Ireland, is said to have located its first inhabitants ; and, on a small promontory, almost on every point inaccessible or perpendicular near it, and upon the Ballyshannon side, there is a Dun or Cahir, like that on Aranmore, and called Dubh-Cathair. That old fortification is divided from the mainland, by a fosse cut through earth and rock. What renders this fortress of remote antiquity most interesting is, that it contains a subterranean house, partly excavated in a living rock, and partly constructed of Cyclopean masonry, the roof having been formed of enormous flags, resting on the inclined sides of chambers and galleries.<sup>19</sup> At this date, also, St. Barinns was venerated in Scotland,<sup>20</sup> together with St. Colman, both Irish saints.<sup>21</sup> An Irish Calendar<sup>22</sup> commemorates Barrfionn Bishop from Druim-Chuilinn, and from Kilbarfionn, near Easruadh to the north. Under the head of Druim Cuilinn, and at the 21st of May, Duald Mac Firbis enters, Bairrionn bishop.<sup>23</sup> It seems probable, therefore, that this primitive saint exercised the episcopal as well as the abbatial functions, in the ministry in the early Irish Church.

Taking our solitary walks, in several almost deserted localities of this Island, we are always sure to observe some crumbling fane, where various sacred forms and emblems still cling to the walls of ancient parish churches in that country. These proclaim, in silent but intelligible language, that such structures could have neither been designed nor erected for any other purpose than Catholic worship ; and, did we need further confirmation of that fact, our history is not altogether silent on such themes. The very "stone shall cry out of the wall,"<sup>24</sup> according to the prophet's expression, even when proclaiming the ravages of the Chaldeans, and of the conquerors, who ruled by rapine and injustice ; so, while the primitive church has gone to decay, subjected to a temporary desecration, we may still exclaim amid its ruins, "the Lord is in his holy temple : let all the earth keep silence before him."<sup>25</sup> The material erection is perishable, like all the works of man ; still, the Church of Christ is indestructible, and in Ireland yet vigorous, the hope and the guarantee of spiritual progress in the future, with the happy return of peace and prosperity to a free, united, and Heaven-protected nation.

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ARTICLE II.—ST. SILAUS, BISHOP AND PATRON AT LUCCA, IN HETURRIA, ITALY. While travelling through many beautiful cities on the Continent, how little does it occur to the average class of Irish tourists, that our Island has given saints and sages to their people, who still remember with veneration and affection the moral and religious blessings, which have been received as their most precious inheritance. A reflection occurs to the great master of Roman eloquence, when he declares, that we are moved in some unaccountable manner by the very localities, in which are found traces of those, whom we should love or admire. He adds, that even the city of Athens did not so much delight him by the splendour of its public works, and by its exquisite

<sup>18</sup> See William F. Wakeman's "Tourists' Guide to Ireland," p. 203.

<sup>20</sup> At the xi. of the June Kalends, the Kalendar of Drummond states : "Apud Hiberniam Natale Sanctorum Confessorum Colmani et Barinii."

<sup>21</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 13.

<sup>22</sup> Belonging to the Royal Irish Academy,

and formerly known as Common Place Book F, belonging to the Irish Ordnance Survey. See May 21st.

<sup>23</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 108, 109.

<sup>24</sup> Habacuc, ii., 11.

<sup>25</sup> Habacuc, ii., 20.

remains of ancient art, as through the memory of those illustrious men, who once dwelt there, and who, on that very spot, were wont to hold their disputations and to teach their schools. Even their tombs did he contemplate with interest.<sup>1</sup> Such a sentiment belongs not to the frivolous and half-educated wanderers on earth, who gaze superficially on fine exterior objects. It can only be evoked, from the cultivated intellect and high-toned sensibility, which are united in the quest for solid instruction and useful information. Where our saints are known abroad, and unremembered at home—as in the present case—it seems scarcely surprising, that Irish religious and patriotic feeling should be so often alike ignored or divorced, when our travellers range the fair city of Lucca, nor bear back to Ireland some associated memories of her famous sons and of the spot where their remains still repose.<sup>2</sup> Although with foreign errors, inseparable from distant and home communication, on the subject of this biography; yet, may we suppose, the chief points of interest it contains to rest on some good sources of tradition. From a Manuscript, belonging to the church of St. Justina,<sup>3</sup> appears to have been originally taken the accounts of St. Silaus, as they now appear in print. It was edited by Francesco Maria Fiorentini,<sup>4</sup> who also wrote the Life of St. Silaus,<sup>5</sup> in Italian, and at considerable length.<sup>6</sup> It was published, at Lucca, in a thin quarto shape, A.D. 1662; and, it is preceded by a few pages of an introduction.<sup>7</sup> This Life contains fifteen chapters, together with two other supplementary Lives in Latin, followed by some verses of compliments paid to the author, and to Signor Gioralmo Cremona. At the end of his Italian Life of our saint, Francesco Maria Fiorentini publishes the office of Silaus.<sup>8</sup> It consists of nine Lessons, with Responses; but, as we are told, the use of this office had been suspended or set aside, by a Roman decree. The Acts of this holy bishop have been published, likewise, by the Bollandists.<sup>9</sup> It is evident, however, that although the Italian compilers of the old Acts had some acquaintance with the personages and narratives of Irish hagiography, they had little real knowledge about the chronology and contemporaries of Irish ecclesiastical history. That Manuscript, from which the Life was taken, had been collated with another, belonging to Father Francis Harold,<sup>10</sup> the nephew and successor to Father Luke Wadding.<sup>11</sup> There are, however, two omissions of

ARTICLE II.—<sup>1</sup> See Cicero, “De Legibus,” lib. ii., cap. 2.

<sup>2</sup> St. Frigidian, whose festivals occur on the 13th of March, and at the 18th of November, was an Irishman and a Bishop here, as well as the present saint. See Ughelli's “Italia Sacra,” tomus i., Lucenses Episcopi, col. 794.

<sup>3</sup> At Lucca, of which city St. Frigidian or Fridian is said to have been the first Bishop as he is its patron. See “Cronica” di Giovanni Villani a miglior lezione ridotta coll' ainto de Testi a Penna. tomo i., libro primo, cap. xlix., p. 70, Firenze, 1823, 8vo.

<sup>4</sup> When quoting his work, the Bollandists have Latinized his name into Florentinus. He was a learned medical doctor of Lucca. See Ughelli's “Italia Sacra,” tomus i., Lucenses Episcopi, col. 791.

<sup>5</sup> It bears the following title: “Vita, Miracoli, e Memorie di S. Silao Vescovo Irlandese, Il cui Corpo si conserva in Lucca appresso le Antiche e Nobili Monache di S. Givstina.” Raccolte, e con probabili coniecture spiegate da Francesco Maria Fioren-

tin Nob: Lucchese. The copy of this book now in my possession was presented, by the late Denis Florence MacCarthy.

<sup>6</sup> This published Life appears to have been extracted, from one written towards the close of the twelfth century according to the Bollandists.

<sup>7</sup> This is addressed, Alle Nobili e Religiose Monache di S. Givstina l'Avore, and it is followed by a protestation of the writer to observe the Decree of Pope Urban VIII., in reference to the publication of Saints' Acts.

<sup>8</sup> See *ibid.*, pp. 108 to 111.

<sup>9</sup> See “Acta Sanctorum,” tomus v., Maii xxi. De S. Silao Episc. Hiberno Lucæ in Hetruria, pp. 62 to 68.

<sup>10</sup> He wrote “Vita Fr. Luce Waddingi,” which was prefixed to the second edition of “Annales Minorum, in quibus Res omnes trium Ordinum Franciscanorum tractantur.” Rome, A.D. 1731. Sixteen volumes, folio.

<sup>11</sup> This latter obtained his copy, by having had a transcript made, at Lucca, and the

passages, where asterisks occur ; and these have been introduced, most probably, to mark the worthlessness of what was to be found in the original. A previous commentary,<sup>12</sup> written by the Bollandists, takes exception to some statements, contained in this Life, which appears to be of very legendary character. According to St. Silaus' ancient Acts, as published by the Bollandists, this saint was of high royal origin, in his native country, Ireland of the Scots. But, it is uncertain or unknown, in what particular part of it he was born,<sup>13</sup> as also in what year or century ; for, the account contained in his old Acts is evidently erroneous, where it is stated, that our saint was a disciple of St. Patrick,<sup>14</sup> who brought him to Rome, in the time of Pope St. Gregory I., nor does the alternative conjecture<sup>15</sup> suffice to throw light on his period, that probably Pope Gelasius I. should be understood for that Sovereign Pontiff. However, it does not appear to be probable, that St. Silaus could have lived so early as the fifth century. His infancy is said to have been illustrated with miracles. One of these states, that the house in which he lived was surrounded with a celestial light, which indicated his future sanctity. Nor is this the only miracle related, regarding that period of his life.<sup>16</sup> He is said to have had a brother named Medogh,<sup>17</sup> and a sister named Mingarda.<sup>18</sup> The first master under whom he studied is named Signabus or Sibnabus.<sup>19</sup> From earliest youth, Silaus had been instructed, in the liberal arts and sciences ; while, in his more matured age, having diligently read the Sacred Scriptures, he became a cleric. During the time of his pupilage, it is stated, that one dark night, he wrote the Gospel of St. Matthew with his right hand, while holding up the fingers of his left hand, from which five different jets of light proceeded. The virtues of St. Silaus are highly commended. He was distinguished by a peculiar suavity and humility of disposition, and for his constant exercise of prayer. If we are to believe the old traditions regarding Silaus, he lived contemporaneously with the great Apostle of Ireland, St. Patrick, and became his disciple,<sup>20</sup> until under such tuition, he finally was raised to the grade of Deacon. Then it was said, that going to Rome with St. Patrick,<sup>21</sup> Silaus was ordained priest by St. Gregory the Pope. All this is exceedingly apocryphal and contradictory ; as also the statement, that St. Patrick summoned a synod of Bishops and of clerics in a province called Tesmoria,<sup>22</sup> in the middle of Ireland,<sup>23</sup> and in which there was a city, known as Cluen.<sup>24</sup> There, too, was a great monastery, the Abbot over which is named Cheranus,<sup>25</sup> the grandson of St. Silaus.<sup>26</sup> It is absurdly stated, that this synod was convoked, so that St. Silaus should there sing his first Mass.<sup>27</sup>

Bollandist editor states, that Florentinus had received this copy, at Milan.

<sup>12</sup> It contains nine paragraphs of a critical nature, written by Father Daniel Pape-broke.

<sup>13</sup> See Francesco Maria Fiorentini's "Vita, Miracoli, e Memorie di S. Silao Vescovo Irlandese," cap. 2, p. 7.

<sup>14</sup> See his Life, at March 17th, in the Third Volume of this work.

<sup>15</sup> Of Francesco Maria Fiorentini.

<sup>16</sup> See Francesco Maria Fiorentini's Life, chap. 3, pp. 17 to 19.

<sup>17</sup> Maedoc is the nearest Irish approach to this form of spelling.

<sup>18</sup> Elsewhere, we do not find such a form of name in Ireland.

<sup>19</sup> Neither one of these denominations resembles a Celtic name.

<sup>20</sup> We may dismiss as idle legends, those

stories of miracles here related, in the Italian Life of our saint.

<sup>21</sup> It need scarcely be observed, that such an account is not to be found, in any of his old Acts.

<sup>22</sup> No doubt Temoria—the ancient name for Tara—is here meant.

<sup>23</sup> Allusion seems to be meant to the old Meathian province, in which Tara was situated.

<sup>24</sup> Clonmacnoise is undoubtedly meant.

<sup>25</sup> Or St. Kieran, Abbot of Clonmacnoise, whose feast was held on the 9th of September.

<sup>26</sup> This is contradictory, both of the circumstance, that the former is said to have been the son of a carpenter, and the latter son of a king, as also of the lives of celibacy, which both saints are supposed to have led.

Among the Irish Saints, contemporaneous with St. Silaus, are mentioned St. Ita,<sup>28</sup> and St. Brendan.<sup>29</sup> The former is said to have predicted, that his place of repose after death should be in a convent, where religious women dwelt. Wishing to dedicate himself wholly to the service of his Creator, Silaus bestowed his patrimony entirely on the poor. He embraced a religious life. He is stated to have entered a monastery over which St. Brendan presided, and, it would appear, that he lived under that Rule, which had been established.<sup>30</sup> On the death of that saint, the monastic brothers unanimously selected Silaus to succeed him, as Abbot.<sup>31</sup> Being elevated to such a dignity, he showed the excess of his humility, by treating all his subjects as equals, if not as superiors. He consulted their wishes, concerning all matters, consistent with their spiritual interests. The fame of his virtues induced the clergy and people of a large city<sup>32</sup> in Ireland, to petition for his election as their Bishop, when the See became vacant. Although wishing to decline this proffered dignity, Silaus was called from his monastery. Afterwards, at their request, he went to receive consecration from the hands of Pope Gregory, in Rome. By some, this Pontiff is said to have been Pope Gregory the Great.<sup>33</sup> The Bollandists, however, suppose the Pope Gregory mentioned in his Life must have been the seventh, bearing such a name;<sup>34</sup> owing to the chronological probabilities or circumstances, alluded to in their prefixed commentary.<sup>35</sup> This supposition—if admitted—should bring our saint's period down to the eleventh century. Various miracles have been attributed to St. Sylaus, after he became Bishop;<sup>36</sup> but, it is needless to relate these, as they are of a legendary and an incredible character. According to a custom then prevalent in Ireland, the sister of our saint, who was named Mingarda, had undertaken a pilgrimage to Rome. She intended to visit the tombs of the Apostles, St. Peter and St. Paul, there to offer her prayers; but, on the way thither, she came to Lucca.<sup>37</sup> This celebrated city belonged originally to the Etrurians,<sup>38</sup> and it was taken from them by the Ligurians. The era for its foundation and the name of its founder are alike unknown. About one hundred and

<sup>27</sup> Then follows a legend, thus related in his office: "Sed cum Beatus Sylaus illam caneret Missam, corpus Christi in Sacramento, sicut est Ecclesie consuetudo in tribus partibus fregit. Sed una ex illis ab Angelo invisibiliter rapta est, et ab eodem Angelo ad quondam Abbatis-sam Deo devotam Ictam nomine causa salutis deportata est. Erat enim pluribus diebus satis infirma. Quam cum de manu Angeli accepisset statim liberata est."—Officium S. Sylai, Lect. v. See also Lect. vi., vii.

<sup>28</sup> In her Life, First Volume of this work, at January 15th, Art. i., no notice of St. Sylaus occurs.

<sup>29</sup> It is difficult to know, whether St. Brendan, Patron of Clonfert and of Ardfert, or St. Brendan, Patron of Birr, is to be understood.

<sup>30</sup> This is laid down, in the Vita S. Sylai Episcopi, taken from the old Manuscript belonging to the convent of St. Justina, at Lucca.

<sup>31</sup> This too is stated, in the old Manuscript Life.

<sup>32</sup> The exact place is mentioned, as having been Hydrominius, which is not known as a denomination in Ireland. The place in-

tended by the description was probably Armagh; but, the name of Silaus is not found in its lists of Bishops.

<sup>33</sup> He died on the 12th of March, A.D. 604, having presided over the Church thirteen years, six months, and ten days. See L'Abbé Fleury's "Histoire Ecclesiastique," tome viii., liv. xxxvi., sect. li., p. 201.

<sup>34</sup> He died on the 25th of May, A.D. 1085, having been Pope for nearly twelve years. See *ibid.*, tome xiii., liv. lxiii., sect. xxv., pp. 430, 431.

<sup>35</sup> See Commentarius Previus, sec. 1, 9, et Vita ex MS. Notariali Ecclesiae S. Justinae Lucae edita ab Illustriss. Francisco Maria Florentino, &c.—"Acta Sanctorum," tomus v., Maii xxi., pp. 64, 65.

<sup>36</sup> See "Vita Miracol., et Memorie di S. Silao Vescovo Irlandese," &c., cap. vi., vii., viii.

<sup>37</sup> According to Ughelli, the faith was here established in the first century of the Christian era, and Paulinus of Antioch was set over it as first bishop by St. Peter, Prince of the Apostles, A.D. 46. St. Paulinus suffered martyrdom on the 12th of July, A.D. 69, at the Mountain of St. Julian, between Lucca and Pisa. See "Italia Sacra," tomus i., Lucenses Episcopi, cols. 791, 792.

seventy years before the birth of our Lord, it was colonized by the Romans, and from that period it became a place of importance. In the year of our Lord 553, it was besieged and taken by Narses.<sup>39</sup> After the fall of the Roman Empire, or rather from the destruction of the Gothic kingdom, Lucca seems to have been governed by its own princes.<sup>40</sup> In 774, after subjugating the Lombards,<sup>41</sup> Charlemagne annexed it to his own dominions, and Otho I.—surnamed the Great<sup>42</sup>—added it to the German Empire. In the reign of Charles IV., Lucca became an independent state<sup>43</sup>—after it had been subjected to various vicissitudes of fortune—in the year 1369.<sup>44</sup> It continued as a republic under a *gonfaloniere* and a council, until the French obliged it to adopt a new constitution, in 1799.<sup>45</sup> It was then united with Piombino. Nor was it released from many subsequent changes, even in the present century.<sup>46</sup> At present, it is annexed to the kingdom of Italy. The environs of this city are remarkably beautiful, and the Apennines begin to rise very near it; while, the Serchio—a river not navigable—runs through it and falls into the Tuscan Sea. The streets are generally crooked and narrow,<sup>47</sup> as is the case, in most of the older Italian cities. The noble lady Mingarda was remarkable for her extraordinary beauty; yet, still more so, for her exalted virtue. A citizen of Lucca, named Soffredus, according to the Manuscript Life, or Goffredus, according to Franciottus, had been deprived of his wife by death. He was rich and also of noble birth. His kinsmen and friends frequently urged him to marry a second time, that he might not be induced to adopt a son. But, proud of his nobility and great wealth, he thought no woman of his acquaintance worthy of alliance with him, by marriage. When, however, Mingarda came to Lucca, the fame of her beauty and noble birth was diffused among the citizens. Without any exception of class or sex, all endeavoured to afford her the greatest attention and hospitality. With another distinguished potentate, in his company, Soffredus hastened to see her. Despite his previously formed intention, he was so much captivated with the beauty of this Irish lady, that he resolved she should become his wife. However, not wishing to prevent the accomplishment of the object she had in view, when leaving her native country, he did not then make any proposals of marriage. But, he awaited the day of her return from Rome, resolving thus to propose, and in a manner he thought less reprehensible.<sup>48</sup> When the time for her return was expected, and while the lady was yet a considerable distance from Lucca, taking with him some soldiers, who were his accomplices in crime, Soffredus seized on and forced her violently to a fortified castle. There she was com-

<sup>38</sup> See *ibid.*, col. 789.

<sup>39</sup> See Edward Gibbon's "History of the Decline and Fall of the Roman Empire," vol. v., chap. xliii., p. 237. Edition by William Smith, LL.D.

<sup>40</sup> See Rev. John Chetwode Eustace's "Classical Tour through Italy, An. MDCCCI," vol. iii., chap. xii., pp. 430, 431.

<sup>41</sup> See Capecfigue's "Charlemagne," tome i., chap. ix., pp. 143 to 157.

<sup>42</sup> See an account of this Emperor in Jules Zeller's "Histoire d'Allemagne." Fondation de l'Empire Germanique, tome ii., chap. xiii., pp. 250 to 383.

<sup>43</sup> See Rees' "Cyclopaedia: or a New Universal Dictionary of Arts and Sciences," vol. xxi., Art. Lucca.

<sup>44</sup> See "Histoire des Républiques Italiennes du Moyen Age," par J. C. L. Simonde

de Sismondi, tome vii., chap. xlviij., pp. 43 to 50.

<sup>45</sup> "In 1805 Napoleon gave Lucca as a duchy to his sister Elisa and her husband Pascal de Baciocchi." Bell's "System of Geography, Popular and Scientific," &c., vol. ii., part ii., Italy, chap. x., p. 445.

<sup>46</sup> See Isaac Butt's "History of Italy, from the Abdication of Napoleon I., with introductory References to that of earlier Times," vol. ii., chap. xii., pp. 474, 475.

<sup>47</sup> See "The Popular Encyclopedia; or Conversations Lexicon," vol. iv., p. 577.

<sup>48</sup> See *Vita ex M.S. Notariali Ecclesie S. Justinae Luccæ edita ab Illustriss. Francisco Maria Florentinio, sect. 2.—Acta Sanctorum*, tonus v., Maii xxi., p. 65.

<sup>49</sup> See the account of this transaction in "Vita, Miracoli, e Memorie di S. Silao

pletely within his power.<sup>49</sup> The rumour of that violence having spread through Lucca, its citizens, magistrates, and people, went forth to the castle and houses of Soffredus, which they destroyed. Understanding that the purpose of her persecutor was yet unaltered, the injured lady endeavoured by gentle and prudent expostulation to urge, that Soffredus would incur the anger of God and of his holy Apostles, if he did not desist from his evil intentions. Finding her words of little avail, and that she should not be likely to escape out of his hands, she yielded to the necessity of her situation, and accepted honourable proposals of marriage. Towards such a state of life, however, she did nor appear willingly to incline.<sup>50</sup> The object of Soffredus being so far attained, popular displeasure was succeeded by acclamations. The people of Lucca soon greeted the entrance of the bridegroom with his bride, in the midst of great pomp and rejoicing. The ninth year after their marriage, the wife of Soffredus was seized with some infirmity, which threatened her with speedy dissolution. In order to prepare herself devoutly to meet the latter end, that religious woman earnestly besought her husband for his consent, that she might be permitted to profess a religious life, in St. Justina's nunnery.<sup>51</sup> With a certain degree of regret at parting from his wife, whom he so tenderly loved, the husband felt moved by her earnest and pious motives. At length, he gave willing assent to her wishes. In presence of honourable persons and of religious belonging to that Benedictine nunnery,<sup>52</sup> he relinquished all further claim upon his spouse. Of his own accord, he even bestowed gifts and offerings on that church, to which she was about to attach herself. Having entered the nunnery, her malady approached a crisis, and in course of a few days, she was deposited in the tomb, with every demonstration of respect, which her virtues and social position deserved.<sup>53</sup> We next find an account of some infringements on the episcopal rights of St. Silaus, and on those of certain churches, pertaining to his diocese. His injuries had been inflicted by a king, who ruled tyrannically in that ecclesiastical district over which the bishop presided. To obtain redress for these wrongs, St. Sylaus resolved on undertaking a journey to Rome. On the way, he passed through Lucca, still so celebrated for its noble cathedral,<sup>54</sup> with other religious institutions. Our saint had received some imperfect intelligence, also, regarding his sister's death, before his arrival at Lucca. When he arrived there, he heard a true account concerning what had occurred, from his kinsman, Soffredus, who received him in a most honourable and hospitable manner. Being conducted to the spot, where his sister was buried, Silaus offered up the Holy Sacrifice of Mass; while, at the same time, he poured forth fervent prayers and thanks

Vescovo Irlandese," cap. viii., pp. 56 to 61.

<sup>50</sup> See Vita ex MS. Notariali Ecclesiae S. Justinae Luce, edita ab Illustriss. Francisco Maria Florentino, sect. 3.—“Acta Sanctorum,” tomus v., Maii xxi., p. 65.

<sup>51</sup> This was dedicated to the holy Virgin and Martyr, St. Justina. This convent is known to have existed from 964. In it, Armingardus, the daughter of King Lothaire, led a religious life, and there too was she buried, as her epitaph proves. In the year 1015, it was called the Monastery of Our Saviour; but, soon after this period it was called the Nunnery of St. Justina, whose head was brought thither, and perhaps a new church had been built in her honour.

<sup>52</sup> The Rule of St. Benedict, who departed

this life on the 21st of March, A.D. 543, has been admirably set forth and analyzed, by the Comte de Montalembert, in “Les Moines d'Occident depuis Saint Benoit jusqu'à Saint Bernard,” tome ii., liv. iv., chap. ii., pp. 42 to 74.

<sup>53</sup> See Vita ex MS. Notariali Ecclesiae S. Justinae Luce, edita ab Illustriss. Francisco Maria Florentino, sect. 5.—“Acta Sanctorum,” tomus v., Maii xxi., p. 65.

<sup>54</sup> It was erected in the eleventh century. The Rev. John Chetwode Eustace remarks, that it is “a mixture of the heavy Saxon style, as we are pleased to call it, and the light arabesque.”—“A Classical Tour through Italy, An. MDCCCLII.,” vol. iii., chap. xii., p. 435.

<sup>55</sup> See Vita ex MS. Notariali Ecclesiae S.

to the Almighty, for her happy departure.<sup>55</sup> He then set out for Rome, and on his return took sick. His brother-in-law at Lucca received him, however, with his accustomed kindness. The saint was already distinguished, for several miracles he wrought, in favour of the sick, many of whom were healed from various diseases, and even solely, by drinking water, in which he had washed his hands.<sup>56</sup> The day of our saint's death being now at hand, Silaus desired, that he might be brought to the oratory of St. Justina; here after a few days, his blessed spirit departed to those mansions of bliss, in which he fondly hoped to rejoin his beloved sister. The year of his demise is not recorded. His body was interred with due honour, within the church of St. Justina's convent. Afterwards, the fame of his sanctity became so great, that multitudes of sick and infirm came—not only from neighbouring but even from remote places—to be relieved, through his intercession, from various diseases. Largesses and oblations were bestowed by them and others, on that church, in which the remains of our saint reposed. These offerings, however, inflamed the avaricious desires of Soffredus. He imagined himself justly entitled to a portion of them, because of the sacrifices he had made on behalf of his wife, and of that convent into which she retired. He obliged its religious inmates to return a third part of those oblations they received. This agreement they were obliged to subscribe in writing; but, the Almighty signified his displeasure, at such a proceeding, and in a miraculous manner. For, our saint appeared to a nun, named Lugitha, complaining, that he was subjected to unjust restrictions. He threatened a withdrawal of the grace accorded for working miracles, until such agreement should be annulled. We are left ignorant regarding the result, as the remaining portion of this narrative appears to have been destroyed. However, it is to be inferred, that miracles afterwards ceased, because Soffredus refused to annul his unjust demands.<sup>57</sup> When such manifestations had lapsed, at the tomb of our saint, according to his prediction; not only the fame of his sanctity became restricted, but even the very spot for his sepulture was forgotten. Yet, to many holy nuns and to other persons specially favoured, the place of his burial had been frequently revealed in visions. In the year of our Lord 1180,<sup>58</sup> on the iii. of the December Nones, the exact spot of our saint's sepulture was revealed to the Abbess Cæcilia,<sup>59</sup> to some of her nuns, and to other persons. A mistake has been admitted, by a Notary, or scribe, called Carolus de Ciuffariniis, who has written the Nones of December, while incorrectly transcribing the old Manuscript.<sup>60</sup> After offering up prayers, that place was dug, when the body of Silaus was discovered. The explorers found it enclosed in a tomb. On this were inscribed these words: "Divi Silai corpus, qui in Hibernia Episcopus fuit, summo veneratione hoc sepulchro conditum, ob præcipua miracula religiosissime custoditur."<sup>61</sup> The body was transferred to a position it formerly occu-

Justinæ Lucæ, edita ab Illustriss. Francesco Maria Florentinio, sect. 6.—"Acta Sanctorum," tomus v., Maii xxi., p. 65.

<sup>55</sup> See "Vita, Miracoli, e Memorie di S. Silao Vescovo Islandese," &c., cap. x., p. 68.

<sup>56</sup> See Vita ex MS. Notariali Ecclesiæ S. Justinæ Lucæ, edita ab Illustriss. Francisco Maria Florentinio, sect. 7.—"Acta Sanctorum," tomus v., Maii xxi., pp. 65, 66.

<sup>58</sup> Cæsar Franciotius wrote a learned Treatise on the Diocese, Churches, Saints and Blessed Persons connected with Lucca. He reads the passage thus and correctly.

<sup>59</sup> Francesco Maria Fiorentinio collects from the Archives of the Nunnery, that the name of Cæcilia occurs, from A.D. 1175, to A.D. 1181, when Basilia Abbatissa is found substituted.

<sup>60</sup> The Bollandists remark, "in zyfras vertens que hand dubie Romanis numeris scripta initia fuerant." See "Acta Sanctorum," tomus v., Maii xxi., n. (o), p. 66.

<sup>61</sup> This Epitaph, which is not given in the Saint's Life, but, which appears to have been added by a scribe, is supposed by the Bollandists, to have been the work of a later period. They say, "Vix autem credere

pied—near the Altar of the Holy Cross—and with all due veneration. The nuns afterwards petitioned the grandson of Soffredus, who was named Lothaire, to rescind his progenitor's unjust requirements.<sup>62</sup> To this reasonable request, Lothaire agreed; when miracles were again wrought,<sup>63</sup> at the tomb of Silaus.<sup>64</sup> After their discovery of our saint's relics, the religious women of St. Justina applied themselves to ornament the church, in which his body reposed.<sup>65</sup> New altars were erected and marble slabs were employed, in decorating its interior. The Bollandists<sup>66</sup> subjoin a decree<sup>67</sup> of the Emperor, Otho the Great,<sup>68</sup> in favour of that monastery, in which Silaus' remains reposed. Various privileges and possessions are conferred upon its religious, in the terms of that Imperial charter. It has been stated,<sup>69</sup> that our saint was canonized,<sup>70</sup> by Pope Lucius III.,<sup>71</sup> at the request of the Lucca people, and of his nephew Gerard, who was Bishop over this See, in the year 1183. Other authorities, however, such as Ughelli<sup>72</sup> and Francesco Maria Fiorentino say, that as William was Bishop of Lucca, from the year 1175 to 1195, such a statement is inadmissible. It is quite evident, that the clergy and people of Lucca felt rejoiced in frequently recording the memory of their patron saint, and in returning him homage, for those favours he had constantly bestowed on them.<sup>73</sup> It was customary, to invite many of the Lucca clergy to celebrate the solemn office of St. Silaus.<sup>74</sup> We are informed, likewise, that the Bishop of Lucca was memorialled, A.D. 1313, to allow his sanction for a continuance of the ancient custom, when it was in contemplation, to introduce a rigid monastic discipline, whereby religious women should be more effectually separated from intercommunication with persons of the other sex, in their ecclesiastical polity and arrangements. Having deputed a pious ecclesiastic to report on this matter, the established custom was allowed to continue, in full force.<sup>75</sup> What is rather unusual, regarding our other Irish saints, we have the effigies of St. Silaus yet shown.<sup>76</sup> The Bollandists state, that his body, from the year of its

antiquum illud esse, cum quo conditum inventumque est corpus: sed potius suspicor seculo 12 aut 13 positum, in aliqua renovatione ipsius tumuli, puta anno 1489, quando curatus est loculus plumbeus."—"Acta Sanctorum," tomus v., Maii xxi., n. (p), pp. 66, 67.

<sup>62</sup> See "Vita Miracoli, e Memorie di S. Silao Vescovo Irlandese," cap. xiii.

<sup>63</sup> After narrating the chief acts of our saint, the old Vita S. Sylai Episcopi, belonging to the convent of St. Justina, at Lucca, has a brief account of his various miracles.

<sup>64</sup> See Vita ex MS. Notariali Ecclesiae S. Justinae Luce, edita ab Illustriss. Francisco Maria Fiorentinio, sect. 8.—"Acta Sanctorum," tomus v., Maii xxi., p. 60.

<sup>65</sup> See the Italian "Vita Miracoli, e Memorie di S. Silao Vescovo Irlandese," cap. xv.

<sup>66</sup> In their Appendix to our Saint's Acts.

<sup>67</sup> This mandate bears date, the iv. of the August Kalends, in the year of our Lord's Incarnation 964, and during the vii. Indiction. It was issued in the third year of the Emperor Otho's reign. See the Bollandists' "Acta Sanctorum," tomus v., Maii xxi., sect. 12, 13, pp. 67, 68.

<sup>68</sup> He ruled from A.D. 936 to 973. See Sir

Harris Nicolas' "Chronology of History," p. 392.

<sup>69</sup> By Franciottus.

<sup>70</sup> The Bollandists are of opinion, that the canonization of our saint must rather be assumed, than proved.—See "Acta Sanctorum," tomus v., Maii xxi., n. (r), p. 67.

<sup>71</sup> He ruled in the chair of St. Peter, from A.D. 1181 to A.D. 1185. See Sir Nicolas Harris' "Chronology of History," p. 210.

<sup>72</sup> When treating about the Bishops of Lucca. See "Italia Sacra," tomus i., Luceuses Episcopi, cols. 820, 821.

<sup>73</sup> In the last Antiphon of the solemn Vespers for St. Silaus, these following words are found: "Felix locus, felix aula, felix civitas, in qua Christi Confessor Sylaus requiescit: cuius precibus sanantur debiles cœci visum recipiunt, paralytici curantur, languor et morbus fidelibus protinus repellitur."

<sup>74</sup> This is supposed, by the Bollandists, to have been composed, at the latest, in the Thirteenth Century.

<sup>75</sup> See "Acta Sanctorum," tomus v., Maii xxi. Commentarius Prævius, sect. 7, p. 64.

<sup>76</sup> In the Italian Life, allusion is made to an ancient image of the saint, "situata in mezzo à due Angeli nell' vrna dorata, che conteneua l'ossa del S. Vescouo."—"Vita Miracoli, e Memorie di S. Silao Vescovo Irlandese," cap. xv., p. 92.

first elevation, had been placed in the nave, and in the middle of the church. Perhaps, it occupied that place, where it was at first buried, the tomb having been a little elevated above the earth. From this circumstance of our saint's image having the Pallium thereon represented, some advance an opinion, that he was Archbishop, over one or other of the Archiepiscopal Sees in Ireland, viz., Armagh, Dublin, Cashel, or Tuam.<sup>77</sup> This supposition must refer to that time, after the Pallium had been conceded to their respective occupants; and, it should bring our saint's life down to the middle ages. We are furnished with an engraving, however, in which St. Silanus is seen clad with the Red Planeta, and with an Archiepiscopal Pallium, having an Angel on either hand.<sup>78</sup> This engraving is said to represent figures, on the ancient shrine of our saint, and on occasions when it had been withdrawn from the tomb, for veneration by the faithful, at his festival day. With advancing time, the wooden shrine, in which our saint's remains were kept, had to be enclosed in a leaden case. On this was inscribed : "Corpus Sancti Silai Episcopi, MCCCCCLXXXIX." But, before this occurred, the saint's arm became separated from his body. Perhaps such event happened, at the time of the first elevation. This separate portion of his remains was enclosed in a case, with an Italian inscription. It states, that within the silver repository lies the arm of St. Silanus, Bishop and Confessor, whose body reposed in St. Justina's church, and that it was thus enclosed, in the time of Sister Justina de Bandinis, who was Abbess, A.D. 1464.<sup>79</sup> The nuns of St. Justina's convent at length resolved, that St. Silanus' remains must be placed, in a more ornate receptacle, and that his bones should be so arranged, that they might form an entire connection. A medical doctor of Cremona, named Hieronymus, was employed for this purpose. Having brought the disjointed remains, to that very chamber in which the saint departed this life, Hieronymus disposed them in their natural position.<sup>80</sup> This event took place, whilst Agnes Mansi presided as Abbess. When those remains were properly adjusted, they were covered with splendid Pontifical garments, and they were placed within a precious shrine of crystal. In this manner, they were exposed for veneration to the faithful, on the 21st of May, A.D. 1662. This day fell on the Sunday before Pentecost. That date was assigned for the annual celebration of St. Silanus' festival. It was the day, likewise, on which our saint's feast had been kept of old, and most probably, for the reason, that it was the date for his departure from this life.<sup>81</sup> The sacred relics of our saint were visited on this day, by his devout clients; and, the citizens of Lucca renewed their devotions towards him, by introducing splendid ceremonies and concerts of sacred music. Florentinius,<sup>82</sup> bears testimony to the religious feeling and gratitude, which inflamed his heart towards our saint, whose intercession he had favourably experienced.<sup>83</sup> The Bollandist writer declares, after he had left Lucca, he received a letter from this Florentinius.<sup>84</sup> But, we must now draw our no-

<sup>77</sup> See "Acta Sanctorum," tomus v., Maii xxi. *Commentarius Praeius*, sect. 8, p. 64.

<sup>78</sup> This is represented in Francesco Maria Fiorentini's "Vita, Miracoli, e Memorie di S. Silao Vescovo Irlandese," cap. xv., p. 93.

<sup>79</sup> See "Acta Sanctorum," tomus v., Maii xxi. *Commentarius Praeius*, sect. 9, p. 64.

<sup>80</sup> We find an Italian sonnet of Sig. Domenico Bartoli addressed to him for this pious labour; and another composed by Sig. Domenico Vanni for the same reason. See

Appendix to "Vita, Miracoli, e Memorie di S. Silao Vescovo Irlandese," pp. 119, 122. Afterwards follows an Anagram on his Latin title, "Dominus Hieronymus Cremona Lycensis," which is resolved into this line, "Sylai Ossium recentem condis honorem."

<sup>81</sup> See Appendix, de novissima corporis elevatione. Ex Italico Francisci Marie Florentini, sect. 9.—"Acta Sanctorum," tomus v., Maii xxi., p. 67.

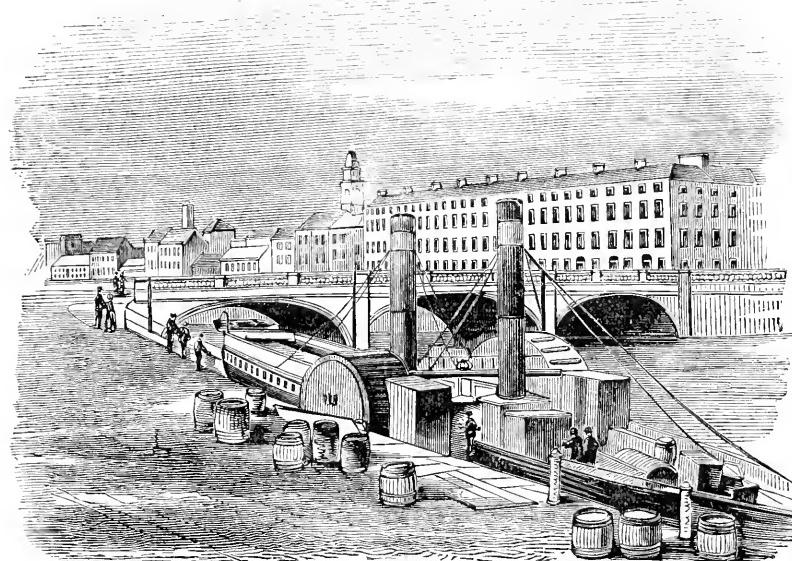
<sup>82</sup> He was present on this occasion.

<sup>83</sup> *Ibid.*, sect. 10, p. 67.

<sup>84</sup> The writer had been treated by him, with personal hospitality. It is declared,

tices of this holy Bishop to a close ; and, although his nativity and most of his life had been in Ireland, yet little is known from domestic records regarding his Acts. Abroad his renown only culminated after death, and chiefly through the miracles he wrought, in the historic city of Lucca. There, our early saint chose to live, but for a short time, and to muse on the sublime prospects around, where beauty and fine effect are combined, in such grand natural scenery.

ARTICLE III.—ST. FIONNBHARR, OF CORK, COUNTY OF CORK. But, that the present holy man is distinguished, in one of our oldest Martyrologies, from St. Barind, or Barrfionn, of Druimcullen—about whom we have already treated on this day—we should be inclined to suppose both identical. The name of Finnbair, Corcaigh, occurs, in the Martyrology of Tallagh,<sup>1</sup> at the 21st



City of Cork, on the River Lee.

of May. The Bollandists follow this account, likewise, and enter him as Finbarris Corcagiensis.<sup>2</sup> A Life, which may refer to the present saint, was extant, according to Colgan;<sup>3</sup> but, not having seen it, those writers would not pronounce as to the present Finnbarr or Barius having been the Bishop and Patron of Cork. The latter, as is known, belonged to the sept of Ui-Bruin, who

that Florentinius had again recovered his health, in a supernatural manner, by approaching our saint's relics, and there offering up his devotions. He states, also, that, having prayed for health to collect materials for a Life of St. Silaus, through his holy intercession, Florentinius felt relieved from a vertigo of the head. He was enabled to publish his projected work, written in Ita-

lian, which on being issued from the press, he transmitted for use to the Bollandists. See *ibid.*, sect. II, p. 67.

ARTICLE III.—<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus v., Maii xxi. Among the pretermitted saints, p. 3.

<sup>3</sup> See “Acta Sanctorum Hiberniae,” xxiii.

descended from Brian, brother to Niall of the Nine Hostages. At the opening of the River Lee—near that noble estuary which runs out towards the sea—he established a monastery. At that time, the river flowed through the centre of a plain, lying below a chain of romantic hills, and when its waters overflowed, the whole marshy<sup>4</sup> country at that place seemed like one vast lake, which was then called *Loch Irc*.<sup>5</sup> Now, the river has been confined to certain channels, which are enclosed by quay walls, and over the intermediate spots extend the streets of the present fine city of Cork, so favourably placed for purposes of commerce.<sup>6</sup> It would seem to be a probable conjecture, that some feast of St. Finnbar, Patron of the city and diocese of Cork, and whose principal festival is commemorated, on the 25th of September, had been set down, also, for observance, at this date. A festival in honour of Fionnbharr, as simply named, was celebrated on this day, as we read in the Martyrology of Donegal.<sup>7</sup>

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ARTICLE IV.—ST. MOINNE, OR MOENNENUS. It is probable, an entry in the Martyrology of Tallagh,<sup>1</sup> Moenind, at this date, was intended to represent the saint, somewhat differently named in a more recent Calendar. The Bollandists,<sup>2</sup> also, quoting the Martyrology of Tallagh, enter the name Moenninnus, or Moenennus, at the 21st of May. It is recorded, in the Martyrology of Donegal,<sup>3</sup> that veneration was given to a St. Moinne, on this day.

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ARTICLE V.—ST. CUIMMIN, SON OF LUGHADH, OF INIS-MAC-U-A-DARTHADA, OR DARTAGHA. In the Martyrology of Tallagh,<sup>1</sup> at the 21st of May, this saint's name is simply entered Cuimmhe mac Luigdeach. He is also recorded, in the Martyrology of Marianus O'Gorman, at this date.<sup>2</sup> The Bollandists,<sup>3</sup> in like manner, merely notice him, as Comineus filius Lugadii. According to the O'Clerys, he was son to Lughaidh, of Inis-mac-Ua-Dartadha. We read in the Martyrology of Donegal,<sup>4</sup> also, that a festival was celebrated, on this day, in honour of this Cuimmin.

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ARTICLE VI.—ST. POLAN, SAID TO BE OF CILL-MONA, SAID TO HAVE BEEN KILBARRACK, COUNTY OF DUBLIN. In the Martyrology of Tallagh,<sup>1</sup> this saint's name occurs, as Polan, at the 21st of May. The Bollandists, on the same authority, enter his name in their collection.<sup>2</sup> This saint's name is

Marii, Vita S. Mochoemoci, Abbatis, n. 14. p. 597.

<sup>4</sup> It was known as Coreach-Mor-Munhan, or the "Great Marsh of Munster," now abridged to Cork.

<sup>5</sup> See Miss Mary Frances Cusack's "History of the City and County of Cork," chap. iii., pp. 33, 38.

<sup>6</sup> The accompanying illustration, drawn on the wood by William F. Wakeman from a photograph, has been engraved by Mrs. Millard. The view presented is St. Patrick's Bridge, with the buildings adjoining it, and St. Patrick's Quay below it, opening towards Cove.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxi.

Maii xxi. Among the pretermitted saints, p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniae," xiii. Januarii. De S. Cumiano Episcopo Bobii Sepulto, n. 6, p. 59.

<sup>3</sup> See "Acta Sanctorum," tomus v., Maii xxi. Among the pretermitted saints, p. 3.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxi. Among the pretermitted saints, p. 3.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiber-

confounded with Paul.<sup>3</sup> Wonderful things are related, regarding a holy hermit of this name ;<sup>4</sup> and, it seems not unlikely, some of those incidents could just as well apply to the present holy man. However, we must refer the reader to what has been stated of Paul the solitary, in the celebrated voyage of St. Brendan.<sup>5</sup> There is a Cill-mona, now written Kilmona, in the parish of Rahugh, in the county of Westmeath. It is noted in the Annals of the Four Masters,<sup>6</sup> at A.D. 1382, as being eastward from Rath-Aedha-mic Bric. Cill-Mona is said to have been another name for Kilbarrack, near Howth, in the county of Dublin.<sup>7</sup>

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ARTICLE VII.—ST. COLMAN, LOBHAR, OR THE LEPER, OF MAGH-N-EC-OR MOYNE, COUNTY OF CLARE. In the “Feilire” of St. Ængus, the festival of “zealous Colman, a leper,” is mentioned at this date;<sup>1</sup> and, therefore we may infer, that he flourished, at an early period, in the Irish church. His office is not known. The Martyrology of Tallagh<sup>2</sup> registers this name, at the 21st of May. His place is called Maighe Eo. The Bollandists<sup>3</sup> have a festival for Colmanus leprosus de Magh-eo, on the same authority ; but, as they allege, little more can they find regarding him, except that Colgan<sup>4</sup> refers Colmanus Lobhar<sup>5</sup> and his feast to this date. Muighe-Eo—which was in Dal-Cais<sup>6</sup>—must be distinguished from Mayo, in Connaught. Its fuller denomination was Maigh-neo-Norbhraighe, now known as Moynoe,<sup>7</sup> or Mayno, an old church, which gives name to a parish, on the margin of Lough Derg, in the barony of Upper Tulla, and county of Clare. A church at this place had been burned by the Conmaicni, in 1084.<sup>8</sup> This church is mentioned, also, in the Caithreim Toirdheal-bhaigh, or “Wars of Thomond,” at the year 1318, as the hereditary termon of the Ui-Blod.<sup>9</sup> This day veneration was paid to Colman, Lobhar, or the Leper,<sup>10</sup> of Magh-n-eo, in Dal-glaist, as we find entered, in the Martyrology of Donegal.<sup>11</sup> It seems not improbable, that some of our saints, called Lepers, had not been afflicted with the same form of disease, known as leprosy, in certain countries at the present time; and, it is likely enough, that their malady was some form of erysipelas, or of

næ,” xxv. Januarii. De B. Paulo Eremita, n. I, p. 167.

<sup>4</sup> See his Life, at the 25th of January, in the First Volume of this work, Art. xii.

<sup>5</sup> See his Life, at the 16th of May, in the present volume, Art. i.

<sup>6</sup> See Dr. O'Donovan's Edition, vol. iv., pp. 686, 687, and n. (q). *Ibid.*

<sup>7</sup> See the Life of St. Berach, in the Second Volume of this work, at the 15th of February, Art. i.

ARTICLE VII.—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes. LL.D., p. lxxx.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>3</sup> See “Acta Sanctorum,” tomus v., Maii xxi. Among the pretermitted saints, p. 3.

<sup>4</sup> See “Acta Sanctorum Hiberniae,” Martii xvi. De Sancto Finano Cognomento Leproso, n. 2, p. 628.

<sup>5</sup> This is rendered by Colgan “lepræ aut ulcerosa diuturna infirmitate percutsum.”

<sup>6</sup> So states the commentator on the “Feilire” of St. Ængus, in the “Leabhar Breac” copy, R.I.A. The Dal-Cais are said to have descended from Cormac Cais or Cas, son of Oiliol Olum. See an interesting account of these Munster heroes and their descendants, contributed by Rev. Paul O'Brien, D.D., to Charles Vallancey's “Collectanea de Rebus Hibernicis.” The Tract in question is intituled “A Critico-Historical Dissertation, concerning the Ancient Irish Laws, or National Customs,” &c., part ii., pp. 413 to 636. Dublin, 1774, 8vo.

<sup>7</sup> This parish is shown, on the “Ordnance Survey Townland Maps for the County of Clare,” sheets 13, 20, 21, 28, 29. The townland proper is on sheets 21, 29.

<sup>8</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. ii., pp. 920, 921, and n. (h). *Ibid.*

<sup>9</sup> See *ibid.*, n. (h).

<sup>10</sup> The Rev. Dr. Todd has in a note, “Lobhar, i.e., the Leper.”

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

a skin distemper, corresponding with the bodily infirmity to which allusion has been made.

**ARTICLE VIII.—ST. BRIGID, DAUGHTER OF DIMA, OR DIOMMAN.** At the 21st of May, the Martyrology of Tallagh has a Brighti inghen Dimmain.<sup>1</sup> The Martyrologies of Marianus O'Gorman and of Charles Maguire place her festival at this date.<sup>2</sup> The Bollandists<sup>3</sup> also notice Brigid, daughter of Dimanus, at the 21st of May. We have not been able to discover any documentary evidence, which might tend to throw light on that locality, with which she had been formerly connected, or where, after death, she had been specially commemorated. On this day, Brighti, daughter of Diomman, had veneration given her, as we read, likewise, in the Martyrology of Donegal.<sup>4</sup>

**ARTICLE IX.—ST. COLMAN CRON.** At this date, the Martyrology of Tallagh<sup>1</sup> registers the name of a St. Colman Cron; and, on the same authority, his feast is entered in the Bollandist collection.<sup>2</sup> But, no effort has been made to throw any light on his history, age, or place. This day, the Martyrology of Donegal<sup>3</sup> records simply, that veneration was given to a St. Colman.<sup>4</sup>

**ARTICLE X.—ST. MAELDEID, OF LISMORE, COUNTY OF WATERFORD.** The name of this holy man appears, in the Martyrology of Tallagh,<sup>1</sup> at the 21st of May. The Bollandists,<sup>2</sup> quoting the same record, have entered a feast for Moeldodius, of Lismore, at the same date. Subsequent to the arrival of Henry II., the bishops of this city were usually nominated by the crown, and generally through the influence of the Pope; although on some occasions, on the death of the bishop, the king granted a license to the Dean and Chapter to elect a successor to that See.<sup>3</sup> The name Maeldeid, of Lis-mór, occurs, also, in the Martyrology of Donegal,<sup>4</sup> on this day.

**ARTICLE XI.—TRANSLATION OF THE RELICS OF ST. PATERNUS, BISHOP OF VENNES, FRANCE.** This is said to have been the date, at which the Translation of the Relics of St. Paternus, Bishop of Vennes, in Lesser Britain, took place. His Life will be found, already written, at the 15th of April.<sup>1</sup>

**ARTICLE VIII.—<sup>1</sup> See Rev. Dr. Kelly's Calendar of Irish Saints, p. xxv.**

<sup>2</sup> "Filia Dimani a M. Taml. ab aliis filia Dimæ vocatur; estque juxta eosdem diversa a S. Brigida filia Domæ, de qua supra."—Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigide, cap. i., p. 612.

<sup>3</sup> See "Acta Sanctorum," tomus v., Maii xxi. Among the pretermitted saints, p. 3.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 134, 135.

**ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.**

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxi. Among the pretermitted saints, p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp.

134, 135.

<sup>4</sup> A note by Dr. Todd here says, that the more recent hand adds, Colman Crón. Marianus O'Gorman and the Martyrology of Tamhlacht are quoted, also, as authorities, by the writer.

**ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.**

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxi. Among the pretermitted saints, p. 3.

<sup>3</sup> See the "History, Topography and Antiquities of the County and City of Waterford," &c., by the Rev. R. H. Ryland, sect. ii., p. 335.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp.

134, 135.

**ARTICLE XI.—<sup>1</sup> See Volume the Fourth of this work, Art. ii.**

On the 21st of May, likewise, he was venerated, in his own Diocese, where an ecclesiastical office of a Double Rite commemorated the present festival.<sup>2</sup>

**ARTICLE XII.—ST. RONAN.** We find it mentioned, in the Martyrology of Donegal,<sup>1</sup> that a festival to honour St. Ronan had been celebrated, on this day. Neither genealogy nor place, quoted in any available record, attests his period; but, not having been entered in the Martyrology of Tallagh seems to indicate, that he lived in the later times, or middle ages of Irish Christianity.

**ARTICLE XIII.—REPUTED FEAST OF ST. CHRONIACUS.** [Seventh Century.] It is stated, that in the time of Donald, the fifty-third King of Scotland, and in the seventh century,<sup>1</sup> flourished Chroniacus, who led a most holy life, and who, therefore, set a noble example to the people in Scotland. He is said to have been a Bishop;<sup>2</sup> while again, Thomas Dempster<sup>3</sup> has it, that he was not assigned to any particular See. The latter writer enters him in the Scottish Menology, while Camerarius and others have wholly omitted him. In the Calendar of Ferrarius,<sup>4</sup> he is not only called a Bishop, but also an Abbot, ruling over a monastery called Manuallum. The Bollandists,<sup>5</sup> without vouching for their correctness, enter the foregoing particulars, at the 21st of May.

**ARTICLE XIV.—REPUTED FESTIVAL OF ST. SIDONIUS, OR SAENS.** The Bollandists<sup>1</sup> remark at this date, that a St. Sidonius, a Confessor, in Normandy,<sup>2</sup> was venerated on this day, according to the Scottish Menology of Camerarius, who mentions him with much praise. His feast has been assigned, however, to the 14th of November, by Saussay, Menard, and Bucelin. To that date, the reader is referred, likewise, for further particulars, regarding this Irish saint.

**ARTICLE XV.—FESTIVAL OF ST. TIMOTHY AND OF HIS COMPANIONS, MARTYRS.** In the Irish church, at the 21st of May, was observed the feast of St. Timothy, the Martyr, and of his companions.<sup>1</sup> Whatever little has been known, about this holy man and his companions in suffering, is set down by the Bollandists,<sup>2</sup> at this date. All the ancient Martyrologies relate, that their glorious crown was obtained in Mauritania.

<sup>2</sup> See the Bollandists "Acta Sanctorum," tomus v., Maii xxi. Among the pretermitted feasts, p. 2.

**ARTICLE XII.—**<sup>1</sup> Edited by Drs. Todd and Reeves. pp. 134, 135.

**ARTICLE XIII.—**<sup>1</sup> According to John Lesley, "De Origine, Moribus, et Rebus Gestis Scotorum," lib. iv., p. 159, Romæ, 1578, 4to.

<sup>2</sup> See Hector Boece, "Historiæ Scotorum," lib. ix., fol. 176.

<sup>3</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., p. 151.

<sup>4</sup> He writes: "Chroniacus Episcopus et Abbas Manuallo monasterio."

<sup>5</sup> See "Acta Sanctorum," tomus v., Maii xxi. Among the pretermitted saints, p. 3.

**ARTICLE XIV.—**<sup>1</sup> See "Acta Sanctorum," tomus v., Maii xxi. Among the pretermitted festivals, p. 4.

<sup>2</sup> Arturus de Monstier, has well described the monastery of St. Sidonius or St. Saens, in his work "Neustria Pia." See *ibid.*

**ARTICLE XV.—**<sup>1</sup> According to the "Feilire" of St. Ængus. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. lxxx.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxi. De Sanctis Martyribus Timotheo, Pollio, et Evtychio Diaconis in Mavritania, pp. 4, 5.

## Twenty-second Day of May.

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ARTICLE I.—ST. CONALL OR CONALD COEL, ABBOT OF INISCOEL,  
COUNTY OF DONEGAL.

[SEVENTH CENTURY.]

**W**HILE the interior scenes of Donegal consist of fine mountain ranges and deep valleys, through which restless torrents flow; on its sea-board are steep cliffs and indented caverns, with the rolling Atlantic waves ever moaning beneath. Clouds of white gulls and other sea-fowl sweep round on expanded wings, over the water surface, and they float at every conceivable degree of altitude around those crags. Here and there, islands extend along the shores, whence views of a most romantic and varied character can be obtained. On some of these, many ascetics chose to live, as did the lake dwellers in their own almost inaccessible crannogs and stockaded forts.<sup>1</sup> Among the island hermits and abbots, St. Conald Coel was a remarkable saint in his day. Colgan promised to give some particulars, regarding him, on the day of his feast;<sup>2</sup> but, he did not live to accomplish that object. The Bollandists<sup>3</sup> only present a meagre account of him, at this date. The Rev. Alban Butler,<sup>4</sup> who calls our saint Abbot of Ennis-Chaoil, in the county of Tyrone, has some notices of him.<sup>5</sup>

According to the Naemhshenchus, and other authorities, St. Conall descended from the Cinel Conaill.<sup>6</sup> His father was Manius Coelius, son of Caither, son to Ennius, surnamed Bagan, son of Conall Gulban, according to the Genealogies of the Irish Saints.<sup>7</sup> This holy man was Abbot over a monastery, which had been built in the Island of Inis-coel,<sup>8</sup> near the mouth of Gweebarra River<sup>9</sup> and Bay,<sup>10</sup> on the coast of Donegal, adjoining Boylagh and Bannagh Baronies. St. Conall Cael was abbot here, and at an early period, in the history of our national church.<sup>11</sup> A celebrated Christian poet, St. Dallan<sup>12</sup> wrote a work, in praise of this saint; but, Colgan was not aware of its existence, in his own time.<sup>13</sup> However, Dallan<sup>14</sup> appears to have been his most intimate friend, and to have met his death, whilst visiting our saint,

ARTICLE I.—<sup>1</sup> An interesting account of these may be found, in Lieut.-Col. W. G. Wood-Martin's "Lake Dwellings of Ireland: or Ancient Lacustrine Habitations of Erin, commonly called Crannogs," Dublin, 1886, 8vo.

<sup>2</sup> See "Acta Sanctorum Hiberniae," xxix. Januarii. De S. Dallano, Martyre, n. 16, p. 205.

<sup>3</sup> See "Acta Sanctorum," tomus v., Maii xxii. Among the pretermitted feasts, p. 125.

<sup>4</sup> He refers his readers to Colgan's MSS., at the 22nd of May, as the basis for this account.

<sup>5</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May 22.

<sup>6</sup> See the "Martyrology of Donegal," edited by Drs. Todd and Keeves, pp. 130, 137.

<sup>7</sup> Chap. i. See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S.

Columbae, cap. iii., num. 10, p. 480.

<sup>8</sup> Sometimes, at low water, the Island of Inishkeel is connected as a peninsula with the mainland, and over the sands it is possible to walk dry-shod.

<sup>9</sup> This river runs through a very romantic valley, and from the mountains surrounding Glenties—a village at no great distance—most extensive and magnificent views of land and ocean scenery are revealed. See "Useful Hints to Donegal Tourists," by Lord George Hill, p. 35.

<sup>10</sup> The formation of this Bay, with its relation to the adjoining shores and islands, is shown, on the "Ordnance Survey Townland Maps for the County of Donegal," sheet 64.

<sup>11</sup> See Kinnfaela's "Cliff Scenery of South-western Donegal," chap. xxi., p. 146.

<sup>12</sup> His festival is on the 29th of January.

<sup>13</sup> He writes: "Hoc memoratur in praedicta prefatione: sed an hodie extet mihi incompetum est. Quæ hic sequentia ha-

at his monastery. When that holy man's dead body was brought to Conald, the head being cut off and thrown into the ocean, our saint earnestly besought the Almighty, with fervent prayers and burning tears, to reveal that exact spot, where Dallen's head should be found. Shortly afterwards, it appeared floating on the waves, which bore it towards the shore. There, the head of Dallan was recovered ; and, being united to the Martyr's trunk, it became firmly joined once more to the body.

The antiquities, which are very interesting and yet remaining on Inis-coel, consist chiefly of two ancient and ruined churches. That church, which appears to have been most ancient, and which probably dates back to the time of St. Conald Caol, lies towards the south. It is about 45 feet in length, by 16 in width. It stands near the shore, and on a rocky foundation. Various alterations, from time to time, appear to have been made, in its doors and windows. The old graveyard, surrounding this church, has been much used, from a remote period, for purposes of interment. Several antique tombs are seen, partially buried in the soil ; and, it is probable, many are completely covered by the green sward. Within the southern old church, there may be observed a very curious horizontal slab,<sup>15</sup> supported on loose stones,<sup>16</sup> and it measures about three feet or more, in length, by two and a-half, in width ; but, it was shaped irregularly, and undoubtedly, it had been of much greater length. Near one end, a hole had been bored quite through it ; and, the surface seemed covered with strange Runic-shaped and raised tracings. A cemetery,<sup>17</sup> still greatly frequented, is on the Island. Bearing northwards from the church already described, there are ruins, belonging to another very old structure, apparently once divided into nave and chancel. The nave is about 30 feet in length, by 15 in width ; while the chancel is about 18 feet in length, by 13 in breadth. This building has an old Gothic doorway in the side, with a few finely turned antique window arches yet visible. The walls are rudely constructed. They consist of large and small stones alternating. Both churches are mostly constructed with shale flagstone. Some finely fluted pieces of shafts and capitals seem to have been built into the upper parts of walls yet remaining, in order to replace materials removed—probably by acts of Vandalism. On one corner of Inis-coel ruins, fluted quoins are to be seen.

Most probably, the 22nd day of May was that of St. Conall's death.<sup>18</sup> The year of his departure is not known, but it occurred some time in the seventh century, and this seems a probable opinion, when we come to examine his parent stem,<sup>19</sup> and to compare it with that of the illustrious St. Columkille,<sup>20</sup> among whose disciples this holy Abbot is classed. St. Conald Coel was buried in the church, or monastery, of Inis-coel. After the death of St. Conald Coel, his memory was held in due veneration, on the Island, where his feast was kept, on the 22nd of May.<sup>21</sup> Not far from this island, on the

bentur, ex praedicta praefatione desumpta sunt."—Colgan's "Acta Sanctorum Hibernie," xxix. Januarii, Vita S. Dallani, n. 15, p. 205.

<sup>14</sup> The Acts of this Saint will be found, at the 29th of January, in the First Volume of this work, Art. v.

<sup>15</sup> This may have been used formerly as an altar-stone, for it is still held in great reverence by peasants, who assemble in thousands each year, to make stations at this stone, and around the church.

<sup>16</sup> When seen by the writer.

<sup>17</sup> In it, there are two singularly curious upright stones. One of those has a cross carved on either side, and the other dis-

covers some old tracery. Another small upright stone—probably monumental—is less remarkable.

<sup>18</sup> See Colgan's "Acta Sanctorum Hibernie," xxix. Januarii, Vita S. Dallani, cap. viii., ix., x., p. 204.

<sup>19</sup> As found in the Irish Genealogy of Saints. See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbe, cap. iii., num. 10, p. 480, also, cap. x., num. 32, p. 489.

<sup>20</sup> See his Life, in the succeeding volume of this work, at the 9th of June, Art. i.

<sup>21</sup> "Haec Ecclesia est Insula Oceano circumfusa in regione Tyrconallie qua Bugellagh appellatur ; et Dicecesi Rathbothensi ;

mainland, there is a beautiful cascade, known as Eas-nangach, or the Wrinkled Cataract, descending from a great height, and tumbling down a mountain steep, near the hamlet of Lia-Conaill<sup>22</sup>—no doubt, taking its name from the present holy Abbot. He is titular saint, however, and the most celebrated patron over a very extensive parish, Iniskeel, in which he is honoured with extraordinary devotion.<sup>23</sup> Springing from the cavity of a rock on the Island, there is a celebrated well, which, with the church not far distant, bore our saint's name. It was yearly visited by a great concourse of pilgrims,<sup>24</sup> on the 22nd of each returning May,<sup>25</sup> and the custom is still continued. A very curious relic, called the Bearna Chonaill,<sup>26</sup> or Bell of St. Conall,<sup>27</sup> had long been preserved, in this immediate neighbourhood.<sup>28</sup> That bell was enclosed in an elaborately ornamented case or shrine. There was an inscription on it, in black letter, but greatly defaced.<sup>29</sup> The present St. Conall appears, also, to have been connected with a holy well and with a reliquary or cemetery at Bruckless, not far from Killybegs, in the parish of Killaghtee, barony of Banagh, and county of Donegal. Various interesting objects of antiquity are there preserved.<sup>30</sup>

The entry regarding Conaill, Inse Cail, appears in the Martyrology of Tallagh,<sup>31</sup> at the 22nd of May. According to the Martyrology of Donegal,<sup>32</sup> veneration was paid on this day to Conall, Abbot of Inis Caoil, in Cinel Conaill. At this date, also, the Rev. Alban Butler places his festival, and he says, it was most famous. A festival of St. Conall, Abbot, is entered, likewise, in the Circle of

in qua S. Conallus 12, Maii colitur."—Colgan's "Acta Sanctorum Hiberniae," xxix. Januarii, n. 16, p. 205. The 12th is apparently a typographical mistake for the 22nd.

<sup>22</sup> "To the inhabitants of this group of cottages, the sun for months in the winter time never seems to rise, as during that space they are completely immersed in the shadow of the mountain. The principal curiosity at Lia-Conaill is an ancient stone cross, said to have been erected here by St. Conall of Inis-Caoill, and having the name Lia-Conaill, which signifies the stone or flag of Conal."—Kinnfaela's "Cliff Scenery of South-Western Donegal," chap. xxi., p. 149.

<sup>23</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May 22.

<sup>24</sup> This fountain is said to have been blessed by St. Conald Coel, and from it, these pilgrims drink three different times.

<sup>25</sup> See Archdall's "Monasticon Hibernicum," p. 100.

<sup>26</sup> I find the following account of it: "A lady who had often seen this interesting relic, and taken a drawing both of the bell and its case, and who was present when the seal of the latter was broken and the bell taken out by Dr. Petrie, describes it to the writer as a Mass bell square in form, and very much worn and thinned from age, or by long use, having quite a number of dings and apertures showing upon it. It had no tongue, but appeared, when long used, to have been struck like a gong. Its purpose, however, being merely to protect the bell from further injuries, and to protect it for future ages, it is plain, the latter must have been looked upon as an ancient and

precious relic, at the same time (which must have been many centuries ago) when it was deposited and sealed up in its new and costly shrine."—Kinnfaela's "Cliff Scenery of South-Western Donegal," chap. xxi., p. 146, note.

<sup>27</sup> Engravings of this bell and its cover, with a notice by Dr. Petrie, in his "Essay on Ancient Irish Consecrated Bells," may be seen in "Transactions of the Royal Irish Academy." This Essay was read, February 26th, 1838.

<sup>28</sup> In 1835, we are informed, that had been sold to a Major Nesbitt of Woodhill, by Conall Mac Michael O'Breslen, then living at Glengesh. From an Inquisition, taken in the 7th of James I., O'Breslen appears to have been one of the Erenachs of Iniskeel. The poor man who sold the bell was regarded as the senior of his name, and a representative of the original herenach. On the death of Major Nesbitt, A.D. 1844, this bell of St. Conall unaccountably disappeared. See Dr. O'Donovan's "Annals of the Four Masters," vol. vi., A.D. 1611, n. (w), pp. 2372, 2373.

<sup>29</sup> From this, however, the names, Mahon O'Mechan and —— O'Breslen, were legible.

<sup>30</sup> These have been delineated by engravings, and described in a paper, written by Mr. W. H. Patterson of Belfast. See "Journal of the Royal and Archaeological Association of Ireland," vol. i., Fourth Series, April, 1871, No. 6, pp. 460 to 470.

<sup>31</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>32</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

the Seasons.<sup>33</sup> The scenery around the Island of Iniskeel is uncommonly grand ; for, the adjoining mainland is deeply indented with fine bays, and crowned with noble mountain ranges inland, with rocky promontories, often jutting far into the Atlantic Ocean.<sup>34</sup>

ARTICLE II.—ST. BAOITHIN, OF ENNISBOYNE, COUNTY OF WICKLOW. [Seventh Century.] Around few places have we lingered with more agreeable after reminiscences of beautiful scenery, kindly feeling, and associated historic tradition, than in the secluded vale and now transformed island, that formerly separated St. Baoithin from distracting intercourse with the outer world. The rich yellow-blossomed furze and the pale yellow of tufted primroses, with spangled violets in full bloom and fragrance, spread around the sloping sides of that glen, when our April visit was made to this spot ; while every green bud and blade of grass were glistening, under the influence of passing showers.<sup>1</sup> In the “Feilire”<sup>2</sup> of St. Ængus, on the 22nd of May, the festival and name of Baethine Mac Findach are specially commemorated. This holy man lived, it is said, in the seventh century. The name Baithin mic Finnach occurs, also, in the Martyrology of Tallagh,<sup>3</sup> at the 22nd of May. On the same authority, and on that of Colgan, the Bollandists<sup>4</sup> notice Bait-hinus, son of Finnachus. By race, he was a Leinsterman,<sup>5</sup> but, his father Findach is stated to have been a robber, in a commentary on that copy of St. Ængus’ “Feilire,” which is to be found in the “Leabhar Breac.” However, as the account given is quite improbable and legendary, we may dismiss it, and the other circumstances referring to our saint’s birth, which are beneath notice.<sup>6</sup> We are told, elsewhere, that he descended from the race of Laoigh-sech Ceannmor, son to Conall Cearnach. Trea, daughter of Ronán, son to Colman, son of Cairpre, and a daughter to the King of Leinster, was his mother ; while, the Scholiast on the “Feilire,” in the “Leabhar Breac,” calls her Cred, daughter of Ronan, King of Leinster, and in Dal Messincorb,<sup>7</sup> moreover, he afterwards lived. This latter narrative seems to intimate, that Boethine had been born in or near Inis Boethine, and there, too, he proba-

<sup>33</sup> See p. 143.

<sup>34</sup> These remarks are the result of personal observation, and of information, obtained on the occasion of a visit to this Island and to its very interesting group of ruins, in July, 1868.

ARTICLE II.—“ Truly we felt how homely, descriptive, appropriate, fanciful, and faithful, were the lines of our national poet :—

“ In climes full of sunshine, though  
splendid the flowers,  
Their sighs have no freshness, their  
odour no worth ;  
‘Tis the cloud and the mist of our  
own Isle of showers,  
That call the rich spirit of fra-  
grancy forth.”

—Moore’s “ Irish Melodies.”

<sup>2</sup> In the “Leabhar Breac” copy, we read :—

Cechainn annim Ronan  
fino fóighechedh Finnach  
Lárinfean can clannach  
baithine mac Finnach.

The following is Dr. Whitley Stokes’ English translation :—“Ronán (the) Fair’s soul went to starry heaven, with the man bright, prolific, Baethine mac Findach.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxi.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>4</sup> See “Acta Sanctorum,” tomus v., Maii xxii. Among the pretermitted saints, p. 126.

<sup>5</sup> See Colgan’s “Acta Sanctorum Hiberniae,” xix. Februario. De S. Baitheno, Epis-copo, p. 369, and n. 4.

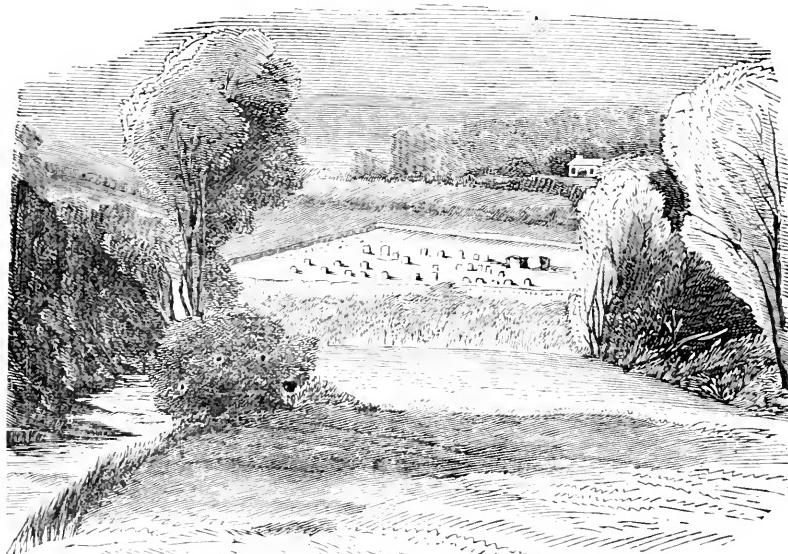
<sup>6</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxix.

<sup>7</sup> The Dal Messincorb and some of the old Leinster Pedigrees are set forth as the No. i., to illustrate the Genealogical Tables, in Rev. John Francis Shearman’s “Loca Patriciana.” See No. ii., p. 16.

<sup>8</sup> See Lewis’ “Topographical Dictionary of Ireland,” vol. i., p. 577.

<sup>9</sup> These and the following observations are from notes and observations, taken on

bly spent his religious days, in retirement from all worldly concerns. This place, now known as Ennisboyne, sometimes called Ennisboheen,<sup>8</sup> or Dunganstown, seems to have derived its denomination from him. This is now a parish, situated in the barony of Arklow, and county of Wicklow. Not far from the county town, there are some few ruins of an ancient church to be seen. Around it is a burial ground. Formerly the church was situated on a small low-lying island, within a deep ravine, through which flows the Three Mile Water River.<sup>9</sup> Within the memory of persons yet living, this island was recollect ed; but, one branch of the stream having been dried up, the river has taken a particular bend, so as to form that island into a peninsula. Still human bones and old rude headstones are there turned up, while no trace of a building can be seen. The surface only appears, at present, as a very green pasture, with the blackest of mould underneath. High stepping-stones



Inishboheen Cemetery, County of Wicklow.

now cross the stream into the former island. Tradition has it, that a suicide or an insane person having been interred there, at a period long remote, the church became elevated to the high bank, on the south side of the river, during a single night. The rationale of this legend must be, that the old church having fallen into decay centuries ago, it was deemed necessary to build another on the slope of the ravine, so as to render it less exposed to floods and more accessible to frequenters. This last church is even now a shapeless mass of ruins. It once consisted of a nave and choir; the former was internally 46 feet, 3 inches, in length, by 22 feet, in width—while the choir was 17 feet, in length, by 15 feet, 5 inches, in breadth. The situation is uncommonly

the spot, after a visit with an old and esteemed friend, the Very Rev. Michael Maloney, P.P., of Ennisboyne, Killbride, and Castletimon parishes, during the month of April, 1871. His parish was called Ennisbethan, before A.D. 1795, when the chapel

of Kilbride was built.

<sup>10</sup> The accompanying illustration of the scene is from a drawing by the writer, in July, 1873, on the spot, and since transferred to the wood, by William F. Wakeman. It was engraved by Mrs. Millard.

romantic, at the plateau over a deep glen, through which the Three Mile Water winds along to the high sand banks, a little below where it enters the sea, at Maghera Point.<sup>10</sup> Here, the people have a tradition, St. Patrick<sup>11</sup> first landed, when he reached the Wicklow coast. Only two fragments of the choir walls remain, and all the nave walls are nearly levelled with the ground. However, the former dimensions are quite traceable. Two granite caps of windows lie within the graveyard, still much resorted to for interments.<sup>12</sup> The turning of an arch is yet traceable, between nave and choir. The church walls are 2 feet, 10 inches, in thickness, on an average. The burial-ground has been enclosed with a modern wall; but, at one angle, the river below has undermined the upper clay bank, and a semicircular land-slide there has been the consequence. The scenery around this old church is of the most delightful character. According to the Martyrology of Donegal,<sup>13</sup> Baoithin, son to Finnach, of Inis Baithin, in the east of Leinster,<sup>14</sup> had veneration given him, on this day.

**ARTICLE III.—ST. RONAN FINN, OF LANN RONAIN, COUNTY OF DOWN.** For the 22nd of May, a festival is recorded, in the Martyrology of Tallagh,<sup>1</sup> to honour Ronan Find, of Lan Ruadain Ronain;<sup>2</sup> and, at the same date, the “Feilire” of St. Ængus mentions him, with special eulogy. According to the scholiast on that copy found in the “Leabhar Breac,” Ronan the Fair was son of Saran, son to Colgan or Colcu, son of Tuathal, son to Cruindbel,<sup>3</sup> son of Fedlimid, son to Fiacha Cassan, son of Colla dá Chrich, son of Echaid Doimpilen.<sup>4</sup> This saint is noticed, in the Book of Lecain.<sup>5</sup> The Bollandists<sup>6</sup> have some account of St. Ronnanus, Bishop and Confessor, at this date, although they acknowledge, that little is known about him. He must have flourished, in the early part of the seventh century, if we are to attach credit to certain romantic fragments of our national history. Some Scottish writers call him a disciple of St. Benedict; but, they give no warrant, for such a statement. The epithet applied to him—by the Irish—of Finn signifies “white,” or “fair.” He was the son of Saran, son to Colgan, and he sprung from the family of Orgiell, or Colla Dachrioch,<sup>7</sup> according to the poem, which is called the Naemhshenchus of the Saints of Inis Fail. The mother of Ronan, and the mother of Fionnchu, of the Bri Gobhann, were sisters.<sup>8</sup> Elsewhere, he is conjectured to have been the son of Berach.<sup>9</sup> Allusion is made to this saint,

<sup>11</sup> See his Life, in the Third Volume of this work, at March 17th, Art. i.

<sup>12</sup> An old cut stone, with an inscription 1698, lies at the head of a grave. It is very rudely carved.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

<sup>14</sup> In a note, Rev. Dr. Reeves says: “In the Manuscript copy 1972 of *Láitgen*, ‘west of Leinster,’ is the reading; but, as this is a clerical error, it has been rectified in the text, both here and at the 16th, p. 130, *supra*.” A similar error occurs, in the table postfixed to this Martyrology, where it is again corrected. See *ibid.*, pp. 362, 363.

**ARTICLE III.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> In this work, the latter words in Italics are said to have been added, by a more recent hand. There we read: “Ronani find o

*Lan Ruadain Ronain*, in manu recenti.”

<sup>3</sup> The scholiast adds, “a quo Hui-Cruind-beoil.”

<sup>4</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., pp. lxxxii., lxxxix.

<sup>5</sup> A note, by William M. Hennessy, Esq., M.R.I.A., says:—“Ronan Finn Cojco rungen o morgadh i. ní fúrríata Ronan Finn mac berach (lann baig) B. of Lecain, 79 bb.”

<sup>6</sup> See “Acta Sanctorum,” tomus v., Maii xxii. Among the pretermitted saints, p. 125.

<sup>7</sup> See Colgan’s “Acta Sanctorum Hibernie,” xxi. Martii. Vita S. Endei. Appendix, cap. iv., p. 713.

<sup>8</sup> The Life of Fionnchu, chap. viii. is quoted for the foregoing statement.

<sup>9</sup> See Rev. Drs. Todd and Reeves, “Martyrology of Donegal,” pp. 462, 463.

by Father John Colgan,<sup>10</sup> as having been venerated, at the church of Lann Ronain, on the 22nd of May. There is a Lann Ronan situated in Corca Ruisen, in Magrath, near Newry, county of Down.<sup>11</sup> Notwithstanding, Colgan thinks<sup>12</sup> Lann Ronain to have been identical with Magheralin, otherwise called Lane or Lann Huachaille, or Lann Mocholmog, in the diocese of Dromore. This, however, has been denied, by the Rev. William Reeves.<sup>13</sup> The situation of Lann Ronain, "the Church of Ronan," is not exactly known. However, it would appear to have been near Moira, in the old parish of Magheralin, of which Moira formed a part, until A.D. 1725.<sup>14</sup> The church of Moira is called St. Innis.<sup>15</sup> This is the Ronan, who denounced Suibhne, son to Colman Ciar, King of Dal Araidhe, because Suibhne had dragged the said Ronan dishonourably from the place, where he was praising God, out of the church, and he cast his Psalter into a pool of water, where it was submerged. The king did not permit the saint to remain in the church.<sup>16</sup> For this impiety, Suibhne became frantic. His wanderings after the Battle of Magh Rath are related, in a curious old tract, called the *Buile Shuibhne*.<sup>17</sup> This Suibhne died A.D. 637, according to the Annals of Tighernach.<sup>18</sup> The Scotch writers have made Ronan a Bishop; and, at this date, he has an office of Three Lessons in the Breviary of Aberdeen. It is also said, that he flourished A.D. 603. Again, Camerarius commemorates him as that Ronan, the Scot, who strenuously defended the Roman rite for the celebration of Easter, in the Synod of Strenes-health,<sup>19</sup> A.D. 664. However, his feast is usually referred to the 6th<sup>20</sup> or 7th<sup>21</sup> of February. If we credit Dempster,<sup>22</sup> he departed this life A.D. 660, in Levinia; but, he seems rather to have died in Ireland. The Martyrology of Donegal<sup>23</sup> registers, on this day, the name of Ronan Finn, of Lann Ronain Finn, in Ui Eachach Uladh. In the Irish Calendar, preserved in the Royal Irish Academy, the festival of this saint is at the xi. of the June Kalends, which corresponds with the 22nd of May.<sup>24</sup> It seems probable enough, that the present saint had been venerated in Scotland,<sup>25</sup> from an entry in the *Kalendar of Drummond*.<sup>26</sup> On the little Island of North Rona,<sup>27</sup> which lies nearly sixty miles north from the Butt of Lewis, there is a primitive church, called Team-

<sup>10</sup> See "Acta Sanctorum Hibernicæ," xxi. Martii, Appendix ad Acta S. Endæ, cap. iv., p. 713.

<sup>11</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," p. 43.

<sup>12</sup> See "Acta Sanctorum Hibernicæ," Martii xxx. De S. Colmano Lannensi, sive Linnensi Abbatæ, p. 792.

<sup>13</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix EE, n. (o), p. 313.

<sup>14</sup> An entry in the Book of Lecan (fol. 96 b) is cited, as authority for the above statement. It is thus Latinized, "Lann Ronain Finn, in Corco Ruishen, in Magh Rath."

<sup>15</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 378, and note (x).

<sup>16</sup> See "Battle of Magh Rath," edited by John O'Donovan, pp. 232, 233.

<sup>17</sup> The *Buile Shuibhne*, or Madness of Suibhne, was an ancient historical romance, giving an account of the lunacy and death of this celebrated chieftain. For more regarding him, see that beautiful historic poem of Sir Samuel Ferguson, "Congal," in Five

Books.

<sup>18</sup> See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 193.

<sup>19</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Scotorum," lib. iii., cap. xxv., pp. 233 to 239.

<sup>20</sup> For this date, Camerarius cites the Breviary of Aberdeen, which, however, gives the feast of a Ronan only at the 7th.

<sup>21</sup> Dempster, citing the Scottish Breviary, gives his feast at this date.

<sup>22</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1066, p. 564.

<sup>23</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

<sup>24</sup> There we read: "Ronan pion ó Lann Ronán Finn muib cætæ ul."—Ordnance Survey Office copy, Common Place Book F, p. 48.

<sup>25</sup> See Rev. Dr. J. F. S. Gordon's "Scotichronicon," vol. i., pp. 47 to 50.

<sup>26</sup> At xi. Kal. Junij, we read: "Apud Hibernaliam Natale Sanctorum Confessorum Ronani et Baithinni."—Bishop Forbes' "Kalendar of Scottish Saints," pp. 13, 14.

pull Ronan. The Island is steep and rugged,<sup>28</sup> while St. Ronan's church stands on an elevated plateau, near the southern side of that remote spot. Externally, the church is now only a rounded heap of loose stones. It consists of two parts, the eastern one of which is manifestly older than the other; and, it was very curiously constructed, as seen in the interior, for there the end walls converge slightly towards each other, and the side walls so greatly, that although they are seven feet six inches apart on the floor, they are only two feet apart at the roof.<sup>29</sup> This is formed of slabs, laid across from wall to wall. In the west end, there is a small square doorway, and so low, that those who enter must creep through on hands and knees. Over the doorway is a flat-headed window.<sup>30</sup> At the east end of the cell, and in the middle of the floor, lies an altar-slab, three feet in length. As a nave to a chancel and attached to the west end, there is another cell, internally 14 feet, 8 inches long, by 8 feet, 3 inches wide. It has a flat-headed doorway, and a small burial ground is contiguous to the building, in which are several stone crosses,<sup>31</sup> small and plain. There was a building, called Teampull nam Manach outside the graveyard.<sup>32</sup> The career of this holy man, it must be acknowledged, is involved in great obscurity.

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ARTICLE IV.—ST. BRECAN, THE PILGRIM, OF TEAMPULL BRECCAIN, ISLAND OF ARANMORE, COUNTY OF GALWAY. This saint has been identified with St. Brecan, founder of Ardlbraccaen See, in Meath, by the learned Dr. Petrie. He even says, our historic records make this certain.<sup>1</sup> But, as the feast of this holy bishop was celebrated on the 6th of December, the present St. Brecan's festival is known to have been held, on the 22nd of May, at the handsome and formerly parochial church, known as Tempull Breccain, or "the Church of Breccain."<sup>2</sup> This holy saint appears to have been distinguished as the Pilgrim. Early in the present century, his tomb was discovered near that church, dedicated to his memory, on Aranmore, and we even have preserved an engraving and a description of it. Some curious inscriptions there have also come to light. Near this church of St. Brecan, there was another commonly called Tempull a Phuill. Several of those edifices, which existed in the middle of the seventeenth century, are now known to have fallen into ruin, so that their very site cannot at present be distinguished.

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ARTICLE V.—SAINTS AGHNA, LUIGHSECH, CAISSIN, VIRGINS, OF DRUIM-DA-DHART. An entry appears, in the Martyrology of Tallagh,<sup>1</sup> at the 22nd of May, where these virgins are denominated Na teora cailleacha Droma da dart. Luigsech, virgin, is separately entered, in this record, as also Caisin seu Dumæ. They were three nuns, and their place was Druim-da-dhart. On the authority of the Tallagh Martyrology, the Bollandists<sup>2</sup> only enter by

<sup>27</sup> It is a mere rock in the wide Atlantic, having five families living on it in Martin's time, and in that of Sir George Mackenzie, but it is now completely uninhabited.

<sup>28</sup> It rises to a height of 350 feet.

<sup>29</sup> Two woodcuts, illustrating the ground-plan and interior of this old church are given in Joseph Anderson's "Scotland in Early Christian Times," Lect. iii., pp. 113, 115.

<sup>30</sup> It is only 19 inches long, by 8 inches wide. There is another window of similar form, and nearly of similar size, close to the east end of the north wall.

<sup>31</sup> One of these—and the tallest—is engraved for Joseph Anderson's work.

<sup>32</sup> "It was about the size of the western cell above described, and had an altar with a round grey stone on the top."—*Ibid.*, p. 116.

ARTICLE IV.—<sup>1</sup> See "Ecclesiastical Architecture of Ireland anterior to the Anglo-Norman Invasion," part ii., sect. ii., pp. 139, 140.

<sup>2</sup> See Dr. Malachy Keely's List of Churches, which existed in Aran, before A.D. 1645, published by Colgan, in "Acta Sanc-

name a feast for Laghsecha, virgin, at the 22nd of May; however, they record, also, *Tres Sanctimoniales de Druimdadhart*. We read in the Martyrology of Donegal,<sup>3</sup> that on this day veneration was given to Aghna, Luighsech, and Cassin, virgins. In the table to this Martyrology, Aghna is called daughter of Eoghain, son of Tal. For such a statement, we find there quoted,<sup>4</sup> the Hagiogenesis, or Saints' Genealogy.<sup>5</sup>

**ARTICLE VI.—THE SEVEN SONS OF EDNIUS OF MAIGHIN, OR MOYNE, COUNTY OF MAYO.** Only Eodusus o Maigin is the entry we find, at the 22nd of May, in the Martyrology of Tallagh.<sup>1</sup> The Bollandists, quoting from this same authority, have the Seven Sons of Eodusius or Edusius of Maighin. Their place is represented to have been Maighin. It is now known as Moyne, in the barony of Tirawley, and county of Mayo. It would seem, that a religious establishment had been here, before the erection in 1460 of a Franciscan monastery,<sup>2</sup> the beautiful and extensive ruins of which yet remain.<sup>3</sup> A festival in honour of the seven sons of Ednius, was celebrated on this day, as we read in the Martyrology of Donegal.<sup>4</sup>

**ARTICLE VII.—REPUTED FEAST OF NORTYLA, OR NORTILAS, BISHOP OF VERDEN, LOWER SAXONY.** On the authority of Camerarius,<sup>1</sup> the Bollandists<sup>2</sup> enter Nortyla, as a Saint and Martyr, at the 22nd of May. Bruschius only alludes to Nortyla, without giving him the title of saint. In the Life of St. Suitbert,<sup>3</sup> Bishop of Verden, we have already noticed the Translation of Nortyla's remains, with those of other holy Bishops, to a new tomb, A.D. 1630, by Francis William, Bishop of Verden.

**ARTICLE VIII.—ST. CASSINUS OF SEXHUMKA.** Quoting the Martyrology of Tallagh, the Bollandists<sup>1</sup> have a notice of St. Cassinus of Sexhumka, at the 22nd of May.

**ARTICLE IX.—THE SONS OF EOCHAIDH.** The sons of Eochedaidh were venerated, on this day, as we read in the Martyrology of Donegal.<sup>1</sup>

torum Hibernicæ," xxi. Martii. Appendix ad Acta S. Endei, cap. vii., p. 715.

**ARTICLE V.**—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxii. Among the pretermitted saints, p. 125.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

<sup>4</sup> At fol. 39.

<sup>5</sup> This, it appears from Dr. Todd's note, refers to a MS., containing the Genealogy of the Kings and Saints of Ireland, preserved in the College of St. Isidore, Rome. See pp. 354, 355. *Ibid.*

**ARTICLE VI.**—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See Archdall's "Monasticon Hibernicum," p. 507.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iv., pp. 1004, 1005, and n. (f). *Ibid.*

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

**ARTICLE VII.**—<sup>1</sup> In his "Menologium Scoticum." There, he refers the reader to Pantaleonus, who in his Prosographia, pars i., p. 284, enumerates Nortyla, without giving him the title of a saint, as fourth among the nine bishops of Verden. Of these he remarks: "Hi omnes tantum præfuerunt ordine per annos XLVIII. Nam ab infidelibus iis in locis occisi aut exclusi fuerunt."

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxii. Among the pretermitted saints, p. 125.

<sup>3</sup> See volume iv. of this work, at the 30th of April, Art. x.

**ARTICLE VIII.**—<sup>1</sup> See "Acta Sanctorum," tomus v., Maii xxii. Among the pretermitted saints, p. 125.

**ARTICLE IX.**—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

## Twenty-third Day of May.

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ARTICLE I.—ST. GOBAN OF MAIRGE, OR GOIBHNENN OF TIGH SCUITHIN, NOW TASCOFFIN, COUNTY OF KILKENNY.

[PROBABLY SIXTH AND SEVENTH CENTURIES.]

**A**T the 23rd of May, the Martyrology of Tallagh,<sup>1</sup> registers the name Goban Mairgi, of Tigh Scuithin. This place by some has been supposed to be identical with Killeshin, in the barony of Slievemarigue, Queen's County; but, this opinion is now clearly proved to have been a great mistake, although its real situation is not very far distant. The Bollandists<sup>2</sup> follow this authority, likewise, in entering Gobanus Mairgensis, of Tegh-Scuithin, or of "the House of Scuthinus,"<sup>3</sup> and, they remark, that among the disciples of St. Fursey<sup>4</sup> was a Gobhan, whom Colgan would not specify, among the seven different persons bearing this name, in the Irish Calendars. His family pedigree seems to be unrecorded, or at least it is not known to exist. By most writers, Tigh Scuithin, his place, was thought to have been situated, within the present barony of Sliavemarigue, in the Queen's County. An ingenious local topographer proves, however, that the former name is now resolved into Tascoffin, a parish in the barony of Gowran, in the county of Kilkenny.<sup>5</sup> The Johnswell Mountains, in the neighbourhood, are simply a continuation of the Slievemarigue range; and, it seems probable, they were formerly regarded, as forming a portion of the district, in which the latter was situated. This saint has been thought, most probably, to be identical with the Gobban, who governed the church of Old Leighlin, about the year 625, when St. Laserian<sup>6</sup> returned from Rome. Entertaining a very high estimate of St. Laserian's merits, that Gobban resigned to him the monastery of Old Leighlin; and, through love of greater retirement, possibly he moved southwards over the mountain, until availing himself of the undisturbed seclusion of Tigh Suithin, or Tascoffin, he there remained, and spent the rest of his days.<sup>7</sup> If this conjecture be correct, he must have flourished in the sixth and seventh centuries. A festival, in honour of this Gobban, or Goibhnenn, of Tigh Scuithin, is recorded, likewise, in the Martyrology of Donegal,<sup>8</sup> at the present date.

ARTICLE II.—ST. COMMAN. An entry of St. Comman is registered, in the Martyrology of Tallagh,<sup>1</sup> at the 23rd of May. The Bollandists<sup>2</sup> quote

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxiii. Among the pretermitted saints, p. 234.

<sup>3</sup> His Life will be found, in the First Volume of this work, at the 2nd of January, the day for his feast, Art. i.

<sup>4</sup> See his Life, in the First Volume of this work, at the 16th of January, Art. i.

<sup>5</sup> See a valuable series of papers by Mr. John Hogan intituled, "Topographical and

Historical Illustrations of the Suburbs of Kilkenny," published in "Proceedings and Papers of the Kilkenny and South-East of Ireland Archaeological Society," January, 1863. New Series, vol. iv., part ii., pp. 253, 254.

<sup>6</sup> See his Life already given, in the Fourth Volume of this work, at the 18th of April, Art. i., chap. ii.

<sup>7</sup> See the article by Mr. John Hogan, already quoted, n. (4), pp. 253, 254.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

the same authority, for this insertion of his name, at this date. No place, genealogy, or title, is afforded to distinguish him, from others bearing a similar name. Quite convenient to the Dublin and Wicklow Railway, and about one mile from the town of Rathdrum, the old graveyard of Kilcommon<sup>3</sup> rises on the side of a commanding hill. This place has been much used for interments. Several old trees and bushes grow around it. On the north side, there are only a few interments. On the south side, the graveyard is separated by a deep trench from the fields adjoining. An old ruined church remains within the enclosure. The east end is partly standing and veiled over with thick ivy plants.<sup>4</sup> There is a small ruinous window in it, with a chiselled jam remaining, in which square punched holes are to be seen, as if intended for crossing iron



Kilcommon Old Church, County of Wicklow.

bars. A small square recess is in this same wall, and near the window. The window was about 3 feet, 4 inches, in length, and 1 foot, 6 inches in breadth. A mere fragment of the south walls continues to show the outline, and in it are the apparent traces of a window, not far from the earth. The remains of the walls, levelled with the ground, only reveal the former extent of this old church. Interiorly, it measures 40 feet in length, by 21 feet in breadth, and its walls were over two feet in thickness. The walls were built of granite.<sup>5</sup> Of course, it cannot be asserted, with any degree of certainty, this place had been connected with the present, or even with any one of the other eleven Comans or

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus v., Maii xxiii. Among the prenominated saints, p. 234.

<sup>3</sup> In the Inquisitions, taken in the time of James I., at Wicklow, 18th December, 1617, this place is written Killecoman. See County of Wicklow, *Lagenia* volume. "In-

quisitiones Cancellariae Hiberniae Reptorium."

<sup>4</sup> These observations were made, during a visit to the spot, in June, 1871.

<sup>5</sup> The accompanying illustration from a sketch, taken by the writer on the spot, has been reproduced on the wood by William F. Wakeman. It has been engraved by Mrs. Millard.

Commans, noted in our calendars, at different days of the year. We find the name Comman, also, simply entered in the Martyrology of Donegal,<sup>6</sup> as having been venerated on this day.

**ARTICLE III.—ST. FAOLCHON, OR FAELCHU.** The Martyrology of Tallagh<sup>1</sup> writes the name Faolchon, at the 23rd of May. The name of his place is not recorded, nor the time when he flourished. The Bollandists<sup>2</sup> have an entry, on the foregoing authority, of Foelchu, at the 23rd of May. On this day, also, Faelchu<sup>3</sup> was venerated, as we find registered, in the Martyrology of Donegal.<sup>4</sup>

**ARTICLE IV.—ST. CREMHTHANN, OR CREMTAND, OF MAGH DUMHA.** The Martyrology of Tallagh<sup>1</sup> registers this name of Cremtand, at the 23rd of May. The place, with which he was connected, is called Maigh-Duma. The Bollandists<sup>2</sup> enter the festival of Crimthanus de Magh-dumiha, likewise, at this date. The etymon Magh Dumha means the “Plain of the Mound.” It is said to be represented, in modern phraseology, by Moydow,<sup>3</sup> or Moydoe, a parish in the barony of the same name, in the county of Longford.<sup>4</sup> There is also a Moydow townland, in the parish of Kilmeane,<sup>5</sup> and barony of Athlone, in the county of Roscommon. On this day, the Martyrology of Donegal<sup>6</sup> records the name of Cremhthann, of Magh Dumha, as having been venerated. A Magh Dumha, now called Moy, adjoins Charlemont, on the Tyrone side of the Blackwater.<sup>7</sup> Besides, we find a Moydough, in the parish of Kilfree,<sup>8</sup> in the barony of Coolavin, and county of Sligo. Of this saint’s personality, we have no further account.

**ARTICLE V.—ST. STROFAN OR STRAFFAN, OF CLUAN-MÓR, PROBABLY CLONMORE, COUNTY OF CARLOW.** The record Strofan Cluana Moir is found, in the Martyrology of Tallagh,<sup>1</sup> at the 23rd of May. The Bollandists<sup>2</sup> reiterate this statement, by entering the present holy man as Stephanus Cluainmorensis. According to Colgan, a saint called Stephen was venerated, at this date,<sup>3</sup> in a

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

<sup>1</sup> ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus v., Maii xxiii. Among the pretermitted saints, p. 234.

<sup>3</sup> In a note, Dr. Todd says, at Faelchu: “After this name, the more recent hand adds, in Roman characters, ‘Suitbrectus, Marian.’”

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

<sup>1</sup> ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus v., Maii xxiii. Among the pretermitted saints, p. 234.

<sup>3</sup> It is shown, on the “Ordnance Survey Townland Maps for the County of Longford,” sheets 18, 19. Moydow Glebe is marked on sheet 19.

<sup>4</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. ii., n. (x), p. 670. Also,

vol. iii., n. (r), p. 464. *Ibid.*

<sup>5</sup> This parish is described on the “Ordnance Survey Townland Maps for the County of Roscommon,” sheets 40, 41, 42, 43, 44. The townland so called is marked on sheets 41, 42.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

<sup>7</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., n. (o), p. 492.

<sup>8</sup> This parish is defined, on the “Ordnance Survey Townland Maps for the County of Sligo,” sheets 39, 43, 44, 45, 46. The townland of Moydough is on sheet 44.

<sup>1</sup> ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus v., Maii xxiii. Among the pretermitted saints, p. 234.

<sup>3</sup> See “Acta Sanctorum Hiberniae,” xiii. Martii. Vita S. Mochoemoci, n. 17, p. 597.

<sup>4</sup> See the Bollandists’ “Acta Sanctorum,”

place called Cluainmhor, which was situated, he says, within the territory of Ely O'Carroll. Other accounts, however, place his monastery in Lagenia or Leinster.<sup>4</sup> There is a celebrated Clonmore, *i.e.*, "the Great Lawn, or Meadow," in the barony of Rathvilly, and county of Carlow.<sup>5</sup> What he states about this Stephen, Colgan advances, on the testimony of St. Mochemoc's Acts,<sup>6</sup> which we have already recorded, at the 13th day of March.<sup>7</sup> A holy man of this name is found, where Duard Mac Firbis enters, under the head of Cuil Carra,<sup>8</sup> Senach, son of Ecin, with Srafan, and Senchell, and Brodigan<sup>9</sup>—five bishops—and Aitecaem and Bishop Mac Cairthin, and Conlough and Brigid, in Cuil Carra.<sup>10</sup> It is doubtful, however, if the Srafan here named be the same person as the present saint. We read, again, in the Martyrology of Donegal,<sup>11</sup> that Sraffan, of Cluain-mór, was venerated on this day.

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ARTICLE VI.—FESTIVAL OF ST. EPECTINUS AND COMPANIONS, MARTYRS. In the "Feilire" of St. Ængus,<sup>1</sup> there is a festival at the 23rd of May, to commemorate the Martyrdom of Epectitus,<sup>2</sup> and his companions. The Bollandists,<sup>3</sup> at this same date, give some records, contained in old Martyrologies, regarding these holy Martyrs; yet, little seems to be known about them and their Acts. They suffered for the Faith of Christ in Spain. The Roman Martyrology commemoates them,<sup>4</sup> at the 23rd of May.

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ARTICLE VII.—ST. NECHTLAICE, OR NECHTLIC, BISHOP. The name Nechtliacc, Bishop, is venerated, in the Martyrology of Tallagh,<sup>1</sup> at the 23rd of May. The Bollandists,<sup>2</sup> in like manner, commemorated Nechtlagius Episcopus, at the same date; but, we find no means of knowing when he flourished, or where he presided over any See. It is entered, likewise, in the Martyrology of Donegal,<sup>3</sup> that Nechtlic, Bishop, had a festival on this day.

tomus v., Maii xxiii. Among the pretermitted saints, p. 234.

<sup>5</sup> Mr. John McCall identifies this place with the present saint.

<sup>6</sup> See "Acta Sanctorum Hibernie," xiii. Martii, Vita S. Mochoenoci, cap. xiii., p. 591.

<sup>7</sup> In the Third Volume of this work, Art. i.

<sup>8</sup> Coolarn, near Galtrim, county of Meath. William M. Hennessy's note.

<sup>9</sup> Five bishops. Only four are mentioned.

<sup>10</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 102, 103.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 136, 137. In the copy of that Irish Calendar, belonging to the Ordnance Survey Record, at this date, we find the entry: Sraffan Cluana mór, p. 49.

ARTICLE VI.—In the "Leabhar Breac" copy, we have the following Irish text, translated—with a typographical error—into English, by Whitley Stokes, LL.D.:—

Fin [fo] rluag epecthti  
ar dano ar daingeanu  
Iapeigear Lahingeanu  
firfinnelear Lahingeanu.

"Epectinus' fair host that is boldest, that is strongest, after suffering with torments, was escorted by angels."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Ængus, p. Ixxxi.

<sup>2</sup> The scholiast on Ængus notes "Epectini, i. [nomen] proprium martiris."—*Ibid.*, p. lxxxix.

<sup>3</sup> See "Acta Sanctorum," tomus v., Maii xxiii. De SS. Epietito sive Epitacio, Aptono, Basilio, et alio Aptono, Martyribus in Hispania pp. 248, 249.

<sup>4</sup> "In Hispania sanctorum Martyrum Epitaci Episcopi et Basilei."—"Martyrologium Romanum." Decimo Kalendas Junii, p. 73.

ARTICLE VII.—Edited by Rev. Dr. Kelly, p. xxv.

<sup>5</sup> See "Acta Sanctorum," tomus v., Maii xxiii. Among the pretermitted saints, p. 234.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 136, 137.

ARTICLE VIII.—<sup>7</sup> See "Historia Ecclesiastica Gentis Seotorum," tomus i., lib. vi., num. 519, p. 285.

<sup>8</sup> This Patron of Strasburgh has his festival, at the 7th of November.

<sup>9</sup> To gratify the Rev. Father Florentius

**ARTICLE VIII.—REPUTED FEAST OF FIDELIS, A SCOTTISH HERMIT.** If we are to believe Dempster,<sup>1</sup> a Scottish hermit, called Fidelis, left his country with the holy men Saints Arbogast, Florentius, Hildulph, and Adeodatus. He was a disciple of St. Florentius;<sup>2</sup> and, while the latter presided as Bishop over the See of Strasburgh, the former administered its affairs as Archdeacon. For this statement, he cites uncertain and unnamed Tablets of the Church of Strasburgh, as also the Life of St. Florentius.<sup>3</sup> The Bollandists<sup>4</sup>—who notice what Dempster and Ferrarius state at the 23rd of May—deny, that any account of Fidelis is to be found, in the authorities previously quoted;<sup>5</sup> nor even, in a very ancient Breviary of the Church of Strasburgh, do they meet with any notice of this hermit; while, they prefer waiting for some further information, which might possibly be obtained, when treating about St. Florentius, with whose Acts Fidelis may happen to be included. At the 23rd of May, Thomas Dempster also records his feast, in his “Menologium Scotorum,”<sup>6</sup> while, he states, elsewhere, that St. Fidelis flourished A.D. 679,<sup>7</sup> probably on no better authority, than the chronology, which places the death of St. Florentius at November 7th, A.D. 687,<sup>8</sup> after an episcopate over Strasburgh of eight years.

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## Twenty-fourth Day of May.

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ARTICLE I.—ST. SEGINEUS, OR SEGIN, ARCHBISHOP OF ARMAGH.

*SEVENTH CENTURY.*

**A**S first in dignity of those saints, whose names belong to this date, the holy Archprelate Segineus deserves the first notice. The simple entry, Segin, Airdmacha, appears in the Martyrology of Tallagh,<sup>1</sup> at this day. The Bollandists<sup>2</sup> enter a festival for Segineus, also, at the 24th of May, on the same authority. There is a St. Segineus, son of Ronan, son to Loarn, son of Fergus, son to Conall Gulban, according to the pedigree of Seluacuis, and the “Sanctilogium Genealogicum.”<sup>3</sup> Colgan seems to think, he may have been the present prelate.<sup>4</sup> This saint is said to have been from Achadh-Claidhíbh—rendered Aghaglive—the situation of which does not seem to have been

Montmorency, Father Godefroid Henschenn had prepared this work for publication, when some relics of St. Florentius had been transferred from the Island to the Jesuits’ church.

<sup>4</sup> See “Acta Sanctorum,” tomus v., Maii xxiii. Among the pretermitted saints, p. 235.

<sup>5</sup> Considering Dempster’s character for veracity, it is quite amusing to read his remarks, in reference to his St. Fidelis: “Errat vero toto celo Henricus Fitzsimon Hirlandus, qui cum ineptissimum et frigidissimum catalogum contexisset, hunc cum S. Fidolo confudit, qui ætate, officio, loco, et cultu longe differunt; consulet ille ergo cœcus suum oculatissimum Witum, qui cornicu oculos configat.”

<sup>6</sup> Thus: “Territorio Argentinensi natalis Fidelis Eremita, qui Sancto Florentio semper adhaesit, et eo ad honorem episcopalem assumpto, ipse quoque Archidiaconautum administravit. B.”—Bishop Forbes’ “Kalendar of Scottish Saints,” p. 200.

<sup>7</sup> See “Historia Ecclesiastica Gentis Scotorum,” tomus i., lib. vi., num. 519, p. 285.

<sup>8</sup> See “A Dictionary of Christian Biography, &c., edited by William Smith, LL.D., and Henry Wace, M.A., vol. ii., p. 541.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

<sup>3</sup> Cap. i.

discovered.<sup>5</sup> He was born, probably, about the beginning of the seventh century. Of his earlier years and education we have no account. The commentator on the Table subjoined to the Martyrology of Donegal has it stated, that the term of office for Seighin, Bishop of Ardmacha, commenced in the year 641, or 644;<sup>6</sup> but, this appears to be a date much too early for his incumbency. During the year specified, Thomain Mac Ronan was in possession. When Tomain,<sup>7</sup> who ruled over the Church of Armagh as Bishop, died, A.D. 660,<sup>8</sup> Segineus was chosen to succeed him, A.D. 661.<sup>9</sup> The years of his Archiepiscopate are periods of sore trial, for in 670,<sup>10</sup> and again, in 687,<sup>11</sup> the city of Armagh was consumed by accidental fire. During his primacy took place that remarkable eclipse of the sun,<sup>12</sup> in the year 663,<sup>13</sup> followed by a summer, when the sky seemed to be on fire, and during the Kalends of August, an awful mortality swept off multitudes of the people in Ireland, as also in England.<sup>14</sup> The year 684, is that assigned for the Quies of Segene, Bishop of Ardmacha, in the "Chronicum Scotorum."<sup>15</sup> The "Annals of the Four Masters" place his death, at A.D. 686.<sup>16</sup> The Martyrology of Donegal has it A.D. 687,<sup>17</sup> and this agrees with the Annals of Ulster.<sup>18</sup> Segin is said to have governed his diocese twenty-seven years,<sup>19</sup> and to have died, on the 24th of May, A.D. 688,<sup>20</sup> which is the date given for it by Sir James Ware,<sup>21</sup> and which an excellent authority pronounces to have been the true year.<sup>22</sup> According to the Martyrology of Donegal,<sup>23</sup> veneration was given on this day to Seighin, Bishop of Ard Macha.

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ARTICLE II.—ST. BERCHAN, OF CLUAIN CAOI. The Martyrology of Tallagh<sup>1</sup> simply enters the name Berchan, Cluna cai, at the 24th of May. St.

<sup>4</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbae, cap. iii., num. 38, p. 482, and *ibid.*, cap. x., num. 103, p. 492.

<sup>5</sup> See Rev. Robert King's "Memoir Introductory to the Early History of the Primacy of Armagh," p. 69.

<sup>6</sup> See Drs. Todd's and Reeves' edition, pp. 468, 469.

<sup>7</sup> See his Life, in the First Volume of this work, at the 10th of January, Art. ii.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Septima Appendix ad Acta S. Patricii, pars. iii., p. 294.

<sup>9</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 40.

<sup>10</sup> The "Annales Ultonienses," however, have 671, for this date, and they also say, that two Maetallii, sons of Segen, were destroyed in it. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 59.

<sup>11</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 40.

<sup>12</sup> Venerable Bede states, that it occurred, on the 3rd of May, at the tenth hour, and in the year 664; while, the Annals of Ulster have it, on the Kalends of May, at the ninth hour, and by astronomical calculation, Archbishop Ussher finds, that while Bede is in error, the Ulster Annals are correct. See "Britannicarum Ecclesiasticarum Antiquitates," cap. xviii., pp. 490, 491.

<sup>13</sup> See Rev. Dr. O'Conor's "Rerum Hi-

bernicarum Scriptores," tomus iv. "Annales Ultonienses," pp. 54, 55.

<sup>14</sup> See James Stuart's "Historical Memoirs of the City of Armagh," chap. i., p. 93.

<sup>15</sup> See William M. Hennessy's edition, pp. 108, 109.

<sup>16</sup> See Dr. O'Donovan's Edition, vol. i., pp. 292, 293, and n. (z), *ibid.*

<sup>17</sup> See Drs. Todd's and Reeves' edition, pp. 138, 139.

<sup>18</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. A.D. DCLXXXVII. "Annales Ultonienses," p. 64.

<sup>19</sup> The Psalter of Cashel is quoted, by Colgan, for this statement. See "Trias Thaumaturga," Septima Appendix ad Acta S. Patricii, pars. iii., p. 294.

<sup>20</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 40.

<sup>21</sup> See "De Presulibus Hibernie Commentarius, a Prima Gentis Hibernice ad Fidem Christianam conversione, ad nostra usque tempora," per Jacobum Wareum, Equitem Auratum, p. 5. Dublinii, A.D. 1605, fol.

<sup>22</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (z), p. 293.

<sup>23</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr Kelly, p. xxv.

Berchen was son to *Æodus*, of the Nan-desii family, in the county of Waterford.<sup>2</sup> He belonged to the race of Fiacha Suighdhe,<sup>3</sup> son to Feidhlimidh Reachtmar, son of Tuathal Teachtmhar. The following pedigree of this saint is given by Colgan: St. Berchan, son of *Æd*, son to Eochod, son of Fidchar, son to Cathchuon, son of Ossan, son to *Ænguss*, son of Eugene, surnamed Breac, son to Artchorb, son of Fiach,<sup>4</sup> as we have already stated. The time, when he flourished, can only be approximately estimated, by a study of his pedigree, which ought to bring him to the sixth or seventh century. The Bollandists<sup>5</sup> have inserted the feast of Berchanus of Cluain-Caoi, at the 24th of May, as laid down in various Irish records. His exact locality has not been ascertained; but, its modern equivalent in Irish topography may be sought, probably, in one of the many places, called Clonkee or Cloonkee, Clonkeen or Cloonkeen. The original Irish word *Cluain-caoin* means in English “a beautiful meadow.”<sup>6</sup> This day is registered, in the Martyrology of Donegal,<sup>7</sup> Berchan of Cluain Caoi. In the table,<sup>8</sup> postfixed to this Martyrology, his name has been Latinized Barachianus. It is probable, this is the saint, named Mobecce,<sup>9</sup> in the Introduction to this work, at the 24th of May.<sup>10</sup> His memory was celebrated in Cluain Chaoi, on this day,<sup>11</sup> but, we know of nothing more concerning him.

ARTICLE III.—ST. AIDHEE, BISHOP AND ABBOT OF TIR-DA-GLASS, NOW TERRYGLASS, COUNTY OF TIPPERARY. The festival of Aidbe, styled the Northern, is entered in the “Feilire”<sup>12</sup> of St. *Ængus*, at the 24th of May. The commentator, on that copy of it found in the “Leabhar Breac,” appears to have had much doubt, regarding his identity; for, he indulges in many conjectural speculations, about Aidbe and his place.<sup>2</sup> Under this form of name, however, we find it difficult to discover his period. Perhaps, he was that Aithchen, Abbot of Terryglass, whose death has been recorded, in the

<sup>2</sup> It is so stated, in the “Menologium Genealogicum,” cap. 16.

<sup>3</sup> He is regarded as the head of the Desii tribe.

<sup>4</sup> See “Acta Sanctorum Hiberniae,” xv. Januarii, Vita S. Itæ, Appendix, cap. ii., p. 73.

<sup>5</sup> See “Acta Sanctorum,” tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

<sup>6</sup> See Dr. Patrick W. Joyce’s “Origin and History of Irish Names of Places,” part ii., chap. vii., p. 227.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

<sup>8</sup> See *ibid.*, pp. 364, 365.

<sup>9</sup> In Irish characters Mobeccæ.

<sup>10</sup> See *ibid.*, Appendix, p. xlviij.

<sup>11</sup> See Colgan’s “Acta Sanctorum Hiberniae,” xv. Januarii, Vita S. Itæ, Appendix, cap. ii., p. 73.

ARTICLE III.—<sup>1</sup> In the “Leabhar Breac” copy, we find the following Irish stanza, with its translation into English, by Whitley Stokes, LL.D.:—

Augustini int ep̄cop  
Erm̄er abb m̄m̄ile  
Colman inn̄m̄ agē  
Arobe tuathach Tipe.

“Augustine the bishop, Ermes abbot of great thousands. Colman a beloved pillar, Aidbe the northern of Tir (dá-glas).”—

“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxi.

<sup>2</sup> The Irish comments are thus translated into English, by Dr. Whitley Stokes.

“*Aidbe the lordly of Tir*,” i.e., abbot of Tir-dá-glas, and there is his church to the south of Imlech. Or it is in Brechmag in Céra in the west of Connaught. Or Aidben is the name of the saint himself. Aidbe, i.e., a live fire, *ab eo quod virus in mirabilibus*, i.e., in the tribes of Tir tire in Connaught he is. Brechmag [‘Wolf-field’] nomen *icitatis*. Vel *Ærber* is his name because he grants everything for which he is supplicated.”—*Ibid.*, p. xc.

<sup>3</sup> See Dr. O’Donovan’s Edition, vol. i., pp. 264, 265.

<sup>4</sup> There he is called Aihgionn, Abbot of Tierdaglass.

<sup>5</sup> There the *obit* runs: “*Mors Maelaich-lein Tire-da-glass.*” “Annales Ultonienses,” A.D. DCLV. See Rev. Dr. O’Conor’s “Rerum Hiberniarum Scriptores,” tomus iv.

<sup>6</sup> His feast occurs, in our Calendars, at the 26th of May.

"Annals of the Four Masters,"<sup>3</sup> at A.D. 650; or, in the Clonmacnoise Annals,<sup>4</sup> at A.D. 652; or, in the "Annals of Ulster,"<sup>5</sup> at A.D. 655. If so, he immediately succeeded the Abbot St. Colman Stellain,<sup>6</sup> who died A.D. 625.<sup>7</sup> The holy man's name, recorded in the Martyrology of Tallagh,<sup>8</sup> at the 24th of May, is written Aedbi, Ab. Tirdaghlas. This religious house was situated, on the sloping ground, high over Lough Derg, in the barony of Lower Ormond, and county of Tipperary. The Bollandists<sup>9</sup> enter his feast, likewise, at this same date, as Aidbeus Abbas Tirdaglassiae. Here, St. Columba Mac Crimthann<sup>10</sup> had founded a monastery, before the middle of the sixth century.<sup>11</sup> In the year 842,<sup>12</sup> 843,<sup>13</sup> or 845,<sup>14</sup> the Scandinavians, Gentiles, or foreigners, who were then very powerful in Ireland, assaulted and destroyed the strongly fortified Dun-Masc, or Dunamase,<sup>15</sup> where Aedh, son of Dubdhachrich, Abbot of Tir-da-glass and of Cluain-eidhneach, was taken prisoner; and, they carried him into Munster, where he suffered martyrdom for the sake of God. Besides the fact, that he lived later than the time when St. Ængus composed his "Feilire," the festival accorded him is at the 8th of July. The present insignificant village of Terryglass rises over a small stream, which enters the Shannon, at Lough Derg, a little distance above the old castle,<sup>16</sup> on the north-eastern bank of this large sheet of water. The old graveyard, beside the village, has been long tenanted with the dead; but, no very ancient monuments are now visible. However, within the adjoining enclosure of a Catholic chapel, appears the pedestal of an old Irish cross, with a morticed hole drilled to receive the shaft, which has not been preserved. We are told, that not one stone of the original building can there be seen, but that its site is now occupied, by the remains of a church, belonging to the fourteenth or fifteenth century.<sup>17</sup> Only the nave remains, and in a bad state of preservation; it is 42 feet, in length, and 27 feet, 8 inches, in breadth, its walls being 3 feet, 4 inches, in thickness.<sup>18</sup> That old building,<sup>19</sup> near the modern Protestant church, with two gables and a side wall standing, seems the most ancient erection now visible in this place. The limestone walls are built of massive stones. There an ancient and a narrow square door can be traced under one gable, while in the opposite wall appears a well turned Gothic choir-arch.<sup>20</sup> At an opposite side

<sup>7</sup> See Archdall's "Monasticon Hibernicum," p. 676.

<sup>8</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>9</sup> See "Acta Sanctorum," tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

<sup>10</sup> His feast occurs, at the 13th of December.

<sup>11</sup> See Archdall's "Monasticon Hibernicum," p. 676.

<sup>12</sup> According to the chronology of the Clonmacnoise Annals.

<sup>13</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 464 to 467, and n. (a), *ibid.*

<sup>14</sup> According to William M. Hennessy's "Chronicum Scotorum," pp. 144, 145.

<sup>15</sup> In the parish of Dysertenos, Queen's County.

<sup>16</sup> Known as Old Court, described and pictured in "The Dublin Penny Journal," vol. ii., No. 75, p. 181.

<sup>17</sup> See "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the Progress of the Ordnance Survey in 1840," vol. ii. Letter of John O'Donovan from Nenagh, and dated

October 19th, 1840, p. 60.

<sup>18</sup> See *ibid.*, pp. 69, 61.

<sup>19</sup> The accompanying illustration is from a drawing taken on the spot, by the writer, in June, 1885. It has been transferred by William F. Wakeman to the wood, engraved by Mrs. Millard.

<sup>20</sup> It measures 9 feet, 10 inches, in width, and 13 feet, in height, according to John O'Donovan.

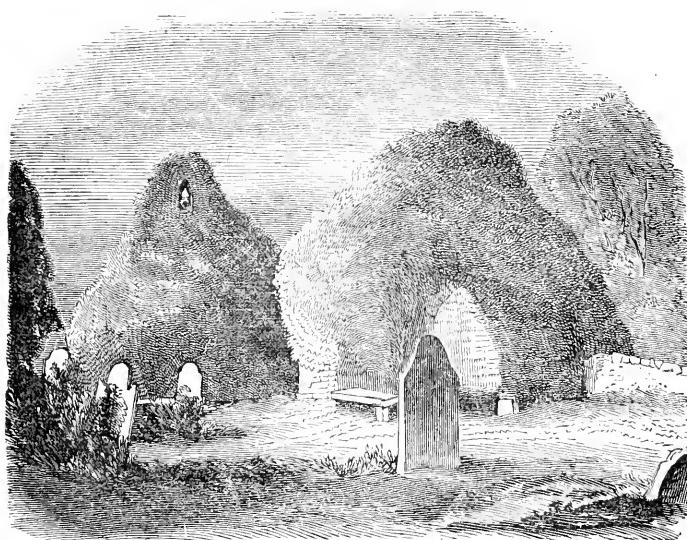
<sup>21</sup> This is said to occupy the site of the great college of Tirdaghlass, and it is believed to have had a garrison in the reign of Queen Elizabeth, to secure the pass of the Shannon against the Connaught rebels, according to the statement of John O'Donovan, when writing from the place.

<sup>22</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

<sup>23</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 130, 131.

<sup>24</sup> Or at ix. Kalend. Junii "Item apud Hiberniam Sanctorum Confessorum Athbi et Colmani."—Bishop Forbes' "Kalendars of Scottish Saints," p. 14.

of the graveyard, there is a vast quadrangle enclosing a vegetable garden, and surrounded by high ivy-covered walls, with the remains of a square ruined bell-tower at one of the angles.<sup>21</sup> The exterior walls only remain, with some perforations for doors and windows; so that, it is now impossible to trace the interior plan of this ancient religious foundation. The present St. Aidhbhe, Bishop and Abbot of Tir-da-glass, had veneration given him, on this the 24th day of May, as we read, likewise, in the Martyrology of Donegal.<sup>22</sup> Likewise, under the head of Tir-da-glas, Duald Mac Firbis enters Aidhbhe, bishop and



Terryglass Church Ruins, County of Tipperary.

abbot of Tir-da-glas, at May 24th.<sup>23</sup> He was venerated, in like manner, in Scotland. The Calendar of Drummond enters, at the 24th of May,<sup>24</sup> the feast of this saint, as Athbi, together with St. Colman.

ARTICLE IV.—ST. STELLAN, OF INIS CELTRA, NOW INNIS-CEALTRA, COUNTY OF GALWAY. Veneration was given to Stellan of Inis Celtra, at this date, as we find recorded in the Martyrology of Tallagh.<sup>1</sup> His place was on an Island, in Lough Dearg. It is now the denomination of a parish, in the county of Galway. Here, it is said, St. Caimin<sup>2</sup> laid the foundations of a

ARTICLE IV.—<sup>1</sup> Edited by Dr. Kelly, p. xxv.

<sup>2</sup> See an account of him, in the Third Volume of this work, at March 24th, Art. ii.

<sup>3</sup> See l'Abbé Ma-Geoghegan's "Histoire de l'Irlande, Ancienne et Moderne," tome i., Seconde Partie, chap. iii., p. 298.

<sup>4</sup> See "Acta Sanctorum," tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

<sup>5</sup> See Ussher's "Veterum Epistolarum Hibernicarum Sylloge," Epist. ix., pp. 22, 23.

<sup>6</sup> See the Life of St. Dimman or Dima Dubh, Bishop of Connor, at the 6th of January, in the First Volume of this work, Art. i.

<sup>7</sup> See Archdall's "Monasticon Hibernicum," p. 47.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

monastery, about the middle of the sixth century.<sup>3</sup> The Bollandists<sup>4</sup> have a brief record of him, at this date. This holy man flourished about the early part and on to the middle of the seventh century. In the year 640, we find him expressly named, in a letter<sup>5</sup> written from Rome to the Irish clergy, and having reference to the Pascal celebration.<sup>6</sup> This holy man died, May 24th, A.D. 650, about three years<sup>7</sup> before St. Camin, the founder of Iniskeltair.

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ARTICLE V.—THE SEVEN DAUGHTERS OF FERGUS, OF TIGNINGHIN FERGHUSA, OR OF INIS-CEALTRA, COUNTY OF GALWAY. The Martyrology of Tallagh,<sup>1</sup> records Seacht ningena Fergusa, in Inis Cealtra, at the 24th of May. This is now known as Inis-crealtra, an island and parish in the counties of Clare and Galway. The Bollandists<sup>2</sup> also record their festival, for this day. But, Colgan seems to connect them with Teach na ninghean, in Connaught.<sup>3</sup> He says,<sup>4</sup> they were perhaps those seven nuns of Tir-na-Fiachra Aine,<sup>5</sup> who assisted at the great Synod of Dromcheat, in the year 580. The extent of Ui Fiachrach Aidhne is shown on the Irish Maps, prefixed to the “Tribes and Customs of Hy-Many, commonly called O’Kelly’s Country.”<sup>6</sup> A festival in honour of the Seven Daughters of Fergus, of Tigh-inghen-Ferghusa, was celebrated on this day, as we read in the Martyrology of Donegal.<sup>7</sup> Under the title of the Seven Maidens, they seem to have been venerated, likewise, in Scotland.<sup>8</sup>

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ARTICLE VI.—ST. COLMAN. The “Feilire”<sup>1</sup> of St. Aengus commemo- rates Colman, with eulogy, on the 24th of May. The scholiast on that copy, which is found in the “Leabhar Breac,” seems doubtful regarding his identity.<sup>2</sup> An entry of Colman simply appears in the Martyrology of Tallagh,<sup>3</sup> at the 24th of May. The same authority is quoted by the Bollandists,<sup>4</sup> for their entry of his name, at this same date. According to the Martyrology of Donegal,<sup>5</sup> veneration was given to Colman, on this day.

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ARTICLE VII.—ST. SIOLLAN, OR SILLAN. In the Martyrology of Tallagh,<sup>1</sup> the name Sillan occurs, at the 24th of May. He may have been the son of Neman, mentioned by Colgan, in the “Trias Thaumaturga.”<sup>2</sup> The

<sup>2</sup> See “Acta Sanctorum,” tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

<sup>3</sup> The Martyrology of Tallagh, Marianus O’Gorman and Maguire are quoted.

<sup>4</sup> See “Acta Sanctorum Hiberniae,” xv. Februario. Vita S. Farannani, n. 39, pp. 340.

<sup>5</sup> The inhabitants of the diocese of Kilmaedagh held this territory, which was anciently called Aidhore. See “The Genealogies, Tribes and Customs of Hy-Fiachrach,” &c., edited by John O’Donovan, n. (f), p. 3.

<sup>6</sup> Edited by John O’Donovan, in 1843.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

<sup>8</sup> See Bishop Forbes’ “Kalandars of Scottish Saints,” p. 447.

ARTICLE VI.—<sup>1</sup> See “Transactions of

the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxi.

<sup>2</sup> The following are his observations, as translated by Dr. Whitley Stokes: “Colman: nescio ubi est hic, but some say that he is the third Colman Mór of Meath, i.e., Colman of the coffer and Colman son of Luachan of Land Mic Luachain and Colman Ela of Land Ela in Tir Cell.”—*Ibid.*, p. xc.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>4</sup> See “Acta Sanctorum,” tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

Bollandists<sup>3</sup> have the feast of Sillanus entered, likewise, at this date. A festival in honour of Siollan was celebrated, on this day, as we find mentioned, in the Martyrology of Donegal.<sup>4</sup>

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**ARTICLE VIII.—ST. ULTAN, SON OF AEDHGHEN.** The Martyrology of Donegal,<sup>1</sup> mentions a festival, on this day, in honour of Ultan, son of Aedhghen.

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**ARTICLE IX.—REPUTED FESTIVAL OF FERRANUS, OR FERIANUS, A CULDEE BISHOP, IN SCOTLAND.** At the 24th of May, Camerarius among his Scottish entries has a St. Ferranus, a Culdean Bishop, in Scotia;<sup>2</sup> while Dempster,<sup>2</sup> who does not give the date for his feast, has a notice of Ferianus, surnamed the Culdee, or Worshipper of God. The Bollandists<sup>3</sup> barely notice such statements, at this date.

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**ARTICLE X.—FESTIVAL OF ERMES, OR HERMES.** Ermes called “abbot of great thousands,” in the “Feilire”<sup>1</sup> of St. Ængus, at the 24th of May, is marked as “papa,” in the commentary affixed to the “Leabhar Breac” copy.<sup>2</sup> There is a Hermes Martyr commemorated, in the Kalendar of the Hieronymian Martyrology, at this date; and, in recording such an entry, the Bollandists<sup>3</sup> are unable to state his identity, many Martyrs bearing a like name being included in that ancient Menology.

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**ARTICLE XI.—FESTIVAL OF ST. RUDBERTUS, OR RUPERT, BISHOP OF SALZBURGH.** In Manuscript additions to the Carthusian Martyrology of Greven, at Bruxelles, there is a feast set down, at the 24th of May, for St. Rudbertus, Bishop and Confessor, in Saltzburgh.<sup>1</sup> His Life has been given already, at the 27th of March.<sup>2</sup>

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**ARTICLE XII.—FEAST OF ST. AUGUSTINE, BISHOP AND APOSTLE OF THE SOUTHERN ENGLISH.** [Sixth and Seventh Centuries.] In the “Feilire”<sup>1</sup> of St. Ængus, there is a festival set down for Augustine the Bishop. The commentator of that copy, contained in the “Leabhar Breac,” characterizes

<sup>2</sup> See Quarta Appendix ad Acta S. Columbae, cap. x., num. 106, p. 492, and Quinta Appendix, *ibid.*, cap. iii., sect. v., p. 502.

<sup>3</sup> See “Acta Sanctorum,” tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

**ARTICLE VIII.—**<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

**ARTICLE IX.—**<sup>1</sup> Thus: 24 Die. “Sanctus Ferranus Episcopus Culdaeus in Scotiâ.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 237.

<sup>2</sup> See “Historia Ecclesiastica Gentis Scotorum,” tomus i., lib. vi., num. 534, p. 292.

<sup>3</sup> See “Acta Sanctorum,” tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

**ARTICLE X.—**<sup>1</sup> See “Transactions of the

Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxii.

<sup>2</sup> See *ibid.*, p. xc.

<sup>3</sup> See “Acta Sanctorum,” tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

**ARTICLE XI.—**<sup>1</sup> See the Bollandists’ “Acta Sanctorum,” tomus v., Maii xxiv. Among the pretermitted saints, p. 270.

<sup>2</sup> See the Third Volume of this work, Art. ii.

**ARTICLE XII.—**<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxi.

<sup>2</sup> See *ibid.*, p. lxxxix.

<sup>3</sup> Known as St. Gregory the Great, Pope,

this great and holy man, as having the epithet “of the books”<sup>2</sup> applied to him, as being a pupil to Gregory<sup>3</sup> of Rome, and as ruling a Bishop over the Saxons. The feast of this Apostle to the Southern English is held, however, on the 26th of May, which was the date for his death.

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## Twenty-fifth Day of May.

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### ARTICLE I.—ST. DUNCHADH, ABBOT OF IONA, IN SCOTLAND.

[SEVENTH AND EIGHTH CENTURIES.]

**I**T may be observed, that the Columban monasteries were not so much hermitages or monasteries, in the usual sense of the word, as missionary centres, or rather as Christian colonies, whence the words of God went forth, until religion had permeated the existence of the faithful, and had taught them their obligations. In the early days of fervour, simple piety elevated the common incidents of their every-day life, while it sanctified even their duties and pleasures. It smoothed asperities, while it ennobled drudgery, and gave them a foretaste of heaven. Its influences should be the same to-day, but men and manners have changed since those eras, when the world had less attractions, and society had fewer allurements, to engage the various classes, that only found peace and happiness in religious seclusion.

The Martyrology of Tallagh,<sup>1</sup> at this date, inserts Dunchadh Abbot of Iae, or Iona. In the “Feilire”<sup>2</sup> of St. Ængus, this holy Abbot is commemorated, at the 25th of May. In the Annals of Ulster, he is named Duncha mac Cinnfaelad. The Bollandists<sup>3</sup> have a notice of this holy man, also, at the 25th of May. He descended from the race of Conall Gulban, according to the O’Clerys; and, this accords with the pedigree of the *Sanctilogium Genealogicum* and of Seluaciūs.<sup>4</sup> St. Dunchad was the son of Kennfail, son to Moelcobh, son of Aid, son to Ainmire, son of Sedna, son of Ferguss, son to Kennfod, son of Connal Gulban, son to Niall of the Nine Hostages.<sup>5</sup> He was of regal descent, for his paternal grandfather, Moelcobh, King of Ireland, died in the year 610,<sup>6</sup> or according to other accounts A.D. 615. But, the virtues and merits of Dunchad made him still more remarkable; for, abandoning

whose feast is held on the 12th of March.

ARTICLE I.—<sup>1</sup> At this day, we read : “Dunchadh Abb. Iæe, i. mac Cennfaelaidh.”—Rev. Dr. Kelly’s “Calendar of Irish Saints,” &c., p. xxv.

<sup>2</sup> In the “Leabhar Breac” copy, the following is the text, with a translation into English, by Dr. Whitley Stokes :

Dotic feil iohannis  
Innman arge huage  
Dionysius deph dana  
Dunchad iae huage.

“To thee comes the feast of Johannes, a lovable pillar of virginity. Dionysius (the)

sure, (the) bold : Dunchad of chilly Hi.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxi.

<sup>3</sup> See “Acta Sanctorum,” tomus vi., Maii xxv. Among the pretermitted saints, p. 3.

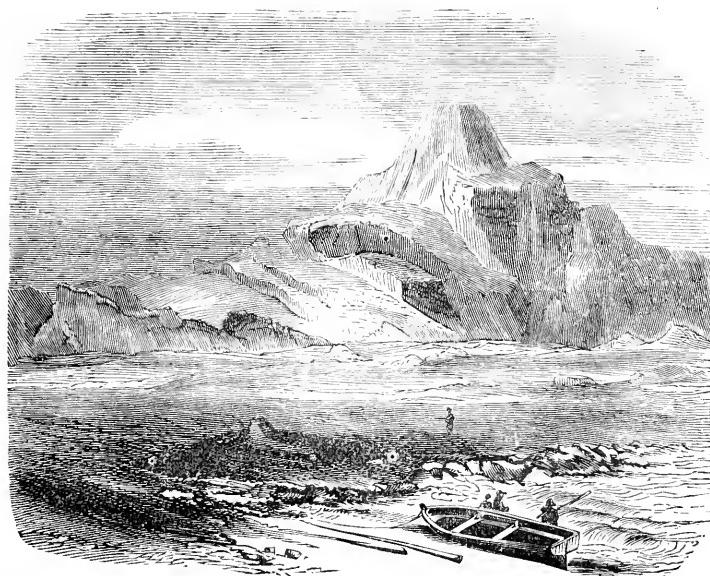
<sup>4</sup> See Colgan’s “Trias Thaumaturga,” Quarta Appendix ad Acta S. Columbae, cap. iii., num. 18, p. 48o.

<sup>5</sup> According to the “Genealogies of the Irish Saints,” chap. i.

<sup>6</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 236, 237, and n. (q), *ibid.*

the world, he chose to become a monk, in the congregation, founded by St. Columba,<sup>7</sup> at Iona.

Our saint was held, in great veneration, especially at a place, called Kill-lochuir, or Kill-chlochuir, on the southern confines of Ultonia, and towards the east, on the sea-shore. Here, he is said to have ruled over a monastery, and a community of monks, and to have been regarded, as the special patron of the place ; while the fishermen near it invoked his intercession, and often attributed the safety of ships and sailors to his protection. His abode here seems to have been prior, to his departure from Ireland ; and, it may have been, that his celebrity as a holy religious called him over to fill a more responsible position, in the monastery of Iona.



Port na Currach, Iona.

Scarcely a century had elapsed, after the death of that great coenobite, who sought the remote and desert island, where he established a renowned institute, when Dunchad leaving his friends and native country sought the shores of “chilly Hi,” and perhaps landed in that very Port na Currech,<sup>8</sup>—on the southern sea-board<sup>9</sup>—where tradition still holds, that St. Columba first touched land, after he had parted from the coast of Tyrconnell. According to some writers, in the year 707,<sup>10</sup> or in 710,<sup>11</sup> St. Dunchadh was elected to rule over the community of Iona, on the death of Conmail.<sup>12</sup> During Dunchadh’s incumbency, there is an account of one Dorbene having obtained the *cathedra* in Hy, A.D. 713, and of Faelcu mac Dorben having ascended the *cathedra* of

<sup>7</sup> See his Life, in the succeeding Volume of this work, at the 9th of June, Art. i.

<sup>8</sup> The accompanying illustration of Port na Currach in Iona has been drawn on the wood, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>9</sup> Its position is well defined on the Map of Modern Hy, in Rev. Dr. Reeves’ work, at p. 424. Additional Notes, P.

<sup>10</sup> See Rev. William Reeves’ “Adamnan’s ‘Life of St. Columba,’ Additional Notes, O, p. 379.

Columba, in the seventy-fourth year of his age, A.D. 716. It appears rather inexplicable, how Faelchu, son of Dorbene, or Dorbhe, Abbot of Iona, lived to A.D. 720, according to the "Annals of the Four Masters,"<sup>13</sup> and to A.D. 723, according to the "Annals of Ulster." Perhaps, the better way to account for it might be, to suppose our saint had resigned his dignity,<sup>14</sup> before he had enjoyed it quite twelve months, as St. Dorbene Foda died, on the 28th of October, A.D. 713.<sup>15</sup> The death of this saint is not recorded, in the Annals of Ulster, at A.D. 714, although there are many entries, agreeing with those of the Four Masters, for the previous year. It is likewise omitted, in the Annals of Clonmacnoise, at A.D. 712, although most of the other entries of the Four Masters, at A.D. 713, are there given. It must be remarked, that a discrepancy of one year exists, in these several Irish records. The only reasonable conjecture, which could otherwise be formed, is, that it was found necessary to appoint Faelchu as a coadjutor; although, owing to his being in the seventy-fourth year, at the time of his appointment, such a surmise appears somewhat improbable. The facts stated may not necessarily denote, that there was any schism, among the monks, during the lifetime of Dunchad; for, it may be a prior, or even a bishop, was meant, as distinguished from the abbot. Under Dunchad, the Columbian monks received the Roman Tonsure, and the mode of celebrating Easter, owing to the exertion made by a learned Northumbrian priest, named Ecgberet, or Egbert,<sup>16</sup> who lived for a long time in Ireland, and engaged at his studies, in the monastery, called Rathmelsig,<sup>17</sup> Rathmelsidhe, or Rathmilsige,<sup>18</sup> the exact situation of which has not yet been determined.<sup>19</sup> Here, however, he was distinguished for his great holiness of life, and for his knowledge of the Sacred Scriptures. He had designed taking his departure for northern Germany, when his former master Boisil<sup>20</sup> appeared to him in a vision, and told him it was God's will, that he should rather go to the monastery of St. Columba. His remarkably persuasive and suave manners, joined with zeal and eloquence, when he left Ireland, induced the southern Piets to follow his instructions, and to abandon the old Celtic observances, in 716. Soon, afterwards, Ecgberet was able to persuade Dunchad and his religious congregation, at Iona, to adopt the Roman Tonsure and Paschal observances. Having continued for 150 years, at Iona, the Celtic practice was observed for the last time, on the Easter Festival of 715. The Roman rite thenceforward prevailed, and this caused great rejoicing, throughout the universal Church,<sup>21</sup> on account of that uniformity of discipline, which induced both clergy and laity in these islands to agree, on so important a celebration.

<sup>13</sup> See *ibid.*

<sup>14</sup> His feast occurs, on the 11th of September.

<sup>15</sup> See Dr. O'Donovan's edition, vol. i. pp. 318, 319.

<sup>16</sup> It has been imagined, that a schism had divided the monks at Iona, in consequence of their differences of opinion, on the Easter celebration; but, besides our having no record of such a state of things, it seems quite improbable, that any factious spirit even appeared in so regular a community, and on a matter of merely theological controversy, only historical and liturgical. Much better reasons may be found, than have been assigned for a change of abbots at Iona, in William F. Skene's "Celtic Scotland; a History of Ancient Alban," vol. ii., book ii., chap. iv., pp. 175 to 177.

<sup>17</sup> See Dr. O'Donovan's "Annals of the

Four Masters," vol. i., pp. 312, 313.

<sup>18</sup> See an account of him, in the Fourth Volume of this work, Art. i., at the 14th of April, the day for his feast.

<sup>19</sup> Venerable Bede says, "lingua Scottorum Rathmelsigi appellatur."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxvii., p. 241.

<sup>20</sup> Colgan states, this place is in Connaught. See Index Locorum, to "Acta Sanctorum Hiberniae," at the word.

<sup>21</sup> According to Rev. Dr. Reeves. See Adamnan's "Life of St. Columba," Additional Notes O. n. (h), p. 379.

<sup>22</sup> See his Life, at the 23rd of February, in the Second Volume of this work, Art. x.

<sup>23</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xxiii., p. 481.

While ruling over Iona, we are told, that Dunchad was remarkable for his sanctity, and for the gift of miracles. He was also distinguished for his assiduity in prayer, and for that spirit of sublime contemplation, whereby he was enabled to repel all outward distractions. The "Chronicum Scotorum,"<sup>22</sup> records the death of Dunchadh, son of Cennfaeladh, Abbot of Hi, at A.D. 713. According to the Annals of Ulster,<sup>23</sup> and of the Four Masters,<sup>24</sup> St. Dunchadh was called to heaven, on the 25th of May, A.D. 716. Having been Abbot for seven years, he happily departed to the Lord, on the 25th of May, A.D. 717,<sup>25</sup> according to the chronology of Tighernach. He died, so late as A.D. 736, Camerarius relates, and on the 24th of March, according to the same writer. The Martyrology of Donegal,<sup>26</sup> on this day, registers the name of Dunchadh, son to Cennfaeladh, son to Maelcobha, son of Aedh, son to Ainmire. In that Irish Calendar, now preserved in the Royal Irish Academy,<sup>27</sup> at the viii. of the June Kalends, or May 25th, the feast of this holy Abbot is set down. St. Dumhade is commemorated, in the Annals of the Cistercian Monks,<sup>28</sup> and in the Circle of the Seasons,<sup>29</sup> at the 25th of May. The Kalendar of Drummond,<sup>30</sup> at this same date, enters the Natalis of Dun-cada, Abbot of Iae.

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ARTICLE II.—ST. CRUMTHER CAEL, OF KILMORE, PROBABLY IN THE COUNTY OF CAVAN. An entry appears, at the 25th of May, in the Martyrology of Tallagh,<sup>1</sup> regarding this saint. There, too, he is said to have been connected with Cill moir, which corresponds with the modern Kilmore. The Bollandists,<sup>2</sup> on the same authority, record his name as Crumtherus Coel, sive Presbyter, at this same date. It is probable, that what follows is only a double entry of this feast, viz., Coelius de Killmor. This place was probably Kilmore, the seat of the bishop's See, in the present county of Cavan; although, this is by no means certain, for many other places in Ireland have received a like name, owing we suppose to the fact of a great church having been erected, in each place so denominated.<sup>3</sup> On this day, likewise, the Martyrology of Donegal<sup>4</sup> mentions the veneration of Cruimther Cael, of Cill-mor.

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ARTICLE III.—ST. MOCHOLLA, DAUGHTER OF DIOMMA. The Martyrology of Tallagh<sup>1</sup> thus records this name, at the 25th of May, as Mocholla

<sup>22</sup> See William M. Hennessy's edition, pp. 118, 119.

<sup>23</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. "Annales Ultonienses," p. 74.

<sup>24</sup> See Dr. O'Donovan's edition, vol. i., pp. 312, 313.

<sup>25</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., p. 177.

<sup>26</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

<sup>27</sup> I there find: "Duncað mac Eim̄ fao-læð oo Cinel Conaill abb iā colum cille veit̄ mbliaðgna po baoi ma abb ðuine anno doim. 716."—Ordnance Survey Office copy, Common Place Book, F, P. 49.

<sup>28</sup> At p. 672.

<sup>29</sup> See p. 146.

<sup>30</sup> Thus, at viii. Kalend Junii: "Et apud

Hiberniam Sancti Confessoris et Presbyteri Duncada Abbatis Iensis Natale"—Bishop Forbes' "Kalendars of Scottish Saints," p. 14.

ARTICLE II.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Maii xxv. Among the pretermitted saints, p. 3.

<sup>3</sup> Sometimes, indeed, the topographical prefixes Cill, "a church," or "cell," and Coill, "a wood," are confounded in Irish pronunciation; "but the vast majority of the Kilmores—of which there are about eighty—are from Cill-mór, great church."—Dr. Patrick W. Joyce's "Origin and History of Irish Names and Places," part iv., chap. viii., p. 475.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

inghen Diomo. However, quoting the same authority, the Bollandists,<sup>2</sup> at this date, enter Mocholla, filia Damæ. According to the Martyrology of Donegal,<sup>3</sup> Mocholla, daughter of Diomma, was venerated on this day.

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**ARTICLE IV.—FESTIVAL OF ST. ALDELMUS, OR ADELINUS.** [*Seventh and Eighth Centuries.*] It was Colgan's intention to have published the Acts of St Aldelmus, at the 25th of May. Among ancient Lives of this St Aldhelm Bishop of Shepton, as published by the Bollandists,<sup>1</sup> we do not find any warrant for placing him in the list of Irish Saints. There, it is only stated, that he was of Saxon origin; although indeed, he became a disciple and scholar of the saint and scholar Meildulf,<sup>2</sup> who was a Scot or Irishman by birth, and under whom St. Aldhelm attained the highest proficiency in learning. His Acts are there very fully set forth; and these give a very satisfactory account of his various writings, great labours, and many miracles. At the 25th of May, Thomas Dempster has Adhelinus, in his Menologium Scotorum,<sup>3</sup> and he is stated to have left Scotland, for a missionary career among the Saxons in England, together with St. Maidulph. According to Father Michael Alford,<sup>4</sup> St. Aldhelm died, A.D. 709. In the anonymous list of Irish Saints, published by O'Sullevan Beare, at the same date, we find entered, Adelinus.<sup>5</sup> Likewise, in Henry Fitzsimon's list, we have Adelenus, Bishop, at the 25th of this month.<sup>6</sup>

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**ARTICLE V.—ST. MODOMNOC.** In the Martyrology of Tallagh,<sup>1</sup> at this date, is found the simple entry Modomnocc. The Bollandists<sup>2</sup> also note the feast of Modomnocus, for the 25th of May.

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**ARTICLE VI.—FESTIVAL OF ST. DIONYSIUS.** The festival of St. Dionysius<sup>1</sup> was kept in the Irish Church, on the 25th of May, according to the "Feilire" of St. Aengus. To this is also affixed a commentary.<sup>2</sup> If the pre-

**ARTICLE III.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Maii xxv. Among the pretermitted saints, p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

**ARTICLE IV.—<sup>1</sup>** See "Acta Sanctorum," tomus vi., Maii xxv. De Sancto Aldelmo Episcopo Schireburnensi, ex Abbatie Malmesburiensi in Anglia, p. 77 to 93. A previous commentary of six paragraphs precedes a Latin Life, attributed to William of Malmesbury, from a Cottonian Manuscript, discovered by William Dugdale; and this is given in three chapters and seventeen paragraphs, with notes. Then follows another Latin Life, attributed to a Monk of Malmesbury, and taken from a Cottonian Manuscript; this has a Prologue and five chapters, in thirty-one paragraphs, with notes.

<sup>2</sup> His festival is kept on the 18th of April. See notices of this St. Maidulphus, at that date, in the Fourth Volume of this work, Art. vii.

<sup>3</sup> Thus: "Shireburni Adhelmi Episcopi' qui cum S. Maidulpho Scotia egressus, Saxonum in Anglia Apostolus, claram maculis tonum duxit. VV."—Bishop Forbes' "Kalendar of Scottish Saints," p. 200.

<sup>4</sup> See "Fides Regia Anglo-Saxonica, sive Annales Ecclesiæ Anglo-Saxonice," &c., tomus ii., A.D. 709, sect. xxiv, p. 465.

<sup>5</sup> Florarius and Tuithemius are found quoted as authorities.

<sup>6</sup> See O'Sullevan Beare's "Historiae Catholicæ Ibernicæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 52.

**ARTICLE V.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Maii xxv. Among the pretermitted feasts, p. 3.

**ARTICLE VI.—<sup>1</sup>** See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxii.

<sup>2</sup> By the scholiast who writes, on the lower margin: "Dionis. i. episcopus med[i]olanensis uel landan nomen proprium i. och-

sent holy man be St. Dionisius, Bishop of Milan—as seems to be indicated—the Bollandists<sup>3</sup> have inserted his Acts,<sup>4</sup> at this date, with a previous dissertation, in four sections and twenty-six paragraphs. The learned Father Daniel Papebroke has edited these Acts, and illustrated them with notes,

ARTICLE VII.—FESTIVAL OF ST. JOHN THE BAPTIST. In the Irish Church, the feast of St. John the Evangelist<sup>1</sup>—more correctly the Baptist—was held on the 25th of May, as we find recorded in the Calendar of St. Ængus.<sup>2</sup> According to the Greek Martyrologies,<sup>3</sup> at this date was celebrated the Third Finding of St. John the Baptist's Head;<sup>4</sup> and such account has been adopted in the Western Church,<sup>5</sup> as noticed by the Bollandists,<sup>6</sup> on this day.

### Twenty-sixth Day of May.

ARTICLE I.—ST. BECAN OF CLUAIN-AIRD-MOBECOG, IN MUSCRAIGE BREOGHAIN, COUNTY OF TIPPERARY, OR OF TIGH-CHONAILL, NOW STAGONNELL, IN UI-BRIUN CUALANN, COUNTY OF WICKLOW.

[SIXTH CENTURY.]

IT is to be deplored, that so many literary memorials of the past have perished, and thus deprived us of information, it should now be so desirable to collect. Among these, seems to have been included the Life of this present holy man; for, we find it on record, that it had once existed.<sup>1</sup> He flourished at an early period, since he is mentioned with eulogy, in the Metrical Calendar of St. Ængus the Culdee. The Acts of St. Bechan were promised by Colgan,<sup>2</sup> for the 26th of May; but, he did not live to carry out

luain aird naliatan iciarraig hái et ideo dicebatur litana quia letanias canebant i.e. hymnos et psalmos et ferunt eos .iii. germanos et episcopos fuisse i.e. Colman landan ciaran garban et de familia comgall fuerunt." The former Irish sentence is thus translated by Dr. Whitley Stokes: "'Dyonysius,' i.e., a bishop of Milan. Or Landan a proper name, i.e., from Cluain na Liatan in Ciarr-raig Ai et ideo," &c.—*Ibid.*, p. xc.

<sup>3</sup> See "Acta Sanctorum," tomus vi., Maii xxv. De S. Dionysio Confessore Episcopo Mediolani in Italia. pp. 39 to 49.

<sup>4</sup> These are in three chapters and twenty-seven paragraphs.

ARTICLE VII.—<sup>1</sup> This is explained in a comment on the lower margin of the Leabhar Breac "Feilive" as follows: "i.e., dormitatio in eis [in Epheso] in Asia minore ut alii putant. vel alia feria." Again follows: "Lx. xi. anno scripsit iohannes euangelium et a dominiano in dolium feruens olei projectus liber abscessit postea dc<sup>m</sup> anno ætatis suæ dormiuit."

<sup>2</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxi., xc.

<sup>3</sup> The Maronites have it, also, in their Arabic-Egyptian Martyrology.

<sup>4</sup> The festival of his Decollation occurs on the 29th of August.

<sup>5</sup> See Molanus, in his additions to Usuard.

<sup>6</sup> See "Acta Sanctorum," tomus vi., Maii xxv. Among the pretermitted feasts, p. 4.

ARTICLE I.—<sup>1</sup> This is stated, by the old writer of St. Abban's Acts.

<sup>2</sup> Referring to Rev. Dr. Keating's notice of this saint, he also alludes to the account given "ab authore vite S. Albani ad 26 Martii, supra, et a Martyrologiis communiter ad 26. Maii, quo hujus Sancti celeberrimi acta dabimus."—"Acta Sanctorum Hiberniae," xxvi. Martii, n. 3, p. 755. In this passage, "vite S. Abanni ad 16. Martii," should be the correct reading.

such a purpose. The Bollandists<sup>3</sup> notice Beccanus of Cluain-aird, at this same date; however, they only give references to the Manuscript Martyrology of Tallagh, and to Colgan's allusions, in the Acts of St. Abban.<sup>4</sup> In the "Felire" of Aengus, and in O'Clery's Irish Calendar, it is stated, that Beccan of Cluain-aird was otherwise called Mobeccoc.<sup>5</sup> Another form of his name was Dabhecoc. We read of a Becan, son to Eoghan, son to Murchadh, of the race of Fiacha Muillethain, son to Eoghan Mór, son of Oilioll Olum.<sup>6</sup> This genealogy agrees with Rev. Dr. Jeoffrey Keating's account of St. Beacan's stock; although we find, elsewhere, a different pedigree. The scholiast<sup>7</sup> on St. Aengus tells us, that the present St. Becan was the son of Lugaid, son to Tuathan, son of Aed, son to Fergus, son of Eoghan, son of Niall of the Nine Hostages. Yet, a somewhat different genealogy is made out for him, at the 26th March, where he is called the brother of St. Corbmac.<sup>8</sup> St. Becan, as we read, was the son of Eugene, son of Marchad, son of Muredach, son of Diermit, son of Eugene, son of Alild Flanbeg, son of Fiach Muillethain, son to Eugene the Great, who was son to Alild Olum.

Notwithstanding, what has been thus related of his pedigree, the "Sanctilogium Genealogicum" states, that this saint was a son, not of Eugene, but of Marchad; and, it then gives his genealogy, in the order related, as deduced<sup>9</sup> from a Life of St. Corbmac, one of St. Becan's brothers.<sup>10</sup> Our saint had four brothers, who were sons of the same father, and they are thus named—St. Culan,<sup>11</sup> St. Enuines, or Euinus,<sup>12</sup> St. Diermit,<sup>13</sup> and St. Boedan, or Baitan. Two of these saints sought a happy retirement from worldly concerns, in the province of Connaught; one of them dwelt in Leinster; and the other in Ulster; while our saint, with his brother Culan, remained in their native province of Munster, where these became devoted to the practices of a religious life.<sup>14</sup> This saint was brother of Cuimin a hermit, according to the title of an Epistle.<sup>15</sup> He was a recluse in Hy, as we learn in the Table, postfixed to the Martyrology of Donegal.<sup>16</sup> In the Life of St. Abban,<sup>17</sup> it is stated, that on one occasion, he visited the northern part of that country, where the mountain called Crott was situated.<sup>18</sup> It is now known

<sup>3</sup> See "Acta Sanctorum," tomus vi., Maii xxvi. Among the pretermitted saints, p. 352.

<sup>4</sup> At the 16th of March.

<sup>5</sup> His alternative name, Mobeccoc, signified "my dear Beccoc," or "Becan."

<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniae," xvi. Marti i. Vita S. Abbani, cap. xx., p. 615, and n. 23, p. 622.

<sup>7</sup> See in the "Leabhar Breac" copy, "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the calendar of Oengus, by Whitley Stokes, L.L.D., p. xci.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniae," xxvi. Martii, Vita S. Corbmaci, cap. i., n. p. 751, and n. 2, p. 755.

<sup>9</sup> By Father John Colgan.

<sup>10</sup> See "Acta Sanctorum Hiberniae," xxvi. Martii, Vita S. Corbmaci, n. 2, p. 755.

<sup>11</sup> The Natal day of St. Culan, bishop, is observed on the 15th of February, according to Canisius, Ferrarini, and the Carthusian Martyrology. However, Colgan doubts as to whether or not, this saint is the one, who is called Da-chulán, by Marianus and others, and whose feast is held on the 12th of March. See *ibid.*, n. 4, p. 755.

<sup>12</sup> See his Life, at the 22nd of December.

<sup>13</sup> In the Life of St. Corbmac, chap. iii., p. 751, in Colgan's "Acta Sanctorum Hiberniae," it is said, that St. Diermit built the church of Rosredheadh, in the territory of Carbry, in Connaught. It was afterwards called Kill-mac-nEoguin, or "the church or cell of the sons of Eugene." It was situated in the Diocese of Elphin. Colgan says he doubts, whether this saint be Diermit, Presbyter, who is reverenced on the 15th of January, or another of the name, whose feast occurs on the 12th of October. See *ibid.*, xxvi. Martii, n. 9, p. 755.

<sup>14</sup> See *ibid.*, cap. i., p. 751.

<sup>15</sup> In Ussher's "Veterum Epistoliarum Hibernicarum Sylloge," p. 24. Dublin Edition, 163, and Ussher's works, by Elrington, vol. iv., p. 432.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

<sup>17</sup> His feast was kept, on the 16th of March, and on the 27th of October.

<sup>18</sup> See Colgan's "Acta Sanctorum Hiberniae," xvi. Martii. Vita S. Abbani Abbatis de Magharmuidhe, cap. xx., p. 615.

<sup>19</sup> It is in the townland of Cappa-Uniac,

too as Mount Grud,<sup>19</sup> in the territory of Muscraighe,<sup>20</sup> at present Anglicized Muskerry. A legendary story is told about Diarmaid,<sup>21</sup> King of Ireland, who is said to have killed his son Breasal, in a fit of passion. The king afterwards lapsed into a settled melancholy; and, at last, he sought consolation from St. Columkille, who advised him to visit St. Beacan, then living in a poor cell, on the north side of Mount Grott. Kill-Beacain is also a name for the church of our saint, who is revered at this place. When King Diarmaid and St. Columkille arrived there, St. Beacan was engaged digging a ditch to surround the graveyard, and working in his wet clothes, for it was a rainy day. Perceiving that the King of Ireland approached, our saint cried out: "O murderer, down to the ground upon your knees." Instantly, the king dismounted from his horse, and prostrated himself before the saint. Then St. Columkille informed Becan about the object of their visit, and that the king was almost distracted with grief, reflecting on the barbarous deed he had perpetrated. No solace was left him but prayers to heaven, that God would be pleased to pardon the offence and restore his son to life. Then, St. Columkille presumed, that so religious a person would not refuse to intercede for the king, since his life and happiness were immediately concerned. Moved with compassion, St. Becan prayed with great fervour to heaven three different times. As the legend relates, Breasal was restored to life, and presented to his father, who received him with inexpressible joy. Afterwards, the king held our saint in great esteem and veneration, on account of this miracle he had wrought.<sup>22</sup>

In the parish of Killardry,<sup>23</sup> or Killaldriffe,<sup>24</sup> Cluain-ard, meaning "the high lawn" or "meadow," was the ancient name of that place, on which Kilpeacon<sup>25</sup> old church now stands. It is in the barony of Clonwilliam, at the foot of Sliabh g Crot. No less than eleven views<sup>26</sup> of this old church and of its antiquarian features are to be seen.<sup>27</sup> It lies within Tooreen townland. The north wall and the western half of the south wall remain, but the east gable is level with the ground.<sup>28</sup> A small portion of the west gable is joined to the north wall; the rest is almost level with the ground.<sup>29</sup> The length of the old church was about 31 feet, and the breadth about 19 feet. The walls are about 13 feet high, and about 2 feet, 7 inches in thickness; they are built with large stones mixed with small ones, and well cemented with lime and mortar. They wear an appearance of age, but now they are quite featureless. A breach in the small portion about the middle of Kilpeacon's west gable, seems to point out

in the parish of Killardry, barony of Clonwilliam, and county of Tipperary. The fort and castle of Dun-gCrot are situated at the foot of this mountain, in the Glen of Aherlagh. See Dr. John O'Donovan's "Annals of the Four Masters," vol. ii., n. (y), p. 874.

<sup>20</sup> Also called Muscraighe Breoghaṇ, Muscraighe Chuirc, or Muscraighe Trethrinne. See "Topographical Poems of John O'Dubhagain and Giolla na Noamh O'Huidhri," edited by John O'Donovan, LL.D., p. lxx., n. 608.

<sup>21</sup> According to Thomas D'Arcy McGee, this monarch seized the Irish throne in 534, and for twenty eventful years, he bore sway over Erin. He was an oppressor of the clergy, and had a leaven of paganism in his composition. See "A Popular History of Ireland," book i., chap. iv., p. 30.

<sup>22</sup> See Rev. Dr. Jeoffrey Keating's "History of Ireland," book ii., pp. 364, 365.

Duffy's edition.

<sup>23</sup> See it described, on the "Ordnance Survey Townland Maps for the County of Tipperary," sheets 67, 68, 75.

<sup>24</sup> According to John O'Donovan, this parish is called in Irish Cill a Phratac or Cill a Phreacáin.

<sup>25</sup> This denomination is omitted from the Ordnance Survey Maps of Ireland. The country people call it Peecaion, or more generally contracted Peacawn.

<sup>26</sup> Among these are traces of incised stones.

<sup>27</sup> In the oblong Book of Irish Ordnance Survey Sketches, preserved in the Royal Irish Academy's Library. Tipperary Sketches, vol. ii., Nos. 94 to 104.

<sup>28</sup> The stones of which it was built are scattered about its site.

<sup>29</sup> The accompanying illustration is after an original sketch by George V. Du Noyer, in the Irish Ordnance Survey Sketches,

the original position of its doorway. About ten yards west of the church, are the pedestal and lower part of what appears to have been a stone cross. A few perches south-east of the church is Tobar Peacaion, or Peacawn's well, having a circular ring of stone work surrounding it. Several scattered fragments of flags, evidently tomb-stones, are in the north-west corner of this church. A few yards from the south-east corner and towards the east, a few stones, fixed in the ground and having the western edge cut or hammered, are called by the people "the Altar."<sup>30</sup> It has an associated legend. Before the year 1830, pilgrims used to visit Peacawn's church from places several miles distant. The patron day here was kept, on the 1st of August, as a strict holy day by the people, and devotions were performed, also, on Good Friday.<sup>31</sup> From an entry, in one of our Irish Calendars, it would seem, that



Old Church of Kilpeacon. County of Tipperary.

some doubt attaches to the exact habitation of our present saint. The ancient territory of Muscraighe Breoghaein is comprised, however, in the present barony of Clanwilliam, in the south-west of Tipperary County.<sup>32</sup> We learn, that St. Abban had consecrated the church, called Cill-Bhecain, in Muscraighe-Chuire,<sup>33</sup> on the north side of Sliabh g Crot, during the reign of Diarmada Mac Fearghusa Ceirbheoil.<sup>34</sup> There, it is said,<sup>35</sup> a great

transferred to the wood by William F. Wakeman. It was engraved by Mrs. Millard.

<sup>30</sup> These several objects are illustrated by pencil sketches of George V. Du Noyer.

<sup>31</sup> See "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the Progress of the Ordnance Survey in 1840," vol. iii. Letter of Patrick O'Keeffe, dated Cashel, September 15th, 1840, pp. 195 to 199.

<sup>32</sup> See Dr. O'Donovan's "Annals of the

Four Masters," vol. i., n. (n), p. 560.

<sup>33</sup> So called, from the family name of O'Cuire, which is now Angloized Quirk, without the prefix O', according to Dr. John O'Donovan, in his "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," p. lxx., n. 609.

<sup>34</sup> According to William M. Hennessey's "Chronicum Scotorum," he began to reign A.D. 544, and he was slain at Rath Bec A.D. 565. See pp. 48, 49, 56, 57.

<sup>35</sup> In the Life of St. Abban, in Colgan's

and most regular monastery was established, by St. Abban; and, it went by the name of Cluain-aird-Mobhiegoc or Mobecoc, having been called after the present St. Becan, who was venerated, at that place, on the 26th of May.<sup>36</sup> There St. Abban, also, as we are told, founded the monastery of Cluain-Findglaise.<sup>37</sup> However—according to another and probably a more reliable authority—Cluain-aird-Mobecoc was built by St. Becanus, and over it he ruled; while, it was called the monastery of Killbecain, after him.<sup>38</sup> Even, the compiler of St. Abban's Life seems to have had some idea of this statement;<sup>39</sup> since it is allowed, that St. Becan resided there until death.<sup>40</sup> The Life of St. Abban states,<sup>41</sup> that Abban himself blessed a church at Cluain-aird Mobecoc, and that he left Becan in it, and that he left the office of the holy Church, in every church which he blessed.<sup>42</sup>

However this may be explained, at Cluain-aird-Mobecoc St. Becan was known as a most holy and religious recluse. We are told,<sup>43</sup> that he lived contemporaneously with St. Columkille<sup>44</sup> and with King Diarmit, son of Cervail. Consequently, we may infer, that he flourished in the sixth century. His whole lifetime was spent in a most penitential manner. He frequently fasted for three whole days. His nights were spent in watching, and his days in constant prayer. With tears, and on bended knees, St. Beccan bewailed his supposed manifold imperfections. He erected a stone cross,<sup>45</sup> in the open air, and outside of his monastery. Whether cold or warm, stormy or serene, each day he sang the entire Psalter, beside that cross; on which account, it was afterwards held in great popular veneration. This place was also called, Ceall ná nder, or “the cell of tears,” by many; on account of penitential tears shed by persons, seeking God's mercies, through the intercession of St. Becan.<sup>46</sup> It would appear, also, from O'Clery's Irish Calendar, that this place had been situated, within the ancient territory of Muscraighe Breogain, which now forms part of Muskerry Barony, in Cork County. Among the landed denominations of the O'Donovan property, at Montpelier, which were furnished to the Irish Ordnance Survey Department, and all of which are in the East Division of West Carberry barony, and county of Cork, we see the names of Loughrott, Upper Loughrott, *alias* Crott, in the parish of Dromdalyege.<sup>47</sup> The writer is unable to state, if these etymons formed any part of the Mountain Crott alluded to; nor, on the modern maps does it seem easy to identify that place, formerly called Cluain-aird-Mobhiegoc, or Kilbeacan.

<sup>36</sup> *Acta Sanctorum Hiberniae*,” xvi. Martii.

History of Ireland,” book ii., p. 365.  
Duffy's edition.

<sup>37</sup> See *ibid.*, n. 22, p. 622.

<sup>44</sup> See his Life, at the 9th of June, in the  
succeeding volume of this work, Art. i.

<sup>38</sup> Colgan remarks, that as this lay, within the territory of Muscraighe, it must be distinguished from the Findglaise, in the diocese of Dublin, also celebrated in connexion with the memory of various saints. See *ibid.*, n. 24, p. 623.

<sup>45</sup> We can have little doubt, it was one of that peculiar shape and construction, known as a Celtic or an Irish cross, the models for which are still to be seen in many Irish and Scottish cemeteries.

<sup>39</sup> See Colgan's “Acta Sanctorum Hiberniae,” Martii xxvi. Vita S. Cormaci, cap. ii., p. 751.

<sup>46</sup> See Colgan's “Acta Sanctorum Hiberniae,” xvi. Martii. Vita S. Abanni Abbatis de Magharnuidhe, cap. xx., p. 615.

<sup>40</sup> The biographer pays him the highest encomiums, for the extraordinary austerity of his life, and for the miracles, which he wrought. See Dr. Lanigan's “Ecclesiastical History of Ireland,” vol. iii., chap. xvii., sect. iv., n. 48, pp. 20, 21.

<sup>47</sup> In a patent of Charles II. to Murrough Donovan, the foregoing denominations are written Loghcrott, and in a deed of 1619, &c., I find them styled Loughcrotte 1624 and Croattes 1624.—“Memorandums on Antiquities and Local Names of the County of Cork,” vol. iv., p. 570, as arranged while kept in Mountjoy Barracks, the Headquarters of the Irish Ordnance Survey, Phoenix Park, Dublin. These Records are now in the Royal Irish Academy.

<sup>41</sup> In chapter xi.

<sup>42</sup> See the “Martyrology of Donegal,” edited by Rev. Drs. Todd and Reeves, pp.

<sup>138, 139.</sup>

<sup>43</sup> By Rev. Dr. Keating, in his “General

The author of St. Abban's Life appears to have visited the monastery of Becan; for, this writer says, he could confidently assert, he never heard of a more religious community than that of our saint, nor did he ever see a more beautiful and regular monastery.<sup>48</sup> In the Life of Abban published by Colgan, there is a glowing eulogy pronounced on this saint Becan, or Mobeccoc.<sup>49</sup> Twice do we find the entry of the death of Beccan of Cluin-Iraird or Ard, in the Annals of the Four Masters.<sup>50</sup> The first entry, at A.D. 687, is evidently a mistake. The second entry, at 689, "Dabhecog, of Cluin-ard, died," agrees with that, in the Annals of Ulster. In the "Feilire"<sup>51</sup> of St. Ængus, at the 26th of May, it is remarked of St. Beccán, that he loved vigils, and Cluin Ard was his house. However, the scholiast in the "Leabhar Breac" copy of this Metrical Martyrology states,<sup>52</sup> that he was of Cluin Mobeccoc in Muscraighe Breogain in Munster, or at Tech hui Conaill in Hui-Briuin Chualann.

At this date, the published<sup>53</sup> Martyrology of Tallagh simply enters the name, Becan of Cluana aird;<sup>54</sup> but, his name has been associated with another place, and in quite a different province. In the Martyrology of Donegal,<sup>55</sup> we read, that on the 26th of May was venerated, Becan of Cluin-aird Mobeccog, in Muscraighe Breogain, or of Tigh Chonail, in Uí Brinín Cualann. This territory was called, likewise, Feara Cualann, or Fercuolen, in the reigns of Queen Elizabeth and of King James I. Then, it was considered to be co-extensive with the manor of Powerscourt, near Bray, in the county of Wicklow; but, anciently, it was more extensive.<sup>56</sup> Its old church is sometimes called Temple Becan,<sup>57</sup> after the present saint. It was also denominatd Tegh-gunnill, or Tigh-Chonail, and it is now known as Stagonnell, or Stagonil. The ancient territory of Uí-Bruin Cualann embraced the greater part of Rathdown barony, in Dublin County, with some of the northern part of Wicklow County.<sup>58</sup> The former parochial name of Stagonil has now been merged into that of Powerscourt.<sup>59</sup> The church of this place seems to have been of ancient date; but, we cannot ascertain by whom it had been founded. How-

<sup>48</sup> See Colgan's "Acta Sanctorum Hibernie," xvi. Martii. Vita S. Abbani, cap. xx., p. 615.

<sup>49</sup> See *ibid.*, p. 615.

<sup>50</sup> See Dr. O'Donovan's edition, vol. i., pp. 294, 295, and nn. (b, f), *ibid.*

<sup>51</sup> In the "Leabhar Breac" copy we read:—

Aiuntiu [chon] Colmam  
Stellan pluim centaonai  
beccan capair fisele  
i cluam Aiwo [a] aobai

It is thus translated into English by Whitley Stokes, LL.D., "The meet reception of Colmán and Stellan declare without dumbness. Beccán who loved vigils, in Cluin Ard (was) his house."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Ængus, p. lxxxii.

<sup>52</sup> See *ibid.*, p. xc.

<sup>53</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," p. xxv.

<sup>54</sup> Thus: "Becani Cluana aird."

<sup>55</sup> See edition of Rev. Drs. Todd and Reeves, pp. 364, 365.

<sup>56</sup> According to O'Dugan's Poem relating

to Leinster, in his time, it was occupied by the O'Cosgraigh septs, who were dispossessed, by the O'Toole and O'Byrnes, shortly after the English Invasion. See "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. John O'Donovan, pp. 74, 75, and p. xlvi, n. 365.

<sup>57</sup> In the Inquisitions of 38, Henry VIII. and 1, of Edward VI., as also in Archbishop Alan's "Repertorium Viride," *viz.* Kil-rothery, it is called Temp-leacon. See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," &c., book i., chap. x., sect. xvii., p. 66, n. (u).

<sup>58</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 340.

<sup>59</sup> In the barony of Rathdown. It is described, on the "Ordnance Survey Townland Maps for the County of Wicklow," sheets 2, 3, 6, 7, 12.

<sup>60</sup> The rank of Stagonil prebendary has not been distinctly ascertained; although in old records, he is more frequently placed before than after the prebendaries of Tipperkevin and Donoughmore, all of which are styled prebends of the subdiaconal order, by Archbishop Alan.

ever, it was one of the thirteen prebendal churches,<sup>60</sup> originally appropriated to the Cathedral of St. Patrick, in Dublin, by Archbishop John Comyn<sup>61</sup> or Comin; although, it was not established as a distinct prebend, until A.D. 1303. Then, the incumbent was taxed with the payment of £10 Irish to the Oeconomy; and, at the time of his installation, he was sworn for the faithful discharge of that debt. Notwithstanding, from its close proximity to the Irish territories, this church was frequently reported, as being unable to support its burthens. Two chapels were subservient to it, viz.: Kilruddery,<sup>62</sup> Kilrothery, or Kilraly,<sup>63</sup> and Kilcroney.<sup>64</sup> To the latter, in the time of Archbishop Alan, the monks of St. Mary's Abbey, near Dublin, laid claim. The



Stigonell, in Powerscourt Demesne, County of Wicklow.

former church of Stagonil, or Temple-Becan, is now to be seen, as a picturesque ruin, almost completely covered with ivy,<sup>65</sup> but yet well preserved, and within a cemetery, in Powerscourt demesne, while the glebe itself has been lost

<sup>60</sup> He immediately succeeded the renowned Archbishop St. Laurence O'Toole in the See of Dublin, and he ruled over it from A.D. 1181 to A.D. 1212, when he died in Dublin, on the 25th of October, and he was buried in Christ Church, where on the south side of the choir a marble monument was erected to his memory. See Harris' Ware, vol. i. "Archbishops of Dublin," pp. 314 to 318.

<sup>61</sup> In the barony of Rathdown, and represented, on the "Ordnance Survey Townland Maps for the County of Wicklow," sheet 8.

<sup>62</sup> Besides Kilrothery, Archbishop Alan, in his "Repertorium Viride," mentions three other chapels dependent on Stagonel; but, afterwards, he calls the two which follow next after Kilcroney, viz., Kilbride and Carric, chapels of Delgany. However, in that account of the diocese given in the "Crede milii," the two last-named chapels follow Stagonel, and this countenances the opinion, that these chapels had been annexed to the latter. One of the townlands in Stagonel parish is called Kilbride, while in Delgany, there is a townland denominated Templecarrick or Killencarrick.

among the lands of Lord Powerscourt.<sup>66</sup> About two miles and a-half from the mansion is the much admired waterfall, especially after continuous rain.<sup>67</sup>

In the Irish Martyrology<sup>68</sup> of the Irish Ordnance Survey Office, now preserved in the Royal Irish Academy's Library, there is a notice of this saint, at the 26th of May.<sup>69</sup> At this date, likewise, the Kalendar of Drummond<sup>70</sup> records the veneration entertained for our St. Beccan, even in Scotland. Each day of this saint's life was marked by some miracle, which is found recorded in a very ancient Life, written, it has been supposed, by a contemporary. Most probably, this Life had been composed, at least some little time after his death. It may have abounded in legendary matter, like that found in the acts of many other native saints; but, as a learned French author observes, the traditions of Irish legends comprise within themselves an interest and a charm, which cannot entirely disappear, even when recorded by the least accomplished writer.<sup>71</sup>

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ARTICLE II.—ST. COLMAN STEALLAN, OF TERRYGLASS, COUNTY OF TIPPERARY. [Sixth and Seventh Centuries.] At the 26th of May, we find inserted, in the Martyrology of Tallagh,<sup>1</sup> the name of Colman Stellain, Tir-doghlass, now Terryglass,<sup>2</sup> as having been venerated. The Bollandists<sup>3</sup> also follow this statement, and have some references to Colgan's work,<sup>4</sup> where allusions are made to our saint. The present holy man is placed in order of succession,<sup>5</sup> after the Abbot Natchoemus or Mochoeminus<sup>6</sup>—said to have been brother to St. Coemgenus,<sup>7</sup> and who died, A.D. 584.<sup>8</sup> The festival in honour of Steallán—as simply entered—of Tir-dá-glas, was celebrated on this day, as we read in the Martyrology of Donegal.<sup>9</sup> In the table, postfixed to this work, we find his name Latinized Stellanus.<sup>10</sup> It would seem, that this record, as published, distinguishes a St. Colman from the present St. Stellan, for there appears a separate entry of both these names. Marianus O'Gorman follows the Martyrology of Tallagh, in uniting both names, apparently for one

<sup>64</sup> See a description and an illustration of this ruined chapel, in the First Volume of this work, at January 27th, Art. ii.

<sup>65</sup> The accompanying illustration, drawn on the spot, by William F. Wakeman, has been transferred by him to the wood, engraved by Mrs. Millard.

<sup>66</sup> According to a Report furnished to the Irish Parliament in 1748; and, in another Ecclesiastical Report to Parliament in 1807, the incumbent had neither glebe nor glebe-house. See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," &c., book i., chap. x., sect. xvii., p. 66.

<sup>67</sup> A very beautiful description of the scenery about Powerscourt will be found, in J. Norris Brewer's "Scenery of Ireland," vol. i., pp. 286 to 290.

<sup>68</sup> See Common Place Book F, p. 49.

<sup>69</sup> Thus: "becán ó cluain dho .i. mo-becós i murgairge bpeogam, no as tis daillín iubh bhuain Cualann."

<sup>70</sup> At vii. Kalend. Junii: "Et apud Hiberniam Natale Sanctorum Confessorum Colmani et Beccani."—Bishop Forbes' "Kalendar of Scottish Saints," p. 14.

<sup>71</sup> See "Legendary History of Ireland," by L. Tachet De Barneval, Professor in the Lyceum at Douay, translated from the French by John Gilmary Shea, p. 12.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> In the county of Tipperary.

<sup>3</sup> See "Acta Sanctorum," tomus vi., Maii xxvi. Among the pretermitted saints, p. 352.

<sup>4</sup> The "Acta Sanctorum Hibernie," at xx. Januarii, Vita S. Molagga, n. 10, and at iii. Februarii, Vita S. Colmani vulgo Macduach, n. 2.

<sup>5</sup> See Archdall's "Monasticon Hibernicum," p. 676.

<sup>6</sup> See his Life, at the 1st of May, in the present volume, Art. iv.

<sup>7</sup> See his Life, at the 3rd of June, Volume the Sixth of this work, Art. i.

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 210, 211.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

<sup>10</sup> See *ibid.*, pp. 472, 473.

<sup>11</sup> See Archbishop Usher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 501, and "Index Chronologicus," p. 538.

person, who was venerated on this day, at Terryglass, on the eastern border of Lough Dearg. Other writers—such as Archbishop Ussher<sup>11</sup> and our annalists—call him by the name of Colmanus Stellanus. However, there can hardly be any doubt, that this latter must be the proper entry, for in the “Annals of the Four Masters,”<sup>12</sup> we read, that St. Colman Stellan of Tir-da-ghlas, died on the 26th of May, A.D. 624. With this agrees, likewise, the entry of his departure, in the “Chronicum Scotorum.”<sup>13</sup> Other accounts<sup>14</sup> place his death at 625; while, Archbishop Ussher<sup>15</sup> has it so late as 634. The festival of Stellan was observed on the 25th of May, as we find it in the “Feilire” of St. Aengus;<sup>16</sup> and, appended to this notice is an Irish comment,<sup>17</sup> in that copy, contained in the “Leabhar Breac,” which is followed by a Latin one, giving the series of Abbots,<sup>18</sup> for Tir-dá-glas and Cluain eidnech. It seems doubtful, notwithstanding, whether Colman should be separated from Stellan; but, many writers regard them as one and the same person.

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ARTICLE III.—ST. COLMAN. The feast of Colman was kept on this date, as we find it recorded, in the Calendar of St. Aengus,<sup>1</sup> and as if he were distinguishable from the preceding saint. In a distinct manner, also, the name of Colman appears, and in a separate line, as if he were a different person from Steallan or Stellain. It is entered, in the Martyrology of Donegal,<sup>2</sup> that Colman,<sup>3</sup> simply and undistinguished, had been venerated, on this day. According to the Martyrology of Drummond,<sup>4</sup> this holy man’s name was celebrated, also, in Scotland, at the 26th of May.

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ARTICLE IV.—FESTIVAL OF ST. AUGUSTINE, BISHOP OF CANTERBURY, ENGLAND. [Sixth and Seventh Centuries.] The festival of this great Apostle of the Saxons was formerly celebrated, with an office of nine Lessons, in Ireland, as we find from the Calendars and Martyrologies;<sup>5</sup> but, chiefly was his memory held in benediction, by its inhabitants of the Anglo-Norman race. The Bollandists<sup>6</sup> have very fully set forth his Acts; however, as he was not

<sup>11</sup> See Dr. O’Donovan’s Edition, vol. i., pp. 246, 247.

<sup>12</sup> Edition of William M. Hennessey, pp. 76 to 79.

<sup>13</sup> See Colgan’s “Acta Sanctorum Hiberniae,” Februarii iii. Vita S. Colmani vulgo Mac Duach, n. 2.

<sup>14</sup> See “Britannicarum Ecclesiarum Antiquitates,” cap. xvii., p. 501, and “Index Chronologicus,” at A.D. DCXXXIV., p. 538.

<sup>15</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxi.

<sup>16</sup> We find, in the margin, o *θην παστλαν* *στελλαν*, thus rendered into English “of Tir da-glas (was) Stellan.”—*Ibid.*, p. xc.

<sup>17</sup> Thus are they given: “Colum Natceim Fintan Colman Sielle. ut est de coeli arce Colmani nomine Stellarum sacri fulgentis. ut rubique (*sic*) Fintan Moeldub Natceim.”—*Ibid.*, p. xc.

ARTICLE III.—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part. i. On the Calen-

dar of Oengus, by Whitley Stokes, LL.D., p. lxxxi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

<sup>3</sup> In a note, Dr. Todd says, “The more recent hand adds here ‘Colman Steallain [Colman Steallan] unus et idem Sanctus; vide Martyrologia. Obiit an. 624. Vide Acta Sanctorum et aliud exemplar, M.D.’ [i.e., Martyrologii Dungalensis] referring to the other copy of this Martyrology, which is in the Brussels Library. Marianus Gorman and the Martyrology of Tamlacht have ‘Colman Stellain, of Tir-da-glas,’ as one saint.”

<sup>4</sup> See Bishop Forbes’ “Kalandars of Scottish Saints,” p. 14.

ARTICLE IV.—<sup>1</sup> See “The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin,” edited by John Clarke Crosthwaite, A.M., with an Introduction by James Henthorn Todd, D.D., pp. 65, 110.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Maii

specially connected with Ireland, by birth, mission, or death, it will be only necessary, briefly to refer the reader to that account, illustrated by learned comments from the editor. The early life of this renowned saint appears to be involved in great obscurity. Towards the close of the sixth century, A.D. 596,<sup>3</sup> sent by Pope St. Gregory the Great, at the head of a missionary band, St. Augustine landed in the Isle of Thanet, on the east side of Kent. There he converted Ethelbert, the King, and soon followed the conversion of thousands among his subjects. The Martyrology of Aberdeen enters<sup>4</sup> the festival for St. Augustine, Bishop and Confessor, who was sent by Pope Gregory to preach the Gospel to the Angli, at the 26th of May. His death is referred to the year of our Lord, 608, by Sigeberht and by Matthew of Westminster.<sup>5</sup> His labours and virtues were eminent, as his apostolate was successful and meritorious.

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### Twenty-seventh Day of May.

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ARTICLE I.—ST. CILLIN, OR KILLIN, BISHOP OF TIGH TALAIN, NOW TEHALLAN, COUNTY OF MONAGHAN.

[FIFTH CENTURY.]

**A**CCORDING to our Irish Calendars, there were many saints, bearing by pedigree, even when the names of their places are given. It is very difficult, therefore, to decide among these Killens, about the family and race of the present saint; although, he is set down, by Colgan, as having been a bishop of Teg-Talain, in Orgeillia,<sup>2</sup> who had been venerated, at the 27th of May. Besides, St. Cillin is mentioned, also, in the Martyrology of Tallagh,<sup>3</sup> at this date. However, the name of the territory, in which Tigh Talain lay, has not been given,<sup>4</sup> in

xxvi. De Sancto Avgystino Episcopo Cantvariensi in Anglia, pp. 373 to 443. They give a previous commentary, by Father Papebroke, in five paragraphs; then follows Vita auctore Gocclino Monacho, having a prologue and fifty-three chapters, subdivided into five; then follows an Appendix from John Brompton; afterwards Miracles related by the aforesaid Monk Gocelin, in twenty-nine chapters, again subdivided into four; next succeeds History of the Translation of his Relics by the same author, in two books, the first containing fifty-five chapters, subdivided into eight; an Appendix from the Chronicle of William Thorn; besides the second book in forty-two paragraphs, subdivided into five chapters.

<sup>3</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. v., May xxvi.

<sup>4</sup> Thus it says, at vii. Kalendas Junij;—“In Britanniis Sancti Augustini episcopi et

confessoris qui missus a Beato Gregorio primus genti Anglorum Christi euangelium predicavit.” Proceedings of the Society of Antiquaries of Scotland, vol. ii., sessions MDCCCLIV.—v.—MDCCCLVI.—vii. Martyrology for the use of the Church of Aberdeen, from a MS. of the sixteenth century, communicated by David Laing, Esq., F.S.A., Scot.

<sup>5</sup> See “Flores Historiarum,” p. 208.

ARTICLE I.—<sup>1</sup> See Colgan's “Acta Sanctorum Hiberniae,” Februarii xiv. De S. Killani Martyris et Sociorum ejus Translatione, n. 3, p. 331.

<sup>2</sup> This, however, appears not to have been the territory, in which Teg-Talain had been situated; but, rather was it in Ui-Meith-Matha.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>4</sup> It merely states, “Ego Cillin o Tigh Talain,” at the vi. of the June Kalends, or May 27th.

this record. Again, Marianus O'Gorman and Maguire have an entry of this saint's festival, at the 27th of May. The Bollandists,<sup>5</sup> likewise, enter the feast of Killinus, Bishop of Tegh-Talain, at the same day.

We learn, that St. Patrick<sup>6</sup> proceeded at one time, from a northern region about Clogher, towards the territory of Hua-Meith-tire. This has been placed by Colgan, in the eastern part of Ultonia; and hence, in his opinion, it had been distinguished from Hua-Meith-mare—a part near the sea—as Airthear, or Oriental,<sup>7</sup> deriving its denomination Hua Meith, or the posterity of Meith, from the descendants of Muredach,<sup>8</sup> surnamed Meith or the Fat. In the time of St. Patrick and afterwards, that people held possession of the interior land.<sup>9</sup> In following Colgan's statement, Walter Harris<sup>10</sup> and Rev. Mervyn Archdall<sup>11</sup> were mistaken, when making Hy-Meith-Tire, or inland Hy-Meith, identical with the present barony of Orior, in Armagh County. But, in a small portion only, situated in the barony of Cremorne,<sup>12</sup> Tehallan lies in the barony<sup>13</sup> and county of Monaghan.<sup>14</sup> Its position is determined, where a cemetery frequently used surrounds the modern Protestant church, built on the townland of Temple-tate,<sup>15</sup> that is, "the church land." This church is a very plain structure, having a square tower;<sup>16</sup> the rest of its fabric having been built, probably in the latter part of the last century.<sup>17</sup> There, St. Patrick is said to have erected a church, the place having been called Teach Tallain.<sup>18</sup> But, in various mediaeval documents, its orthography has been varied to Thechtalbi,<sup>19</sup> Taghtallan,<sup>20</sup> Techtalan,<sup>21</sup> Tehallowne,<sup>22</sup> Teghallan,<sup>23</sup> Techallon, Tyhallon,<sup>24</sup> Teehallon,<sup>25</sup> Tehallon,<sup>26</sup> and Tihallon.<sup>27</sup> The locality, as well known, is now Tehallan parish;<sup>28</sup> but, it is vulgarly called Teholland. Several tablets are within the modern church, and various head and tomb stones are without; but, none bear any very ancient inscription.<sup>29</sup> The names and history of the townlands of this parish, as contained in the barony of Monaghan division, are set forth with Irish and English significations;<sup>30</sup> while those, contained within the barony of Cremorne portion, have been similarly given.<sup>31</sup> Here,

<sup>5</sup> See "Acta Sanctorum," tomus vi., Maii xxvii. Among the pretermitted saints, p. 657.

<sup>6</sup> See the Third Volume of this work, at the 17th of March, Art. i., in the xvi. chap. of his Life, for a description of Hy-Meith, or Hy-Meith-Tire, as also the locality of Tehallan.

<sup>7</sup> Colgan also calls it "Hua-methia-terræ sive continentis."

<sup>8</sup> He was son to Imchad, son of Colla Dachrioch, according to the "Sanctilogium Genealogicum," cap. xiii.

<sup>9</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, pars. iii., cap. ix., and n. 16, pp. 150, 184.

<sup>10</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., sect. i., p. 51.

<sup>11</sup> See "Monasticon Hibernicum," p. 35, and n. (k).

<sup>12</sup> This consists of 823a. Ir. 10p.

<sup>13</sup> This part consists of 5,126a. Ir.

<sup>14</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. iii., and nn. 28, 29, pp. 266, 269, 270.

<sup>15</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Monaghan," sheet 10.

<sup>16</sup> Over it is an inscription that, with a bell,

it was erected in 1827.

<sup>17</sup> The history of this church and parish is very clearly set forth, in Evelyn Philip Shirley's "History of the County of Monaghan," chap. xi., p. 305.

<sup>18</sup> In Irish *Teach Talaín*, "House of Talaín."

<sup>19</sup> Taxation 1306.

<sup>20</sup> Register of Prene, 1432, fol. 130a.

<sup>21</sup> Register of Dowdall, 1540, p. 20.

<sup>22</sup> Ulster Visitation, 1622.

<sup>23</sup> Regal Visitation, 1634.

<sup>24</sup> Triennial Visitation, 1661.

<sup>25</sup> Triennial Visitation, 1664.

<sup>26</sup> Triennial Visitation, 1679.

<sup>27</sup> Triennial Visitation, 1754.

<sup>28</sup> On the Ordnance Survey Index Map of the County of Monaghan, this parish of Tehallan appears bounded on the north and west by Donagh parish; on the west and south, by Monaghan parish; and on the east, by Clontibert parish, and part of Armagh County.

<sup>29</sup> See Evelyn Philip Shirley's "History of the County of Monaghan," chap. xi., pp. 304 to 307.

<sup>30</sup> See *ibid.*, chap. xv., pp. 480 to 483.

<sup>31</sup> See *ibid.*, chap. xvi., pp. 516, 517.

<sup>32</sup> It is thought to be identical with the

St. Patrick converted Eugenius, the son of Brian, and the dynast of that district. He also resuscitated his father Muredach. He was afterwards interred, at a place called Omna renne<sup>32</sup>—interpreted the Oak of Renne—on the confines of Hy-Meth and Mugdorne territory, but belonging to the latter. The foregoing account clearly shows, that the territory of Hy-Meth, in which the church of Tehallan was situated, adjoined the territory of the Mugdorni; yet, by some strange and unaccountable mistake, Colgan makes the territory of the Mugdorni the mountainous barony of Mourne in Down, although he should have known, that between Tehallan and Mourne, in Down, several distinct territories lay, in the time of St. Patrick. However, he places Tehallan in the territory of Orgeillia, and this shows, how much he had been mistaken. For, he should have known, that the route of St. Patrick was southwards, and that he passed from the territory of the Hy-Methii, into the adjoining territory of the Mugdorni. He knew that the church of Tehallan—the situation of which he indicated right well, in Diocesi Ardmachani—was within the territory of the Hy-Methii.<sup>33</sup> He knew, also, that the territory of Crioch Mugdhorna<sup>34</sup> was not many miles south from Tehallan. Again, this latter is placed in the region of Hy-Meith, which was a large district in this county, north of the territory called Fearnagh, and originally comprising the barony of Monaghan, as well as of Cremourne.<sup>35</sup> Colgan should have known, likewise, that the church of Domnach Maigen—now Donoughmoyne—was not many miles southwards from Tehallan. The territory known as Ui-Meith Macha comprised the parishes of Tehallan—the Tech-Thalain of our text—Monaghan, Kilmore,<sup>36</sup> Tullycorbet, Clontibret,<sup>37</sup> and Muckno, near Castleblaney.<sup>38</sup> These churches are all in the county of Monaghan.<sup>39</sup> This saint is said to have been consecrated by St. Patrick, when visiting the district of Huameith-tire.<sup>40</sup> The name Teagh-Talain, the “house of Talan,”<sup>41</sup> seems to indicate a church, founded by one Talan. We are not bound to believe, however, in the opinion of Dr. Lanigan,<sup>42</sup> that he had been placed there, by St. Patrick. Colgan would not undertake to define, whether this place derived its name from St. Tellan, son to Legan, son to Colgan, dynast of this same part of the country, and who is mentioned<sup>43</sup> in our Menologies, at the 25th of June;<sup>44</sup> or from St. Tolan, or Tola, son to Donchad, named<sup>45</sup> at the 30th

Ouraumlisdonny, mentioned in the Ulster Inquisitions, on the borders of Armagh County, and, probably, it is the present Omra or Oram, in the parish of Muckno, barony of Cremorne, and county of Monaghan.

<sup>33</sup> See the County of Armagh and Monaghan Letters belonging to the Ordnance Survey Office, and formerly kept in the Phoenix Park, now in the Royal Irish Academy. Mr. O'Donovan's Letter, dated Clones, May 29th, 1835, p. 137. Also, Extracts, bound within this same volume, present notices of Teag-talain, taken from Colgan's “Trias Thaumaturga,” from “Annals of the Four Masters,” and from the Irish Calendar. See pp. 162, 189.

<sup>34</sup> In Latin, “regio Mugdornorum.”

<sup>35</sup> See the “County of Armagh and of Monaghan Letters of the Ordnance Survey,” vol. i. Mr. O'Donovan's Letter, dated Monaghan, May 4th, 1835, p. 43. Also, May 8th, 1835, pp. 63, 64. Also, his Letter, dated Carrickmacross, May 20th, 1835, pp. 99, 100, and one dated Cootehill, May 25th,

1835, pp. 109, 110.

<sup>36</sup> In the barony and county of Monaghan, shown on the “Ordnance Survey Townland Maps for the County Monaghan,” sheets 9, 13, 14, 18, 19.

<sup>37</sup> In the barony of Cremorne. See *ibid.*, sheets 10, 14, 15, 19, 20, 24, 25.

<sup>38</sup> In the parish of Muckno, and barony of Cremorne, shown on sheet 20, *ibid.*

<sup>39</sup> See John O'Donovan's “Leabhar-na-g-Cearb, or Book of Rights,” p. 148.

<sup>40</sup> See Colgau's “Trias Thaumaturga,” Septima Vita S. Patricii, lib. iii., cap. ix., p. 150.

<sup>41</sup> Several Irish churches were denominated in like manner, after their founders, as for instance Tegh or Teach Munnu, “the house of Munnu,” or Teach-Mochua, “the house of Mochua.”

<sup>42</sup> See “Ecclesiastical History of Ireland,” vol. i., chap. vi., sect. iii., n. 29, p. 270.

<sup>43</sup> In chap. xiii. of the “Sanctilogium Genealogicum.”

<sup>44</sup> Rev. Dr. Lanigan thinks, there can be

of March.<sup>46</sup> However, it is stated, in the Tripartite Life of St. Patrick, that he not only endowed Tegh Talain with lands, but that he even bestowed the relics of some saints, and which relics, he had brought from beyond the sea. The Irish Apostle selected, from among his disciples, those, who had been the companions of his missionary labours, and the faithful imitators of his pious example. These pious men he left with St. Killian.<sup>47</sup> The festival of the present St. Killen was kept, at Tehallan, county of Monaghan, on the 27th of May, according to our Irish Calendars. Besides, as we are told, Stickillin, a small parish in the county of Louth, near Ardee, is called from this saint, its name having been originally Tech-Cillin.<sup>48</sup> Thus, the name Cillin, Bishop, of Tegh Talain, in Orighialla, is set down in the Martyrology of Donegal,<sup>49</sup> as having been venerated, at this day. His festival is noted, at the 27th of May, by Father John Colgan.<sup>50</sup> Under the head of Teach-Talain,<sup>51</sup> Duard Mac Firbis enters Cillian, bishop from Tech-Tallian, in Airghill, for May 27th.<sup>52</sup> At this same date, also, his festival occurs, in that Irish Calendar,<sup>53</sup> kept in the Royal Irish Academy.

ARTICLE II.—ST. COMMAIGH, COMAGIA, OR COMAIGH, VIRGIN, OF SNAWLOOHER, OR SLANORE, COUNTY OF CAVAN. [Sixth or Seventh Century.] At this date, the Martyrology of Tallagh<sup>1</sup> records the name of this holy virgin, under the designation Commaigh, daughter of Eachdach, of Snamha luthair. The Bollandists<sup>2</sup> have also a like entry, at the 27th of May, for Comagia of Snam-Luthir. It appears, that this holy virgin was daughter of Eochaidh, her father, and Aigleann<sup>3</sup> or Ailgend, her mother. She was fifth in descent, by the father's side, from Laeghaire, monarch of Ireland, in the time of St. Patrick. Her father was son to Ailill, son of Guaire, son to Lughaidh, son of King Laeghaire. Her brothers were St. Fintan,<sup>4</sup> St. Lughaidh,<sup>5</sup> and St. Colum.<sup>6</sup> Besides these uterine brothers, her father had been married to Ligach Bredmainech, by whom he had St. Fursey,<sup>7</sup> St. Nainnidh,<sup>8</sup> and St. Muiredach.<sup>9</sup> The monastery at Snam-luthir had been founded, by the brother of St. Comaigh, a holy man named Columbanus, or Colman.<sup>10</sup> It was supposed, by Colgan,<sup>11</sup> that Snam-Luthir had been identical with a monastery, founded at Carbre Gabhra, otherwise Carbre Mor, in the maritime part of northern

little doubt, that from him this church got its name; if so, it was not founded by St. Patrick. See “Ecclesiastical History of Ireland,” chap. vi., sect. iii., n. 28, p. 270.

<sup>45</sup> In our Calendars, and also in the “Sanctilogium Genealogicum.”

<sup>46</sup> In the Third Volume of this work, Art. i.

<sup>47</sup> See Colgan’s “Trias Thaumaturga,” Septima Vita S. Patricii, pars. iii., cap. ix., and nn. 17, 18, pp. 150, and 184.

<sup>48</sup> See Evelyn Philip Shirley’s “History of the County of Monaghan,” chap. xi., p. 305.

<sup>49</sup> Edited by Drs. Todd and Reeves, pp., 128, 139.

<sup>50</sup> See “Acta Sanctorum Hiberniae,” xiv. Februarii, Vita S. Kiliani et Sociorum, n. 3, p. 331.

<sup>51</sup> Now Tyhallon, county of Monaghan, according to William M. Hennessy’s note.

<sup>52</sup> See “Proceedings of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i., pp. 130, 131.

<sup>53</sup> Thus: *Cillin eorþ 6 Tīg Talain in Oirghiall*, at the vi. of the June Kalends, May 27th. The same entry is in the Ordinance Survey copy, Common Place Book F, p. 49. A marginal note, in Mr. O’Donovan’s handwriting, thus explains *Tīg Talain*, as being Anglicized into Tehallen.

ARTICLE II.—<sup>1</sup> Edited by Rev. D. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Maii xxvii. Among the pretermitted saints, p. 657.

<sup>3</sup> She was the daughter of Lenin.

<sup>4</sup> Venerated at the 1st of January.

<sup>5</sup> Venerated at the 31st of January.

<sup>6</sup> Venerated at the 6th of September.

<sup>7</sup> Venerated at the 16th of January.

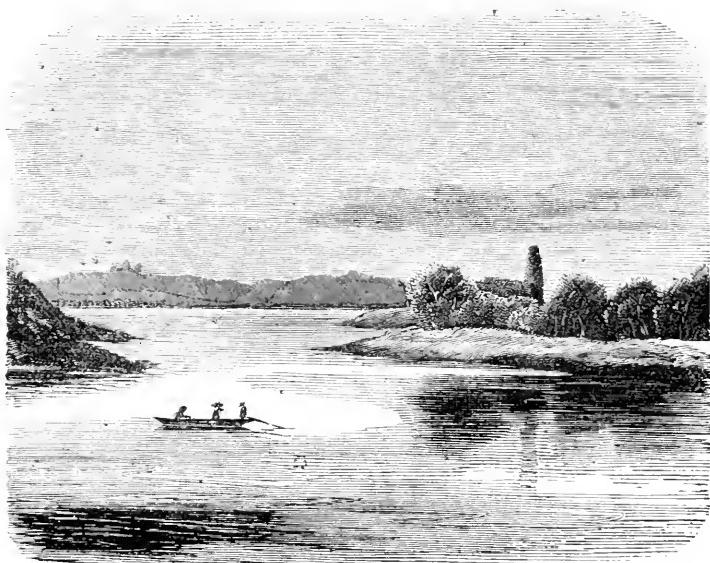
<sup>8</sup> Venerated at the 13th of November.

<sup>9</sup> Venerated at the 12th of August.

<sup>10</sup> See Rev. Dr. Reeves’ Adamnan’s “Life of St. Columba,” lib. ii., cap. 43, p. 172, and n. (e), *ibid.*

<sup>11</sup> In “Trias Thaumaturga,” Vita Quarta

Connaught, and by a certain Columbanus,<sup>12</sup> a holy man, who was son to Echad.<sup>13</sup> In like manner, the Rev. Mervyn Archdall<sup>14</sup> and Rev. Dr. Lanigan<sup>15</sup> say, that Snam luthir was a monastery, in the present barony of Carbury, and county of Sligo. Another name for this territory is said to have been Carbremhlor or Carbre Droma-Cliabh.<sup>16</sup> This opinion has been most generally received.<sup>17</sup> However, that place has been identified, by other writers—and notably by Rev. Dr. Reeves<sup>18</sup>—with Snawlooher, or Slanore,<sup>19</sup> a townland in the parish of Kilmore, barony of Upper Loughtee, and county of Cavan.<sup>20</sup> Not a vestige of the old monastery now remains. There, however, various remains of mortality have been discovered,<sup>21</sup> and it would seem the ancient religious foundation stood, also, some where about the beginning of the seventh



Trinity Church and Island, Lough Oughter.

century. St. Coluin, the brother of our saint, appears also to have lived—at least for a time—in this place.<sup>22</sup> The former cemetery has disappeared; but, for ages, there has not been a burial there. The Premontre foundation of

S. Columbae, lib. ii., nn. 34, 35, p. 384.

<sup>12</sup> See *ibid.*, lib. ii., cap. xlvi., p. 362.

<sup>13</sup> In his notes, Colgan states, that he was Colman, son of Eochod, and a brother of St. Comagia.

<sup>14</sup> See "Monasticon Hibernicum," p. 639.

<sup>15</sup> See "Ecclesiastical History of Ireland," vol. ii., cap. xi., sect. x., and n. 122, pp. 133, 143.

<sup>16</sup> See Colgan's "Acta Sanctorum Hibernie," Februario xx. Supplementum Vitae S. Fecchini, cap. xxx., p. 136, and n. 18, p. 141.

<sup>17</sup> See "Parliamentary Gazetteer of Ireland," vol. iii., p. 272.

<sup>18</sup> See his Adamnan's "Life of St. Columba," n. (f), pp. 173, 174.

<sup>19</sup> It is marked, on the "Ordnance Survey Townland Maps for the County of Cavan," sheets 24, 25.

<sup>20</sup> So stated, by William M. Hennessey, who quotes the Down Survey, as his authority.

<sup>21</sup> In the beginning of the present century, when the field was first broken up, traces of a Christian place for interment came to light.

<sup>22</sup> See Dr. Reeves' Adamnan's "Life of St. Columba," nn. (e, f), pp. 172 to 174.

1237,<sup>23</sup> on Trinity Island<sup>24</sup> opposite, became the place most resorted to ; and there, the peasantry of the neighbourhood now bury their dead.<sup>25</sup> On Trinity Island are also considerable ruins, which have a most picturesque appearance,<sup>26</sup> as seen rising over the embowering trees, and far out on the noble expanse of Lough Oughter. The surrounding shores are diversified and very attractive in scenery. An abbey's site is shown in a field, which is called the Abbey-field,<sup>27</sup> in the western part of Snawlooher or Slanore townland. This contains about 130 acres, and it is situated a little south from Lough Oughter, on the west side of Kilmore parish. It appears, furthermore,<sup>28</sup> that Cairbre Gabhra is now represented, by the modern barony of Granard, in the north-eastern part of Longford County ; while, this territory must have proceeded still farther towards the north, so as to include a considerable portion of Upper Loughtee, in the county of Cavan, since Si:amh-luthir, Snawlougher,<sup>29</sup> or Slanore, was within it.<sup>30</sup> Veneration was given on this day, to Comaigh, Virgin, of Snamh Luthair,<sup>31</sup> as we find entered, in the Martyrology of Donegal.<sup>32</sup>

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ARTICLE III.—ST. MAELAN, OF SLANORE, COUNTY OF CAVAN. This day, the Martyrology of Tallagh,<sup>1</sup> and that of Donegal,<sup>2</sup> register the name of Maelan, of Snamh Luthair, as having been venerated. The Bollandists<sup>3</sup> have a notice of St. Maelanus, at the 27th of May ; but, they barely record his name and home at Snam-Luthir. This place is known as Snawlooher,<sup>4</sup> at the present time, and it may be identified with the locality, to which allusion has just been made. According to Colgan, the present saint may possibly be identified with Moelchuo, nephew of St. Columkille.<sup>5</sup> This however seems to be a very doubtful—if not a wholly mistaken—conjecture.

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ARTICLE IV.—ST. CUINTOC, OF SNAWLOOHER, COUNTY OF CAVAN. There is a St. Cuintoc, said to have been connected with Snawlooher, formerly called Snamha luthair, in the present county of Cavan. His name and

<sup>23</sup> See Archdall's "Monasticon Hibernicum," p. 42.

<sup>24</sup> In the parish of Kilmore, and barony of Upper Loughtee. It is shown, on the "Ordnance Survey Townland Maps for the County of Cavan," sheets 19, 20.

<sup>25</sup> On February 1st, A.D. 1570, Queen Elizabeth granted this Abbey, with all its appurtenances to Hugh O'Reilly of the Brenie, head of his sept, for the term of 21 years, at the rent of 5s. and 8d. Irish money. See Archdall's Monasticon Hibernicum, p. 42.

<sup>26</sup> The accompanying sketch of this scene was taken by the writer, in June, 1876. It has been transferred to the wood, by William F. Wakeman, the engraver Mrs. Millard.

<sup>27</sup> It is shown, of the "Ordnance Survey Townland Maps for the County of Cavan," sheet 25.

<sup>28</sup> See Dr. John O'Donovan's "Annals of the Four Masters," at A.D. 731, vol. i. The Cairbre-Gabhra were a sept, descended from Cairbre, son of Niall Naighiallach. The mountainous portion of Granard barony is still called Sliabh Cairbre. See pp. 328,

329, and n. (w).

<sup>29</sup> Or Snawlougher, as it is also named, in an Ecclesiastical Inquisition taken at Cavan, A.D. 1609.

<sup>30</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (f), pp. 173, 174.

<sup>31</sup> In a note, Dr. Todd says, "The more recent hand adds 'íngen Éacháid [daughter of Eochaidh] Mart. Taml.'"

<sup>32</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>3</sup> See "Acta Sanctorum," tomus vi., Maii xxvii. Among the pretermitted saints, p. 657.

<sup>4</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (f), pp. 173, 174.

<sup>5</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbae, cap. ii., num. 14, p. 479.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

place are entered in the Martyrology of Tallagh;<sup>1</sup> and, quoting this same record, the Bollandists<sup>2</sup> enter his festival, at the 27th of May, but, call him by the name of Quintus.

ARTICLE V.—ST. ETHIAN OR Ethern, BISHOP OF DONOUGHMORE MIC-LAITHBHE, IN MUGHDRONA. In the Martyrology of Tallagh,<sup>1</sup> this saint's name appears, at the 27th of May, as Ethirn, Bishop of Domhnach mor. On the same authority, the Bollandists<sup>2</sup> enter Ethernus, *Episcopus de Domnach-Mor*. There was a Mughdhorna-Breagh in Ireland, but its position is not well known. From the church of this saint having been here placed within the territory of Mughdorna, Dr. O'Donovan thinks it highly probable, he must have been connected with Donoughmore, near Slane, and in the county of Meath.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> enters a festival on this day, in honour of Ethern, Bishop, of Domhnach-mór-mic-Laithbhe, in Mughdorna. Under the head of Domhnach-mic Laithbhe, likewise, Duard Mac Firbis enters Bishop Ethern, for May 27th.<sup>5</sup>

ARTICLE VI.—REPUTED FEAST OF A ST. ECHBRITAN, ECBRIOTAN, OR ECHFRIOTAN, SON OF OSSU, OR OSSA. These names as found respectively entered, with a different spelling, in the Martyrologies of Tallagh, of Marianus O'Gorman, and of O'Clery, seem to relate, however, to the same individual. There appears to have prevailed some misconception, regarding the identity of this saint. However, the name refers to a British or to a Saxon origin. But, little can be gleaned, with any degree of certainty, to throw light on his history. The name of Ecбриотан mac Ossu appears, in the Martyrology of Tallagh,<sup>1</sup> at the 27th of May. Some writers seem to have imagined, that he was the same as Egfrid, the eldest son of King Oswy of Northumbria, by Queen Eanfled, and who succeeded his father in that kingdom, A.D. 671.<sup>2</sup> He was married to the virtuous Etheldred, or Edeltrude,<sup>3</sup> also called Audry. In 684,<sup>4</sup> he conducted a hostile invasion against the Irish, who, as Venerable Bede declares, had been great friends to the English.<sup>5</sup> However, the Martyrology of Tamlaught is probably in error, also, by making Ecбриотан “son of Ossa,” the same as Aldfrid, the Northumbrian prince, and whom the Irish knew, as an exile in Ireland, under the name of Flann Fina.<sup>6</sup> His surname Fina was derived from his mother.<sup>7</sup> He was an illegitimate son of Oswy, King of Northumbria, and he retired into Ireland, as well for the purpose of avoiding the anger or

<sup>1</sup> See “Acta Sanctorum,” tomus vi., Maii xxvii. Among the pretermitted saints, p. 657.

ARTICLE V.—<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>3</sup> See “Acta Sanctorum,” tomus vi., Maii xxvii. Among the pretermitted saints, p. 657.

<sup>4</sup> An entry in the “Annals of the Four Masters,” at 1150, where this locality is mentioned, may help the topographer to fix the situation of Mughdhorna-Breagh. See vol. ii., n. (1), pp. 1094, 1095.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 138, 139.

<sup>6</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. Series, vol. i., part i., pp. 106, 107.

ARTICLE VI.—<sup>7</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>1</sup> See John Speed’s “History of Great Britaine,” book viii., chap. ix., p. 317.

<sup>2</sup> She is venerated as a saint, at the 23rd of June. See an account of her, in Les Petits Bollandistes’ “Vies des Saints,” tome vii., xxiii<sup>e</sup>, Jour de Juin, pp. 237 to 239.

<sup>3</sup> This date accords with the chronology, in the “Annals of Ulster.” However, at A.D. 683, it is set down, in Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 288 to 291, and n. (k), *ibid.*

<sup>4</sup> See “Historia Ecclesiastica Gentis Anglorum,” lib. iv., cap. xxvi., p. 345.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's “Life of St. Columba,” pp. xliv., xlvi., and n. (g). Also, pp. 185, 186, and nn. (l, m), *ibid.*

<sup>6</sup> She is said to have been derived from the princely house of Niall, according to the Tract on the Mothers of the Irish Saints, in the Book of Lecan, at fol. lxiii.

jealousy of his younger but legitimate brother Egfrid,<sup>8</sup> who ruled for fifteen years over his principality, with religious and commendable behaviour.<sup>9</sup> Ecfrician was the name of our present saint, according to Marianus O'Gorman, nor is any further information conveyed respecting him. It seems hardly credible, that he could be identified with Alfridus—the names are so different—yet the Northumbrian exile is praised, for having sedulously devoted the years of his exile to study and to the acquisition of philosophy. We are informed, likewise, that as a just punishment for his invasion of the innocent Irish, King Ecgfrid, son of Oswy, fell in a battle fought against the Picts, on the 13th of the Calends of June,<sup>10</sup> or on the 20th of May,<sup>11</sup> A.D. 684, or 685; so that, independently of his hostility to the Irish, the discrepancy of those diurnal dates seems to exclude him from the present commemoration. He was afterwards succeeded on the throne, by his brother Alfrid, then pursuing his studies in Ireland; but, after the death of Ecgfrith, the flourishing kingdom of Northumbria became utterly weakened by intestine divisions.<sup>12</sup> A St. Egbert appears, in the Roman Martyrology, at the 24th of April. He lived in Ireland, and he died in Hy, A.D. 729. He is frequently mentioned, by Venerable Bede.<sup>13</sup> However it may be explained, on this day, the Martyrology of Donegal<sup>14</sup> registers Echfriolan, as having had veneration given to him. The entries have a dualistic appearance; and, as differently spelled and authenticated, in their respective references, they seem applicable only to a single person.

**ARTICLE VII.—FESTIVAL OF ST. ACULIUS AND HIS COMPANIONS, MARTYRS.** In the “Feilire” of the “Leabhar Breac,” there is a commemoration, at the 27th of May, of St. Acilius, a priest, with his clergy who were martyrs.<sup>1</sup> The Martyrology of Drummond has a notice of St. Acculeus and of his companions.<sup>2</sup> They are entered by the Bollandists,<sup>3</sup> in their great collection, at this same date. There we find them called Acculus, or Aquilus, or Aquilinus, Evangelius, with fourteen other

<sup>8</sup> Sometimes called Ecgferd or Everth. See “The Saxon Chronicle,” with an English translation, by the Rev. J. Ingram, B.D., p. 55.

<sup>9</sup> See Rev. Dr. Dodd's “Church History of England from the commencement of the Sixteenth Century to the Revolution in 1688,” with Notes, Additions, and a Continuation by the Rev. M. A. Tierney, F.S.A., vol. i., part i., Art. i., p. 39. London, 1839, *et seq.*, 8vo.

<sup>10</sup> According to the Venerable Bede, in “Historia Ecclesiastica Gentis Anglorum,” lib. iv., cap. xxvi., p. 346.

<sup>11</sup> Tighernach at A.D. 685, and the Annals of Ulster, at A.D. 685, record the same event. See Rev. Dr. O'Conor's “Rerum Hibernicorum Scriptores,” tomus ii., p. 213, and tomus iv., p. 63.

<sup>12</sup> See Edward A. Freeman's “History of the Norman Conquest of England,” vol. i., chap. ii., p. 38.

<sup>13</sup> But, as he was not the son of Ossa, it would seem, in the opinion of Rev. Dr. Todd, that Ecfric or Ecgfrid, son of Ossa, may have been intended, at this passage, in the O'Clerys' Martyrology.

<sup>14</sup> Edited by Drs. Todd and Reeves, pp.

140, 141. A note by Dr. Todd says, at Echfriolan, “The two paragraphs within brackets are in the more recent hand. They both evidently relate to the same individual.”

**ARTICLE VII.—**<sup>1</sup> It is thus entered, and translated into English, by Dr. Whitley Stokes :—

Aculius μετριωμένης  
Conachlairι αρνοεσθαι  
Αρνι πιστος cechromai  
Τολορτα φοροεν.

“Acilius the priest, with his clergy which is most sanctified: their blood before every number was poured forth on roads.” The latter is a singularly curious remark, and it must refer, either to an early practice of placing numbers to measure distances on Irish roads, in the time of St. Aengus, or it may possibly refer to a knowledge of some corresponding method observed in connexion with the old roads of the Roman Empire.

<sup>2</sup> See Bishop Forbes' “Kalandars of Scottish Saints,” p. 14.

<sup>3</sup> See “Acta Sanctorum,” tomus vi., Maii xxvii. De Sanctis Martyribus Alexandrinis

Martyrs, who suffered at Alexandria, according to accounts contained in old Martyrologies, although these various Calendars somewhat differ in giving the names of those holy victims, who died for Christ, in the times of great persecution.

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ARTICLE VIII.—**St. MODUIN, ABBOT OF SAUL, COUNTY OF DOWN.** This saint is entered, at this date, in a Calendar compiled by the Rev. William Reeves. In the diocese of Down, there was a church dedicated to a St. Medumy; but, this church and its patron saint are now unknown. There was a St. Dunnus, a disciple,<sup>1</sup> and placed by St. Patrick over the Abbey of Saul, and he is called Moduinus, in the Martyrology of Marianus O'Gorman. It is possible, the name and place may be connected with this present saint.<sup>2</sup>

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ARTICLE IX.—**REPUTED FEAST OF ST. WIGBRORDUS, APOSTLE OF BAVARIA.** At the 27th of May, Thomas Dempster in his “Menologium Scotorum” enters<sup>3</sup> a festival for St. Wigbrordus, Apostle of Bavaria, quoting as his authority Laziūs; but, the Bollandists<sup>2</sup> remark, this should not suffice, when we take into account the silence of Rader, and of other writers, on this matter. In his Ecclesiastical History of Scotland—where so many notable persons of that nation are introduced—Dempster has altogether forgotten to take any notice of St. Wigbrordus.

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ARTICLE X.—**REPUTED FEAST OF ST. FINTANA, VIRGIN, IN SCOTLAND.** In his Scottish Entries, Camerarius has notice<sup>1</sup> of a St. Fintana, a Virgin, in Scotland. The authority of Laherius is given, also, by the Bollandists,<sup>2</sup> for this statement, at the 27th of May. It is possible, that this is the St. Fintana, who, with St. Otha—both Virgins—has been introduced, by Thomas Denypster, in his “Menologium Scotorum,” at the 13th of October.<sup>3</sup> Again, in his Ecclesiastical History of the Scottish Nation,<sup>4</sup> the same mendacious writer asserts, that both of those holy virgins lived together, in the same convent, and during the reign of King Conran; that St. Fintana flourished A.D. 526, while the Acts of both holy virgins have been lost.

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ARTICLE XI.—**FEAST OF ST. FONTANA,** Citing the Scottish Breviary for this entry, Camerarius and Dempster enter a festival, to commemorate a St. Fontana, Virgin, at the 27th day of May. The latter in his Menology places her, at the 13th of October, as the Bollandists<sup>1</sup> observe; but, it is evident, that she does not differ from the St. Fintana already noticed.

Acculo, sive Aquilo, aut Aquilano, Evangelio, et aliis xiv., p. 627.

ARTICLE VIII.—<sup>1</sup> See Colgan's “Trias Thaumaturga,” Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 265.

<sup>2</sup> See Rev. William Reeves' “Ecclesiastical Antiquities of Down, Connor and Dromore,” p. 19, n. (i); and *ibid.* Appendix LII., p. 378.

ARTICLE IX.—<sup>1</sup> Thus: “In Boarii Vvig-  
tordi gentis Apostoli. Laz.”—Bishop Forbes' “Kalandars of Scottish Saints,” p. 201.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Maii xvii. Among the pretermitted saints,

p. 657.

ARTICLE X.—<sup>1</sup> Thus: “27 Die. Sancta Fintana Virgo”—Bishop Forbes' “Kalandars of Scottish Saints,” p. 237, and *ibid.*, p. 349.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Maii xxvii. Among the pretermitted saints, p. 657.

<sup>3</sup> See Bishop Forbes' “Kalandars of Scottish Saints,” pp. 214, 340.

<sup>4</sup> See tomus i., lib. vi., num. 513, p. 279.

ARTICLE XI.—<sup>1</sup> See “Acta Sanctorum,” tomus vi., Maii xxvii. Among the pretermitted saints, p. 658.

ARTICLE XII.—REPUTED FESTIVAL OF ST. BECAN, ABBOT. In the Calendar, prefixed to the Martyrology of Christ Church, there is an entry of St. Becan, Abbot, with an Office of Nine Lessons, at the 27th of May.<sup>1</sup> However, as there is no corresponding notice, in the Martyrology itself; we can only suppose, that the insertion had been misplaced, and that it refers simply to the St. Becan, Abbot, on the day preceding.

ARTICLE XIII.—FESTIVAL OF ST. GERMANUS, BISHOP OF PARIS. The Martyrology of Raban Maur ascribes a festival to St. Germanus, Bishop of Paris, for the 27th of May; but, as the Bollandists<sup>2</sup> remark, other writers place it on the day immediately following.

## Twenty-eighth Day of May.

ARTICLE I.—ST. MOEL-ODHRAN, SUPPOSED TO HAVE BEEN A MONK OF IONA, SCOTLAND.

[SEVENTH CENTURY.]

LITTLE remains in old records, to point with any degree of certainty to the family, period, place, or personality, of this saint. We find the name, Maelodran, simply inserted, in the Martyrology of Tallagh,<sup>3</sup> at this date. On the same authority, and on that of Adamnan, the Bollandists<sup>4</sup> have his festival placed, in a like order. Colgan intended to insert the Acts of this saint, at the 28th of May.<sup>5</sup> However, he appears to have been in doubt, whether the saint, to whom reference had been made, should be assigned to such day, or to the 10th of January; for, the Irish Martyrologies make mention of a saint Moel-Odhran, at both days. It has been supposed, that our saint is mentioned by Adamnan, who calls him a soldier of Christ, and from that part of the country, denominated Mocurin,<sup>6</sup> or Mocuria. Adamnan also states, that Mailodranus related to him an anecdote, which is found in his biography of St. Columkille;<sup>7</sup> and hence, he must have been contemporaneous with that writer.<sup>8</sup> It is most likely, that he lived in the seventh century; but, indeed, nothing seems to be discoverable, which serves to elucidate his history. The name Mael-Odhrain signifies “the servant of Odhran;” and, we find this name

ARTICLE XII.—<sup>1</sup> See “The Book of Obita and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin, edited by John Clarke Crosthwaite, A.M., and Rev. James Henthorn Todd, D.D., p. 65.

ARTICLE XIII.—<sup>1</sup> See “Acta Sanctorum,” tomus vi., Maii xxvii. Among the pretermitted feasts, p. 658.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Maii xxviii. Among the pretermitted feasts, p. 733.

<sup>3</sup> See “Trias Thaumaturga,” Appendix Quinta ad Acta S. Columbae, cap. x. De Discipulis S. Columbae, num. 88, p. 491.

<sup>4</sup> “If Mocnurin, the reading in B., be correct, this tribe name will be Mac-U-Curin, from tū Cúrin, of which we have an instance in the Four Masters, at 1196.”—Rev. Dr. Reeves’ Adamnan’s “Life of St. Columba,” n. (h), p. 50.

<sup>5</sup> It is also related, and may be found, in the notices of St. Baitan, at the 29th of November.

<sup>6</sup> Colgan’s “Trias Thaumaturga,” Quarta Vita S. Columbae, authore S. Adamnano,

occurring in our Irish Calendars at January 10th, May 31st, and November 11th.<sup>7</sup> From such circumstance, Colgan shows, that he could not have been Odhran, Abbot of Iona, venerated, at the 27th of October,<sup>8</sup> and who is called the son of Angin, and also belonging to Tegh-Erarin, in Media, according to Marianus O'Gorman. Moreover, Colgan calls Odhran a monk; but, on what authority, it is difficult to discover. He is called, indeed, a soldier of Christ by Adamnan; therefore, it is not unlikely he was a religious, and probably a monk of Iona.

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**ARTICLE II.—THE SEVEN BISHOPS, OF TIGH-NA-COMMAIRCE.** At the 28th of May, the Martyrology of Tallagh<sup>1</sup> registers Secht n. Esp. o Thigh na Comairce. The Bollandists<sup>2</sup> have a notice—on the same authority—for the Seven Bishops of Teg-na-Comaire, at this date. As will be seen, there is probably a typographical error, in spelling the name of his locality. The place is said to have been within the present parish of Clonleigh,<sup>3</sup> in the barony of Raphoe, and county of Donegal. There is a Tigh-na-Comairce, in Tir Conaill, near to Loch Feabhail—now Lough Foyle—as we are told by the O'Clerys. The Martyrology of Donegal,<sup>4</sup> on this day, records a festival, in honour of the Seven Bishops, of Tigh-na-Comairce. Under the head of Teach-na-Comairce, Duard Mac Firbis enters, the Seven Bishops from Teach-na-Comairce, at May 28th.<sup>5</sup> We are informed, likewise, that Teach-na-Comairce is in the parish of Clonleigh,<sup>6</sup> and in the county of Donegal.<sup>7</sup>

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**ARTICLE III.—ST. FAELAN, OR FOILLAN, A CONFESSOR.** Human curiosity is not often gratified by a correct knowledge of God's true servants. A festival in honour of Faelán, or Foillan, is simply mentioned in the Martyrologies of Marianus O'Gorman<sup>1</sup> and of Donegal,<sup>2</sup> as having been celebrated on this day. No other account is found regarding him, except what Colgan states, that there was a Foelanus, the son of Kellach, and that having been abbot of Kildare, he died A.D. 799<sup>3</sup>—or *recte*, 804. We are told, moreover, he was venerated, either on the 28th of May, or on the 9th of June.<sup>4</sup> Quoting this very account from Colgan,<sup>5</sup> Archdall calls him Foelan O'Kellach, and states, that he died, either on the 20th of May or on the 9th of June.<sup>6</sup>

lib. i., cap. xx., p. 343.

<sup>7</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (g), p. 50.

<sup>8</sup> See "Trias Thaumaturga," Quarta Vita S. Columbae," lib. i., n. 65, p. 377.

**ARTICLE II.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Maii xxviii. Among the pretermitted saints, p. 733.

<sup>3</sup> A description of this parish is given, in the "Parliamentary Gazetteer of Ireland," vol. i., pp. 446, 447.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>5</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 130, 131.

<sup>6</sup> This is now a parish church, in the diocese of Derry, two miles north of Lifford, on the River Foyle. See Archdall's "Monasticon

Hibernicum," p. 96.

<sup>7</sup> See William M. Hennessy's note to Duard Mac Firbis.

**ARTICLE III.—**<sup>1</sup> See Colgan's "Acta Sanctorum Hibernicæ," xvi. Januarii. De Inventione S. Foillani Ep. et M. Appendix, cap. i., p. 104.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>3</sup> See, for this statement, Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 406, 407.

<sup>4</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Brigidæ, cap. ii., p. 629.

<sup>5</sup> See Colgan's "Acta Sanctorum Hibernicæ," xvi. Januarii. De Inventione S. Foillani Ep. et M., Appendix, cap. i., p. 104.

<sup>6</sup> See "Monasticon Hibernicum," p. 324.

**ARTICLE IV.—REPUTED FEAST OF ST. GERMAN, TUTOR OF ST. PATRICK.** In the “Feilire” of St. Aengus,<sup>1</sup> we find a Festival to St. German, the tutor of St. Patrick, at the 28th of May. The commentator explains the phrase of tutor of Patrick to mean Patrick’s master.<sup>2</sup> It would seem, that St. Germanus, Bishop of Paris, and whose Acts have been set down by the Bollandists,<sup>3</sup> at this date, has been considered by Aengus to be identical with St. Germanus, Bishop of Auxerre, whose festival occurs on the 31st of July.

**ARTICLE V.—ST. FURADHRAN, OF LANN-TURU.** At this date, the Martyrology of Tallagh<sup>4</sup> registers the present saint’s name, as Furudrain hil-lann Tuirrin. On the same authority, the Bollandists<sup>2</sup> enter Furudranus de Lann-Tura, at the 28th of May. It is difficult to find the modern equivalent of this place, either under the present or the succeeding designation. This day, the Martyrology of Donegal<sup>3</sup> mentions, likewise, that veneration was given to Furadhrán, of Lann Turu.

**ARTICLE VI.—ST. EOGHAN, THE SAGE.** The Martyrology of Tallagh<sup>1</sup> enters the name, Eoghan, Sapiens, at the 28th of May. The Bollandists<sup>2</sup> also have Eugenius Sapiens, at this same date, and on the same authority. We are ignorant regarding his period and locality. Veneration was given on this day to Eoghan, the Sage, as we read, likewise, in the Martyrology of Donegal.<sup>3</sup>

**ARTICLE VII.—REPUTED FESTIVAL OF ST. JONAS, SAID TO HAVE BEEN ABBOT OF LUXEU, IN BURGUNDY.** In the Anonymous Calendar of National Saints, published by O’Sullevan Beare, at the 28th of May, we find a St. Jonas. On the authority of the English Martyrology, at the same date, Jonas Confessor is on Henry Fitzsimons’ list.<sup>1</sup> But Wilson claims him as an Anglus. Again,

**ARTICLE IV.—<sup>1</sup>** The stanza in the “Leabhar Breac” copy is thus given and translated, by Dr. Whitley Stokes, LL.D. :—

Rofnadea cohanslin  
Imman foinmeach parthe  
Seprian ghuin arghuithe  
Arde patrice machae.

“May he convoy us to (the) angels, a lovable prosperous troop, German sun of our seniors, tutor of Patrick of Armagh.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. lxxxii.

<sup>2</sup> See *ibid.*, p. xci.

<sup>3</sup> See “Acta Sanctorum,” tomus vi., Maii xxvii. De Sancto Germano Episcopo Parisiensi in Gallia, pp. 774 to 806. This has a previous commentary in two sections, and sixteen paragraphs. Afterwards, his Life by Venantius Fortunatus in five chapters and forty-four paragraphs, with notes. Two Appendices follow. Next is a History of the Translation of his relics, by a monk of St. Germain de Pres, in four chapters and

thirty-five paragraphs. Then comes a History of his Miracles, in two books : besides a Preface and Prologue, the first book is in nineteen paragraphs, and the second with a Prologue has seventeen paragraphs, together with an Appendix, containing six additional paragraphs.

**ARTICLE V.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Maii xxviii. Among the pretermitted saints, p. 733.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

**ARTICLE VI.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Maii xxviii. Among the pretermitted saints, p. 733.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

**ARTICLE VII.—<sup>1</sup>** See O’Sullevan Beare’s “Historie Catholice Iberniae Compendium,” tomus i., lib. iv., cap. xi., xii., pp. 50, 55.

Camerarius<sup>2</sup> holds that he was an Irishman. Ferrarius<sup>3</sup> and Saussay<sup>4</sup> follow the foregoing accounts. But, the Bollandists,<sup>5</sup> who have a brief account of him, at the 28th of May, declare him to have been neither English, Scotch, or Irish, by birth, but an Italian,<sup>6</sup> born at Susa, near Mount Cenis, and at the foot of the Alps. He is celebrated as having been the writer of the Life of St. Columban,<sup>7</sup> Abbot of Luxeu, although the biographer did not succeed there, in that capacity of superior. However, in the older Calendars, his name is not to be found, with the title of saint attached.<sup>8</sup>

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**ARTICLE VIII.—REPUTED FEAST OF ST. WININ, PRIEST, IN CANTIRE, SCOTLAND.** A festival for a priest, called Wininus, is noticed by the Bollandists,<sup>1</sup> at this date. In Dempster's "Menologium Scotorum,"<sup>2</sup> at the 28th of May, there is a notice of him. His account is copied by Ferrarius.<sup>3</sup> The name Winninus is resolvable into the Irish Finanus; and, it seems possible enough, that he may be identical with a holy man, bearing the latter name, whose festival is held on the 21st of January, on the 11th of February, on the 18th of March, on the 10th of September, and on the 18th of November.<sup>4</sup> There is a Vinnianus, a Bishop, mentioned in Adamnan's Life of St. Columba.<sup>5</sup> Allusion is made to him by Thomas Dempster, who states, that he flourished, A.D. 595.<sup>6</sup>

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**ARTICLE IX.—ST. SILLAN.** The simple entry Sillan—without any further designation—occurs in the Martyrology of Tallagh,<sup>1</sup> at the 28th of May. The Bollandists<sup>2</sup> also enter Sillanus, at this same date, and only on the authority of the said Calendar.

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**ARTICLE X.—ST. DAIRIUS.** A festival, in honour of Dairius, is found entered, at this date, in the Martyrology of Tallagh.<sup>1</sup> No further information can be gleaned regarding him.

<sup>1</sup> In the Entries of his Scottish Menology.

<sup>2</sup> In his "Catalogus Generalis Sanctorum."

<sup>3</sup> In his Supplement to the "Martyrolo-gium Gallicanum."

<sup>4</sup> See "Acta Sanctorum," tomus vi., Maii xxviii. Among the pretermitted saints, pp. 732, 733.

<sup>5</sup> This the Bollandists show, in their Acts of Saints Attala and Eustacius, Abbots, at the 10th and 29th of March.

<sup>6</sup> See the Life of St. Columbanus, at the 21st of November.

<sup>7</sup> An interesting account of him will be found, in the "Dictionary of Christian Biography," edited by William Smith, LL.D., and Henry Wace, D.D., vol. iii., pp. 430, 431.

<sup>8</sup> **ARTICLE VIII.—**<sup>1</sup> See "Acta Sanctorum," tomus vi., Maii xxviii. Among the

pretermitted saints, p. 735.

<sup>2</sup> Thus: "In Kintyre Vvinini presbyteri, cuius cella adhæbat fons omnibus languoribus et morbis inveteratis sanandis oportunus. II."—Bishop Forbes' "Kalendars of Scottish Saints," p. 201.

<sup>3</sup> In "Catalogus Generalis Sanctorum."

<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 463 to 466.

<sup>5</sup> See Rev. Dr. Reeves' edition, lib. iii., cap. i., p. 104.

<sup>6</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xix., num. 1166, p. 649.

**ARTICLE IX.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Maii xxviii. Among the pretermitted feasts, p. 733.

**ARTICLE X.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

## Twenty-ninth Day of May.

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ARTICLE I.—ST. BRUNSECHIA, VIRGIN, OF MAGH-TREA, AND OF KILLYON PARISH, KING'S COUNTY.

[FIFTH OR SIXTH CENTURY.]

**N**O matter how oppressed the innocent may be, or how much injustice they may suffer, at the hands of evil-disposed persons ; yet, the Almighty, in his own good time, vindicates their innocence and rewards virtue. He also usually chastises the insolent and unjust oppressors, even in this life. The innocent and injured have the consolation of knowing, that if their trials be of long continuance, and if borne in a spirit of patience and resignation to God's holy will, their future happiness in the kingdom of Heaven will more than compensate them, for those privations they have endured in their hours of trial.

The Martyrology of Tallagh<sup>1</sup> simply records this holy woman, at the 29th of May, as Brunsica, Virgin. Allusion is made to her by the Bollandists,<sup>2</sup> at this date, relying on the foregoing statement, and on other Irish authorities. In these allusions to her, however, there is no account of any place, where she was specially venerated. We find, likewise, on this day, a festival set down, in the Martyrology of Donegal,<sup>3</sup> in honour of Briuinseach Ceal, or the Slender ; here, also, she is said to have been a daughter to Crimhthann, of Magh Trea. Whether this was her natal place, however, or that in which her memory had been specially venerated, we cannot determine. From the epithet here applied to this saint, it is probable, she was slender in figure, and this bodily condition may have been partly the result of her well-practised austerities during the conventional state. In the table postfixed to the Martyrology of Donegal, it is remarked, that a St. Buriena, a virgin of Ireland, was venerated, at a town bearing her name, in England, on the 29th of May.<sup>4</sup> We have no certain record, elucidating the Acts of this saint ; but, to adopt a conjecture of Colgan,<sup>5</sup> she was identical with St. Brunechia, or Bruinecha, alluded to in the Lives of St. Kieran of Saigir.<sup>6</sup> An English translation of the Irish Life of this latter holy Patriarch had been lent<sup>7</sup> to the present writer, which varies in some few particulars from one of those published in Latin, by Father John Colgan.<sup>8</sup> This writer had promised to say more about her, than he had furnished, in the Acts of St. Kieran,<sup>9</sup> at that day.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus vii., Maii xxix. Among the pretermitted saints, p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>4</sup> The writer then puts the query, “Is she this Bruinseach?” See *ibid.*, pp. 368, 369.

<sup>5</sup> See “Acta Sanctorum Hiberniae,” v. Martii. Vita S. Kierani Episcopi et Confessoris, n. 17, p. 464.

<sup>6</sup> See *ibid.* Vita S. Kierani, ex Codice Kilkenniensi, cap. x., xi., xii., p. 459. Also, Vita S. Kierani, ex MS. Salmanticensi, and Officium, Lect. iv., v., pp. 467, 468.

<sup>7</sup> By Mr. John O’Daly, formerly of 9 Anglesea-street, Dublin, and an excellent Irish scholar, as also the editor of many such texts.

<sup>8</sup> See “Acta Sanctorum Hiberniae,” v. Martii. Vita S. Kierani Episcopi et Confessoris, n. 17, p. 464.

<sup>9</sup> See his Life, in the Third Volume of this work, at the 5th of March, Art. i.

The holy virgin St. Brunsecha or Briuinseach Ceal is said to have been the daughter of a Munster chieftain, and to have embraced a religious life, under direction of St. Liadan or Lidania,<sup>10</sup> mother to St. Kieran, in the Monastery of Kill-Liadhuin,<sup>11</sup> now Killion or Killyon, in the parish of Druncullen, and barony of Eglish, in the King's County. According to one statement, Killiadhuin was founded, about the beginning of the fifth century;<sup>12</sup> but, this is too early a date for its erection. The feast of St. Liedania has been referred to the 11th of August, in the Martyrologies of Marianus O'Gorman, of Cathal Maguire, and of Donegal.<sup>13</sup> By this pious matron Liadania,<sup>14</sup> the devout novice Bruinseach was trained to the practice of every virtue ; yet, we cannot ascertain, at what exact period she entered upon a religious state and profession. The hamlet of Killion has only a small population,<sup>15</sup> but it is placed in the midst of a picturesque neighbouring country. The site of St. Liadhain's former convent lies close to the high road—on the south side—leading from Birr to Kinnetty. There can be no doubt, but that a celebrated religious establishment was here, and at a very early period. Two round towers on a small scale, about 17 feet high, and of rude masonry, stood in the graveyards of Seir-Kieran and of Killion, the places of St. Kieran and of his mother St. Liedhain. They seem to have been attached to other buildings, and to have been used as sacristies or Dearthachs.<sup>16</sup> There are no remains of St. Liadhane's primitive convent now existing ; yet, fragments of walls, belonging to a more modern foundation, are yet standing.<sup>17</sup> Some curious antiquarian discoveries have been made, in this locality,<sup>18</sup> about 1846 and 1847, such as an underground apartment, which evidently served for a cellar, and which contained quantities of broken pint bottles of dark-coloured glass, with various fragments of tall and narrow drinking-glasses. In the beginning of this century, a gate-house,<sup>19</sup> with a wall about twelve feet in height, was standing ; and, it enclosed one side of a courtyard, while there was a small flanking tower, at one of the corners of a quadrangle. The exterior side on the wall of this last-mentioned tower had two loop-holes, commanding two faces of the enclosure. It would seem, therefore, that during the mediæval times, the former nunnery had changed its character, from being a religious establishment to becoming a baronial or military habitation. At present, there appears a large quadrangular space, in a field, rising immediately beside the stream, which passes through Killyon, to join the River

<sup>10</sup> This holy widow's feast was observed, it is said, on the 14th (? 11th) of August, at the church of Kill-Liadhuin, near the monastery of Saigir. See Colgan's "Acta Sanctorum Hibernie," v. Martii. Vita S. Kieran, Episcopi et Confessoris, n. 17, p. 464.

<sup>11</sup> This is said to have been one of the first convents, and founded in the sixth century, for Irish "religieuses."—See l'Abbé Ma-Geoghegan's "Histoire de l'Irlande, Ancienne et Moderne," tome i. Seconde Partie, chap. ii., p. 280.

<sup>12</sup> See Archdall's "Monasticon Hibernicum," p. 401.

<sup>13</sup> See Colgan's "Acta Sanctorum Hibernie," Martii v. Appendix ad Acta S. Kieran Episcopi et Confessoris, cap. ii., p. 472.

<sup>14</sup> Of whom she was "a foster child," according to the English MS. Life of St. Ciaran of Saighir.

<sup>15</sup> See "Parliamentary Gazetteer of Ire-

land," vol. ii., p. 482.

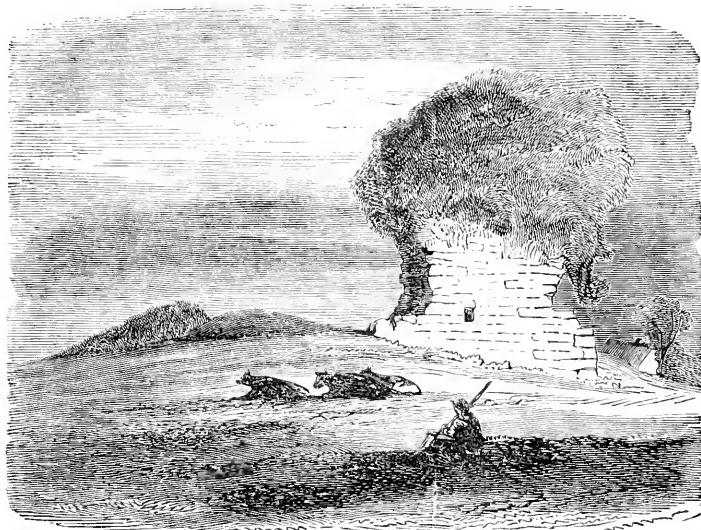
<sup>16</sup> See "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837-8," vol. ii. John O'Donovan's Letter, dated Birr, February 3rd, 1838.

<sup>17</sup> See Rev. James Graves' and John G. Augustus Prim's "History, Architecture and Antiquities of the Cathedral Church of St. Canice, Kilkenny," sect. i., chap. i., n. (c), p. 5.

<sup>18</sup> See a communication of T. L. Cooke, Esq., intituled "Discovery in the Ruins of Killyon," in "Transactions of the Kilkenny Archaeological Society," vol. i., pp. 215 to 217.

<sup>19</sup> "The gate-house was square," says Mr. Cooke, "and the gate itself was capable of being very firmly secured, for there were diagonal holes remaining through the masonry on each side, apparently in-

Brosna, in Lord Rosse's demesne, at Birr. That space seems to have had an enclosing wall, in former times; and, according to local tradition, the remains of a fine old convent for nuns were to be seen there, by persons yet living. But, as the cemetery has been long since disused, the former houses and walls have been nearly altogether removed; and, the stones have been taken away by the people, to build houses and out-offices, throughout that neighbourhood. Only a few fragments of those extensive ruins are now left;<sup>20</sup> and, in some cases, all the fine building stones, which had been well dressed, have been torn from the face of many dismantled walls yet standing. Innumerable human bones have been turned up, in the immediate vicinity of the walls, thus showing, that a cemetery extended around them, for a considerable space.<sup>21</sup>



Killyon Remains, King's County.

Being exceedingly beautiful, a chieftain, named Dymma, of the Hua Fiach or Ui Fiachach district,<sup>22</sup> conceived an unlawful desire of taking Brunsecha away by force, from the convent where she lived; and, he accomplished such a purpose, with the assistance of his retainers. He then detained her for some time, in his castle. During this period, he extorted from her the rights of a husband. Hearing of this violence, St. Kieran went to Dymma, to remonstrate with him, on behalf of Brunsecha; but, the chieftain refused to restore

tended for the reception of chains."—Thomas Lalon Cooke's "Early History of the Town of Birr or Parsonstown," &c., chap. x., p. 179.

<sup>20</sup> One of these here figured was sketched by the writer, in June 1885; it has been transferred to the wood, by William F. Wakeman, and it has been engraved, by Mrs. Millard.

<sup>21</sup> The writer was told by a young man,

living near the place, that in digging a deep trench, which runs along one of the four sides, he uncovered a vast quantity of human skulls and other bones.

<sup>22</sup> This extended from Birr to the Hill of Uisneach, in Westmeath. See Rev. James Graves' and John G. Augustus Prim's "History, Architecture, and Antiquities of the Cathedral Church of St. Canice, Kilkenny," sect. i., chap. i., p. 5, n. (d).

her to liberty. He even derisively told the saint, he would not release the lady, unless it should happen, on the following morning, that the heron's note awoke him from sleep. At this time, which appears to have been in the winter season, although a great fall of snow covered the ground, yet, it did not obstruct the place, where Kieran and his companions were. On the following morning, the piping of a heron was heard in the castle, contrary to a usual natural course. Surprised and moved by this miraculous occurrence, Dymma prostrated himself in penitence, at the feet of St. Kieran, and he released Brunechia, although she had been already pregnant.<sup>23</sup> On her release, St. Kieran conducted his spiritual daughter back to Kill-Liadhuin,<sup>24</sup> now Killyon,<sup>25</sup> and left her, as before, under the charge of his mother.

However, Dymma appears to have felt regret, after separation of that lady from his home. He then went towards the monastery, in which she lived, to repeat his former violence. When Brunechia heard of his approach, she became terrified, to such a degree, that her sudden death ensued. Seeing what had occurred, Dymma demanded of St. Kieran—who it appears was present—how he had dared to kill his wife; for such, he declared Brunechia to be, and he had determined she should so continue. He threatened, at the same time, to expel the saint, from this part of the country. Then, Kieran replied: "Thou hast no power over me; for, the omnipotent God, so long as He wills it, hath given thee only a shadow of earthly power; therefore, I shall remain in this my place, contrary to thy will." Shortly afterwards, the chieftain was chastised for this insolence, towards God's servant. On returning to his castle, he found it enveloped in flames. A very dear son, named Dunchad, had been left, at this time, sleeping in one of its apartments, when a nurse, despairing of his preservation, cried out with a loud voice: "I commend thee, my child, to the protection of St. Kieran of Saigir." This boy was found alive and unharmed, after the castle had been entirely consumed. Dymma felt moved by such a miraculous preservation of his son; and, in company with a saint, named Aidus,<sup>26</sup> he went to St. Kieran, promising to perform whatever should be required of him, as a proof of his penitence. He presented Dunchad<sup>27</sup> and another son, saying, as he had been absolved from his sins, through the holy bishop, that henceforth he and his posterity should be subject to St. Kieran.<sup>28</sup> Having received the blessing of the saint, he departed;

<sup>23</sup> However, the birth of a child did not succeed. In two lives of the holy Bishop, it is expressly stated, at that time, the *fetus* was inanimate. In a note on this portion of St. Kieran's Life, Colgan observes, that a miracle of his may have been wrought, by the Almighty, for a double purpose; namely, to repress the violence of sacrilegious transgressors, by removing in such manner a wicked parent's offspring, and to consult for the mother's good fame and modesty, by obviating any scandal that might arise in the Church, and in the person of a spouse of Christ. See Colgan's "Acta Sanctorum Hiberniae," v. Martii. Vita S. Kierani Episcopi et Confessoris, n. 19, p. 464.

<sup>24</sup> A townland near Seir-Kieran, in the King's County.

<sup>25</sup> See *ibid.* Vita S. Kierani, ex Codice Kilkeniensis, cap. x., p. 459. Also, Vita S. Kierani, ex MS. Salmanticensi, and Officium, Lect. iv., p. 467.

<sup>26</sup> According to Colgan, this holy man appears to have been either, St. Aidus, son

of Brec, Bishop of Rath-Aedh and Kill-air, within the confines of Meath, who lived in St. Kieran's time, his feast occurring on the 10th of November, and he died A.D. 588, according to the "Annals of the Four Masters;" or, St. Aidus, Bishop, son of Mured, son of Forichern, relative to St. Declan, of whom and of his six brothers, who were saints and bishops, the *Sanctilogium Genealogicum*, at cap. xvi. treats. The Martyrologies of Tamhacht and of Marianus O'Gorman, with other writers, state, that the latter had been venerated, on the 16th of February, in the church of Rathnamepscop. See "Acta Sanctorum Hiberniae," v. Martii, n. 20, p. 464.

<sup>27</sup> Who had been rescued from the flames. It is probable, that the apartment in which he had been sleeping, if not the whole house, had been built with wood.

<sup>28</sup> The English MS. Life of S. Ciaran states, that the chief presented him "also the monastery, rents, and profits, arising from burials."

while sorrowful on account of the death of Brunecha, Kieran went to that place, where her body lay. He prayed with great earnestness, for her restoration to life.<sup>29</sup> This prayer was heard, for the virgin arose from the sleep of death.<sup>30</sup> She subsequently lived, in her state of religious profession, for many years.<sup>31</sup>

It is supposed, that if not the first nunnery erected, at least Kill-Liadhai must have been among the very early nunneries, in Ireland. This appellation which it received is said to have been derived from Kill, or Ceall, meaning "a place of retirement," or "a cell," joined to Liadana, or Liadhain, the name of its foundress. Again, the latter proper name, pronounced Lee-an, gave rise to the modern denomination of Killyon. The little river, called Comcor, runs beside that place, where her religious house was founded; and, while St. Kieran had his monastery at Seir-Kyran, within the territory of Ely,<sup>32</sup> yet was his mother's nunnery within the territory of Fearcall,<sup>33</sup> in the kingdom of Meath; for, that stream, to which allusion has been made, was regarded as the boundary between both districts. When the curious discoveries of 1846 and 1847 there came to light; about the middle of the courtyard was found a hearth, which did not appear to be sheltered from the weather.<sup>34</sup> This indication serves to illustrate, what is known to have been an ancient practice of cooking in Ireland,<sup>35</sup> as elsewhere.<sup>36</sup> Only a few years have passed, since many interesting material vestiges of Killyon's former celebrity have passed away;<sup>37</sup> and now, little seems to be known about its earlier history.<sup>38</sup> How

<sup>29</sup> For this holy woman may well be appropriated the following poetic lines, indited by a distinguished American poet:—

"Thanksgiving to the Lord of Life; to  
    Him all praises be,  
Who from the hands of evil men hath  
    set His handmaid free."

—Whittier's "Legendary Poems," p. 76.

<sup>30</sup> "The legend of the Bollandists says no more; but, who will believe that Kieran did not restore to the contrite prince, son, and city, and palace? The name of the saint was invoked; the castle, the child and city were saved; the Legend of Kilkenny affirms it; it ought to know best."—"Legendary History of Ireland," by L. Tachet De Barneval, translated by John Gilmary Shea, chap. xi., p. 88.

<sup>31</sup> See Colgan's "Acta Sanctorum Hiberniae," Martii v. Vita S. Kierani, ex Codice Kilkenniensi, cap. xi., xii., p. 459. Also, Vita S. Kierani ex MS. Salmanticensi, and Officium, Lect. v., pp. 467, 468.

<sup>32</sup> The O'Carrolls are represented as having "castrum aut villam in Elycarwyll," by the Friar John Clyn, which was attacked by John Bermingham and Thomas Butler, A.D. 1325. See "Annales Hiberniae," edited by the Very Rev. Dean Richard Butler, A.B., p. 17.

<sup>33</sup> It is comprised in the baronies of Fircall, Ballycowan, and Ballyboy, King's County. "It was the most southern territory in the ancient Meath, and its southern boundary is still preserved in that of the diocese of Meath."—"Miscellany of the Irish Archaeological Society," vol. i., Art. xiv. The reader is referred here, to the Annals of Ireland, from the year 1443 to 1468,

translated from the Irish by Dudley Firbis, or, as he is more usually called, Duard Mac Firbis, for Sir James Ware, in the year 1666, edited by John O'Donovan, n. p. 289.

<sup>34</sup> "The hearth was a circular basin of about ten feet diameter, and two and a-half feet deep, the bottom and sides being lined with granite rocks, each containing about one or two cubic feet. Close by the edges of this pit, on the surface of the ground around it, were several similar rocks, which, as well as the lining of the basin, exhibited marks of having been subjected to intense heat. There was a considerable quantity of charcoal, mixed with ashes, all around."—Thomas Lalor Cooke's "Early History of the Town of Birr," &c., chap. x., p. 180. Second edition.

<sup>35</sup> It is stated, that the Fiana Eirion or Irish militia were accustomed to roast or stew the raw flesh of animals, in pits paved with hot stones. The meat was covered with sedge or bull-rushes, and over these was placed another layer of hot stones. Sometimes, they preferred to roast it before the fire, to make it palatable and wholesome. See Dermot O'Connor's Keating's "General History of Ireland," Book i., pp. 282, 283. Duffy's edition.

<sup>36</sup> At the end of the fourteenth century, this mode of cooking was used in Scotland. Sir Walter Scott refers to it, in his novel, "St. Valentine's Day; or the Fair Maid of Perth," chap. xxviii.

<sup>37</sup> A person of some consequence, named Nicholas Herlert or Harbert, resided at Killyon; for, by a Deed, made on the 1st of

long St. Brunsecha lived, under the rule of St. Liadania, is not known, nor whether she succeeded as superioress over that nunnery, founded by her and by her celebrated son St. Kieran. It seems likely, however, that she survived both of these holy contemporaries.

The year of our saint's death is not recorded; but, it happened, most probably, within the sixth century. The festival of St. Brunsecha occurs, on the 29th of May, according to the Martyrologies of Tamlacht,<sup>39</sup> of Marianus O'Gorman,<sup>40</sup> of Maguire, and of Donegal. In another Irish Calendar,<sup>41</sup> at the iv. of the Calends of June—May 29th—her feast is recorded. She was venerated, also, at Magh-trea, according to various accounts. This place we may assume to be identical with Magh Treagha,<sup>42</sup> in Teathbha territory—said to be the same as Moytra,<sup>43</sup> in the barony and county of Longford.

We cannot doubt, that many of our native chiefs abused their authority, in a very unhappy manner; but, our saint had compassion for the weakness of their nature, especially when their state or vocation did not incline them to exalted perfection. Sincere contrition for sin pleaded effectively for their absolution, and it is to be hoped, that after grievous offences, they were mindful of God's mercies towards them. If frequently they yielded to violent assaults of temptation, and to wild impulses of passion; their faith in atonement was a motive always urging them to bewail their past transgressions, knowing there was joy in Heaven for one sinner doing penance, more than for ninety-nine just who needed not penance.

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ARTICLE II.—ST. COMMÁIN, VIRGIN, OF DAL-BUINNE, AND OF DERRY, PARISH OF BALLYPHILLIP, COUNTY OF DOWN. In the “Feilire” of St. Ængus,<sup>1</sup> at the 29th of May, a festival is entered for Cummain, who is characterized as “the pure and good.” From the way, in which this holy

January, 1634, Daniel M'Guilfoyle conveyed to him and to others, including Robert Sweetman of Birr, the Manor of Shinrone, &c. In the reign of James II., Killyon and other lands in that neighbourhood were the property of Terence and John Coghlan. These appear to have sided with that king, and to have been attainted; for, when William III. succeeded to the throne, those lands were forfeited, and subsequently sold to John Askill of Ross Castle, by the Commissioners for the sale of forfeited Estates. The conveyance describes them as “the Manor of Killyon, with the castles towns and lands of Rathure,” &c. In 1704, one Daniel Pritchett, of Killyon, gentleman, and Hugh Conraghee of Ballinahown, gentleman, were sureties for the Rev. John Kennedy, resident Roman Catholic Parish Priest of “Seir Kieran, Roscomroe, and Kinnity.”<sup>2</sup>

<sup>38</sup> See Thomas Lator Cooke's “Early History of the Town of Birr,” &c. Second edit on, and edited by his son William Antisell Cooke, chap. x., pp. 178 to 183.

<sup>39</sup> In the Rev. Dr. Kelly's issue of the Martyrology of Tallagh, at the iv. of the Kalends of June (May 29th), we find the entry of this feast, “Brunseca Vir.” See “Calendar of Irish Saints,” &c., p. xxv.

<sup>40</sup> See Colgan's “Acta Sanctorum Hiberniarum,” v. Martii. Vita S. Kierani Episcopi

et Confessoris, n. 18. p. 464.

<sup>41</sup> I find, “b̄ḡiūn̄n̄riōē cāol. i. c̄on̄t̄ain̄ óḡ ó móiḡ t̄p̄eá.”—Ordnance Survey Office copy, formerly kept in the Phoenix Park, but now transferred to the Royal Irish Academy, Common Place Book F. p. 50.

<sup>42</sup> Here a great cow mortality broke out A.D. 696, as mentioned in the “Chronicum Scotorum,” edited by William M. Hennessy, pp. 112, 113.

<sup>43</sup> According to William M. Hennessy, in the Index, *ibid.*, p. 398. Yet, the name cannot be ascertained, on the Ordnance Survey Townland Maps for the County of Longford.

ARTICLE II.—<sup>1</sup> In the “Leabhar Breac” copy, the following stanza appears, with its translation, by Dr. Whitley Stokes:—

Moppluas pollionip  
Rompnatac Domnunom  
La Cumán Conglanbail  
Ingen Allen innam.

—“May Pollio's great host convey us to the star-heaven, with Cummain the pure and good, daughter of lovable Aillén.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxi.

virgin's name has been noticed in a stanza<sup>2</sup> of that metrical Calendar, we infer, she was a daughter of Aillén, or Allen. In the Martyrology of Tallagh,<sup>3</sup> at this date, the entry is, Cumne, Virgin, i. Ingen Alleain, in Aird Ulladh. The Bollandists<sup>4</sup> notice her, at the 29th of May, as Cumania, filia Alleani in Ard-vladh, while quoting the same authority. She descended from the race of Fiatach Finn<sup>5</sup>—head of the Dal-Fiatach<sup>6</sup> and monarch of Erin—in this wise. Her father Aillen was son of Baedan, son to Echaid, son of Brian, son to Enna, son of Cathbu, son of Echaid Gunnat, son of Fiacc of Dal Fiatach.<sup>7</sup> In another place, she seems to have been connected with a church, in the territory of Dal-m-Buinne—in Latin Dalmunia—but the exact site is now unknown. To it, allusion appears to be made, in the “Felire” of Aengus, at the 29th of May. An alternative conjecture of a commentator seems to be, that a Cill Ingen Aillen, in Idrone territory, county of Carlow, may have been her place.<sup>8</sup> The church of Cumain, as we are told,<sup>9</sup> lay in the Ards of Ulster.<sup>10</sup> Her place has been identified with Derry,<sup>11</sup> “an oak wood,” and a townland in the parish of Ballyphilip,<sup>12</sup> county of Down. The surface of that parish forms a chief part of what is called Little Ardes, and it lies between the neck or sound of Lough Strangford and the Irish Sea. The land of this parish is extremely fertile.<sup>13</sup> At its north end are the ruins of chapels, unroofed, and side by side. The space between them does not exceed 22½ feet. They appear to be very ancient, and built with adhesive clay, instead of mortar. The northernmost building is 26 feet long, by 16½ broad. The other, less dilapidated, is 24 feet long, by 16½ broad; its side walls are 5½ feet high, and the east wall is 15 feet. Here, the virgin's feast was formerly kept, as a gloss<sup>14</sup> on the Martyrology of Aengus states.<sup>15</sup> In the small parish of Ballyphilip, the chief town is Portaferry, which stands on the east shore of the strait or entrance-channel to Lough Strangford. A large sweep of this very picturesque gulf, and a variegated view of its shores, may be seen from the vicinity of Portaferry, and within the demesne here, there is an old ruined castle, built by De Courcy. It afterwards became the residence of the Savage family.<sup>16</sup> The town seems to have sprung up under their protection;<sup>17</sup> but, the site of the former parish church is said to have been at

<sup>2</sup> It is thus translated, in a work of Rev. Dr. Reeves, into English :—

“A great host flocked  
Who served starry heaven  
To Cumain of the fair town  
Dear daughter of Allen.”

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>4</sup> See “Acta Sanctorum,” tomus vii., Maii xxix. Among the pretermitted saints, p. 3.

<sup>5</sup> He ruled only from A.D. 37 to A.D. 39, when he was slain by Fiacha Finnfolaidh. See Dr. John O'Donovan's “Annals of the Four Masters,” vol. i., pp. 96 to 99.

<sup>6</sup> They were in the county of Down. Mac Donlevy, who offered such a brave resistance to John De Courcy, in the twelfth century, was head of this family. See *ibid.*, n. (1).

<sup>7</sup> According to the scholiast, on the “Felire of St. Aengus,” in the “Leabhar Breac.”

<sup>8</sup> There is a gloss, thus Anglicized: “i.e., a woman, i.e., virgin, in Dal-Buinde she is. There is a cell of the daughter of Aillén, in

Hui-Drona besides.” See, “Transactions of the Royal Irish Academy,” vol. i., part i. On the Calendar of Oengus, by Dr. Whitley Stokes, LL.D., p. xci.

<sup>9</sup> See Rev. William Reeves' “Ecclesiastical Antiquities of Down, Connor and Dromore,” n. (s), pp. 23, 24.

<sup>10</sup> See also, Appendix R, p. 234, and Appendix LI, p. 378, *ibid.*

<sup>11</sup> This townland contains 267a. 3r. 18p.

<sup>12</sup> It is in the barony of Upper Ards, and it is described, on the “Ordnance Survey Townland Maps for the County of Down,” sheets 25, 32.

<sup>13</sup> See “Parliamentary Gazetteer of Ireland,” vol. i., p. 191.

<sup>14</sup> Thus rendered into English, “i.e., another woman from Daire Ingen Aillén in Ard Ulad.”

<sup>15</sup> Colgan conjectures this gloss to have been written, by St. Aengus himself; and, in such case, the founding of this church must be referred to a date, anterior to A.D. 800.

<sup>16</sup> According to an inscription on the arms of the Savages, placed over the door, this

Ballyphilip, where there is an old building.<sup>18</sup> Also, on this day, veneration was given, as we read in the *Martyrology of Donegal*,<sup>19</sup> to Commain, Virgin, of Daire-inghen-Allen, in Uladh.

**ARTICLE III.—ST. BURIENA, VIRGIN, OF CORNWALL, ENGLAND.** The Acts of this saint have not been recovered,<sup>1</sup> if they formerly existed. However, it is stated,<sup>2</sup> that in the church of Exeter, they had been preserved among its dyptics; although, Father Michael Alford,<sup>3</sup> when treating about the Irish Saints that made their home in Cornwall, had not been able to verify that statement. Short notices of her have been inserted, in the great Bollandist collection.<sup>4</sup> These consist of only two paragraphs. On the 29th of May, in the first edition of his English *Martyrology*,<sup>5</sup> John Wilson commenmoriates St. Buriena, an Irish Virgin. She is said, to have been born of noble parents in Ireland, and thence St. Buriena passed over to England. There, for some time, she lived in the practice of great virtue, and leading a holy life, on a promontory of Cornwall, where she erected an oratory.<sup>6</sup> She also wrought various miracles. She was honoured of old, with several other Irish saints, in Cornwall; and, the people of this district seem to have regarded them, as their special patrons, for nearly all the Cornish towns are named after Irish saints.<sup>7</sup> There, too, St. Buriena departed this life, in the odour of sanctity; and, she was buried<sup>8</sup> on the promontory of Cornubia,<sup>9</sup> where now is St. Burien. Whatever importance it possessed in former times, during the sixteenth century, it had dwindled down to a hamlet, containing only about eight houses. A fine church, dedicated to this holy virgin, was there erected.<sup>10</sup> At first, it was called Eglis Buriens, in Latin, Ecclesia Burienæ. There is still the town and a church—with a lofty tower rising high over the sea—bearing her name in that country, and situated in the Hundred of Penwith. Near the south porch of the church is an ancient cross, while there is another close to the church-yard.<sup>11</sup> The former religious house here was exempted from all episcopal and other authority, except from that of the Church of Rome.<sup>12</sup> To this place was added a collegiate church,<sup>13</sup> thought to have been built by King Athelstan.<sup>14</sup> He formerly had granted the privilege of sanctuary to it, in the year 936.<sup>15</sup> During the reign of William the Conqueror, a chapter of

castle was enlarged and completed in 1636.

<sup>17</sup> See “Parliamentary Gazetteer of Ireland,” vol. iii., p. 80.

<sup>18</sup> See Walter Harris’ “Ancient and Present State of the County of Down,” chap. iii., sect. i., pp. 20 to 23.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

**ARTICLE III.—** Bishop Challenor, who mentions this holy woman in his “*Britannia Sancta*,” makes this statement, at part i., p. 334:

<sup>2</sup> By Philip Ferrarius, in “*Catalogus Generalis Sanctorum*.”

<sup>3</sup> In “*Annales Ecclesiæ Britanniæ*,” tomus i., num. vi., at A.D. CCCIX., p. 607.

<sup>4</sup> See “*Acta Sanctorum*,” tomus viii., Maii xxix. *De Sancta Buriena Virgine in Cornubia Anglia Provincia.*

<sup>5</sup> Published A.D. 1608.

<sup>6</sup> See John Leland’s “*Itinerary*,” vol. iii., pp. 7, 8.

<sup>7</sup> See Gough’s Camden’s “*Britannia*,” vol. i., p. 3.

<sup>8</sup> See Rev. William Borlase’s “*Antiquities, Historical and Monumental, of the County of Cornwall*,” vol. i., book iv., chap. xi., sect. iv., p. 383.

<sup>9</sup> This district lay within the territory of the Danmonii, and it is treated about in Gough’s Camden’s “*Britannia*,” vol. i., p. 12.

<sup>10</sup> For these statements, John Wilson cites the ancient records of Cornwall, and the Register of this Church, in his “*Martyrologium Anglicanum*,” at the 29th of May.

<sup>11</sup> See Samuel Lewis’ “*Topographical Dictionary of England*,” vol. i., pp. 437, 438.

<sup>12</sup> See Rev. William Borlase’s “*Antiquities, Historical and Monumental, of the County of Cornwall*,” vol. i., book iv., chap. xi., sect. iv., p. 384.

<sup>13</sup> A Dean and three Prebends were in the college.

<sup>14</sup> After returning from subduing the Scilly Islands. See Gough’s Camden’s “*Britannia*,” when treating about Cornwall,

Canons was attached to it, and a tract of land, which was near, belonged to them.<sup>16</sup> In the anonymous Catalogue of Irish Saints,<sup>17</sup> there is a Buriena, Virgin, at the 29th of May. At the same date, Father Henry Fitzsimons<sup>18</sup> enters Burena, Virgin, on his list of saints.<sup>19</sup> Again, a festival has been assigned to her, at the 19th of June, in the second edition of the "Martyrologium Anglicanum."<sup>20</sup>

**ARTICLE IV.—ST. MODUNE, OR DUONIUS.** Marianus O'Gorman places Modwinus, at the 29th of May.<sup>1</sup> The Bollandists also notice him, on this day.<sup>2</sup> According to the Martyrology of Donegal,<sup>3</sup> veneration was given, at this date to Modune.<sup>4</sup> It is thought, by Colgan, St. Moduinus must be the same as the St. Duonius, Abbot, mentioned by Jocelin, in his Acts of St. Patrick.<sup>5</sup> As if some doubt were entertained, regarding this entry, the more recent hand, in the copy of O'Clery's Calendar, has allusion<sup>6</sup> to the Roman Martyrology,<sup>7</sup> and to Martyrs named Conus and Conellus. As if—after having made the requisite examination—he adds: "But there is no mention of Conus and Conellus, in either the Irish or Roman Calendar."<sup>8</sup> St. Duonius is entered, likewise, on Henry Fitzsimon's List.<sup>9</sup>

**ARTICLE V.—ST. MAELTUILE, PROBABLY OF DYSART, COUNTY OF WESTMEATH.** The Martyrology of Tallagh<sup>1</sup> registers this name simply, at the 29th of May. The Bollandists cite this authority, and, at the same date, refer to him.<sup>2</sup> They also quote Colgan, who mentions<sup>3</sup> a Moeltulius, the son of Gobhan, Abbot in East Aran,<sup>4</sup> who died A.D. 865;<sup>5</sup> but, he is not identified with the present holy man. Indeed, it is altogether likely, they were different persons. It is probable, the present St. Maeltuile is identical with a saint of the same name, reverenced on the 30th of July, at Dysart,<sup>6</sup> in the county of

vol. iii., p. 756.

<sup>15</sup> See Father Michael Alford's "Annales Ecclesiæ Britannicæ," tomus iii., at A.D. DCCCCXXXVI., num. iv., p. 936.

<sup>16</sup> A more complete account of its history will be found, in Sir William Dugdale's "Monasticon Anglicanum," &c., edited by John Caley, Henry Ellis and Rev. Bulkeley Bandinel, D.D., vol. iv., part iii., pp. 1448, 1449.

<sup>17</sup> Published by O'Sullevan Beare.

<sup>18</sup> On the authority of the English Martyrology.

<sup>19</sup> See O'Sullevan Beare's "Historia Catholica Iberniæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 53.

<sup>20</sup> Published A.D. 1640.

**ARTICLE IV.—<sup>1</sup>** Marianus O'Gorman has Conon *rā mac*, *i.e.*, "Conon and his son."

<sup>2</sup> See "Acta Sanctorum," tomus vii., Maii xxix. Among the pretermitted saints, p. 3.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>4</sup> Dr. Todd in a note says at this entry of Modune. "The more recent hand adds here, 'Vide an sit Dunnus de quo in vita S. Patricii, c. (32).'"

<sup>5</sup> See "Trias Thaumaturga," Sexta Vita

S. Patricii, cap. xxxii., p. 72, and note 33, p. 110.

<sup>6</sup> In Roman characters are these words: "Conon cum filio passus Isauriæ."

<sup>7</sup> In the "Martyrologium Romanum," we read at this date: "Apud Iconium Isauriæ civitatem passio Sanctorum Cononis et filii ejus annorum duodecim," &c. See Quarto Kalendas Junii, Luna 29, p. 76.

<sup>8</sup> See Rev. Drs. Todd's and Reeves' edition of the "Martyrology of Donegal," n. 2, p. 141.

<sup>9</sup> See "Catalogus aliquorum Sanctorum Iberniæ." No feast, however, is entered for this saint, in O'Sullevan Beare's "Historia Catholica Iberniæ Compendium," tomus i., lib. iv., cap. xii., p. 53.

**ARTICLE V.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus viii., Maii xxix. Among the pretermitted saints, p. 3.

<sup>3</sup> See "Acta Sanctorum Hibernie," Martii xxi. Appendix ad Acta S. Endei, cap. vii., p. 715.

<sup>4</sup> Now known, as Inisheer, the most easterly of the three Aran Islands.

<sup>5</sup> See Dr. John O'Donovan's "Annals of the Four Masters," vol. i., pp. 502, 503.

<sup>6</sup> The parish of this name is in three dis-

Westmeath.<sup>7</sup> There was an abbey here, and formerly the place was called Disert-Maeltuile. In the reign of King Edward II., a certain John de Fresingfeld was presented to the parish of Dysart,<sup>8</sup> and, again, in the reign of King Henry IV.,<sup>9</sup> we have notice of an exchange of parishes between Nicholas Moynagh, Pastor of Dysart, and Richard King, Vicar of Faghly.<sup>10</sup> This parish of Dysart was formerly called Disert-Maeltuile, which means St. Maeltuile's Desert or Wilderness—owing probably to its retired situation. A festival in honour of Maeltuile was celebrated, on this day, as we read in the Martyrology of Donegal.<sup>11</sup> A commentator on this work adds, that he was an Abbot, and that he knew not whether he had been a bishop. He also remarks, there is a Cill Maeltuile, a parish church in Disert-Midhe, in the diocese of Meath. Its old church, finely situated on the western bank of Lough Ennell, measures seventy-three feet, by twenty feet, three inches. Tobar-Multilly, which is near the churchyard, used to be frequented by pilgrims, on the 29th of May.<sup>12</sup> It is called after the patron of this parish, St. Maeltuile. His well, and his yellow bell, his baculus, and his statue, were there, in the seventeenth century. His baculus or pastoral staff worked miracles on perjurors,<sup>13</sup> before they left his church. However, in our Calendar, at the 30th of July, the Martyrology of Tallagh<sup>14</sup> commemorates a Maeltuile mac Mochuire, without naming his place; while the Martyrology of Donegal,<sup>15</sup> at the same date, has Maeltuile, son of Nochaire, of Disert Maeltuile, belonging to the race of Laeghaire, son of Niall. In the last volume of his valuable work, the Rev. Anthony Cogan seems to entertain the opinion, that he—and not the Maeltuile venerated on this day—had been the founder of Disert-Maeltuile, in Westmeath.<sup>16</sup> The parish of Dysart<sup>17</sup> extends along the west and south sides of the beautiful Lough Ennel, near Mullingar; and, it consists, for the most part, of profitable land.<sup>18</sup>

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ARTICLE VI.—ST. MOBECCE, OF TRILICK, COUNTY OF TYRONE. An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at the 29th of May, of Mobeccu, without any other addition. On the same authority, the Bollandists<sup>2</sup> enter Mo-beccus, at this date. He is said to have been reverenced at Trelic. This is thought to be identical with the present Trellick,<sup>3</sup> in the

distinct baronies, viz.: Moyashel and Magheradernon, 5,834a. 2r. 31p.; Moycashel, 1,245a. 3r. 34p.; Rathconrath, 336a. or. 24p. It is shown on the "Ordnance Survey Townland Maps for the County of Westmeath," sheets 18, 25, 32. The townland proper is within Moyashel and Magheradernon, sheet 25.

<sup>7</sup> See Rev. A. Cogan's "History of the Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 559.

<sup>8</sup> According to *Pat. 2.*

<sup>9</sup> According to *Pat. 8.*

<sup>10</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., sect. 5, p. 424.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>12</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., sect. 5, p. 424.

<sup>13</sup> This is explained, that when persons swore falsely on the baculus, they were immediately visited by some bodily infirmity, in

punishment for their crime, and before they left the church. See the Martyrology of Donegal, edited by Rev. Drs. Todd and Reeves, pp. 444, 445.

<sup>14</sup> Edited by Rev. Dr. Kelly, p. xxx.

<sup>15</sup> Edited by Drs. Todd and Reeves, pp. 204, 205.

<sup>16</sup> See the "Diocese of Meath. Ancient and Modern," vol. iii., chap. Ixxiv., p. 599.

<sup>17</sup> Its situation is shown, in Daniel Augustus Beauford's "Map of the Diocese of Meath."

<sup>18</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 167.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vii., Maii xxix. Among the pretermitted feasts, p. 3.

<sup>3</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Tyrone," sheet 56.

<sup>4</sup> See *ibid.*, sheets 49, 50, 56, 57.

<sup>5</sup> Such is the opinion of William

parish of Kilskeery,<sup>4</sup> and barony of Omagh East, in the county of Tyrone.<sup>5</sup> The village, having an area of twenty-one acres, is situated on the south-west border of that county,<sup>6</sup> and on the road from Omagh<sup>7</sup> to Enniskillen.<sup>8</sup> It owes its origin to the family of Mervyn, who settled at the neighbouring castle of Mervyn, in the reign of James I. The surrounding district is hilly and undulating, while it is embellished with several lakes. The land in cultivation is generally fertile, and near this neat village are the ruins of Castle Mervyn. It is said, that an abbey, called Trelickmore, was founded here, early in the seventh century;<sup>9</sup> but, no vestiges of it are now to be found.<sup>10</sup> On this day was commemorated Mobecce, as we find mentioned, likewise, in the Martyrology of Donegal.<sup>11</sup>

ARTICLE VII.—ST. DAIRIUS. A festival, in honour of Dairius, is found entered, at this date, in the Martyrology of Tallagh.<sup>1</sup> From the same source, the Bollandists<sup>2</sup> take occasion to insert his name, at the 29th of May, in their great collection. We do not find any other source, to which the reader may be referred, or which might serve to throw any additional light on his age, family or race, place of residence, or transactions.

ARTICLE VIII.—REPUTED FEAST OF ST. DAGANUS, BISHOP OF GALLOWAY, SCOTLAND. Camerarius in his Scottish Entries has Daganus,<sup>1</sup> a Bishop, in the district of Galloway, in Scotland, at the 29th of May. There he was celebrated, and he was educated at Banchory;<sup>2</sup> although, this probably means the Irish Bangor. In like manner, and on his authority, the Bollandists<sup>3</sup> notice him, at this same date; but, they think he is not a different person from a Dagan, whom they mention, at the 22nd of March, among the pretermitted saints. There is also a notice of St. Dagamus, in Bishop Forbes' work;<sup>4</sup> and, the writer, who places him at this date, *circa* A.D. 609, states, that he is the same as the Daganus of Baða, who refused not only to eat with Laurentius Melitus and Justus, on account of differences on the Paschal question; but, even he would not take his repast in the same house, where they had

Hennessy.

<sup>6</sup> See “Parliamentary Gazetteer of Ireland,” vol. iii., p. 389.

<sup>7</sup> This town, in the parish of Drumragh, and barony of Omagh East, is shown, on the “Ordnance Survey Townland Maps for the County of Tyrone,” sheet 35.

<sup>8</sup> The parish of Enniskillen is situated, partly in the barony of Magheraboy, where there are only 53a. 1r. 34p.; but, it is chiefly in the barony of Tirkennedy, where there are 26,386a. 3r. 32p. It is described, on the “Ordnance Survey Townland Maps for the County of Fermanagh,” sheets 16, 17, 18, 22, 23, 24, 27. The town and townland are shown, on sheet 22; while a portion of the town is in the parish of Rossory, in the barony of Magheraboy.

<sup>9</sup> See Archdall's “Monasticon Hibernicum,” p. 683. For this statement, Archdall cites Conry.

<sup>10</sup> See Lewis' “Topographical Dictionary of Ireland,” vol. ii., p. 643.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See “Acta Sanctorum,” tomus vii., Maii xxix. Among the pretermitted feasts, p. 3.

ARTICLE VIII.—<sup>1</sup> Thus: “Sanctus Daganus Episcopus et Confessor in Galloida Scotiae provincia.”—Bishop Forbes' “Kalendar of Scottish Saints,” p. 237.

<sup>2</sup> The “Benchorensi Monasterio” of Camerarius, at p. 151.

<sup>3</sup> See “Acta Sanctorum,” tomus vii., Maii xxix. Among the pretermitted feasts, p. 2.

<sup>4</sup> See “Kalandars of Scottish Saints,” p. 320.

<sup>5</sup> See Venerabilis Bede “Opera quæsuper sunt omnia,” Rev. Dr. J. A. Giles' edition, vol. ii. “Historia Ecclesiastica Gentis Anglorum,” lib. ii., cap. iv., p. 185.

<sup>6</sup> Dempster quotes Venerable Bede's

been entertained.<sup>5</sup> There is often a confusion of *n* and *m* in the Scottish lists. He is indifferently named Dagamus or Daganus, by Thomas Dempster, who tells us, he was advanced to the episcopal dignity, and that he strenuously maintained against the English the British over the Roman rite,<sup>6</sup> until the latter had been established by Augustine and by Mellitus. The same writer remarks, that Venerable Bede does not name his episcopal place or church, that the same Dagamus or Daganus wrote "Ad Britanorum Ecclesiam," lib. i., and that he flourished A.D. 555.<sup>7</sup> However, for want of better evidence, we must regard the foregoing statements as inconclusive respecting the identity of this St. Dagan; but, his name was common in Ireland, so that we may fairly claim him, in all probability, as one of our countrymen.

ARTICLE IX.—FESTIVAL OF ST. POLLIO. The ancient Martyrology of St. Jerome has simply the name of Pollio, venerated at the 29th of May; and, from this authority, it seems probable, St. Ængus<sup>1</sup> inserted the feast of "Pollio's great host," which indicates, that he suffered with many other holy companions for the Faith. There are other Martyrologies, in which he is recorded, as the Bollandists observe,<sup>2</sup> at this same date, but they consider him to be identical with a Pollio, who has a feast, at the 28th of April.

ARTICLE X.—REPUTED FEAST OF ST. GUMBERT, OR GUNDIBERT. [Seventh or Eighth Century.] At the 27th of March,<sup>3</sup> there are notices of St. Gumbert, or Gundibert, a Martyr in Ireland,<sup>4</sup> whose festival is said to have been kept, also, on the 29th of May, as likewise on the 29th of April.<sup>5</sup> The Bollandists have an entry of St. Gundibert, mentioned by Father Henry Fitzsimon,<sup>6</sup> at this date; and, they suspect St. Gumbert, Martyr, who with his wife Bertha, is venerated at the 29th of April, and at the 1st of May, to be indicated.<sup>5</sup> At the 29th of May, Thomas Dempster, in his *Menologium Scotorum*, enters this holy man,<sup>6</sup> and, quoting the Records or Tablets of Rheims, he is represented, as a Scottish bishop, who having been a pilgrim in Gaul crowned his career with martyrdom, his body being preserved at Rheims, according to historic monuments. Furthermore, his time and age were uncertain,<sup>7</sup> although his festival was celebrated, on the 29th of May.<sup>8</sup>

<sup>1</sup> *Historia Ecclesiastica Gentis Anglorum.*" lib. ii., cap. iv., and also, John Lesley, lib. iv., p. cliii.

<sup>2</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iv., num. 382, p. 209.

ARTICLE IX.—<sup>1</sup> In his "Feilie." See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Dr. Whitley Stokes, p. lxxxi.

<sup>2</sup> Thus; "nudum nomen S. Pollionis, primo loco ante alios hujus diei Martires, in Martyrologiis, MSS. Aquisgranensi Augustano et Parisiensi Labbæi, atque auctario Greveni at Vsuardum."—"Acta Sanctorum," tomus vii., Maii xxix. Among the pretermitted saints, p. 2.

ARTICLE X.—<sup>1</sup> See the Third Volume of

this work, at this date, Art. xii.

<sup>2</sup> See Colgan's "Acta Sanctorum Hibernie," Martin xxvii. S. Gumberti sive Gundiberti Martyris Memoria, p. 771.

<sup>3</sup> See an account of him, at this day, in the Fourth Volume of this work, Art. ix.

<sup>4</sup> See "Catalogus aliquorum Sanctorum Hibernie."

<sup>5</sup> See "Acta Sanctorum," tomus vii., Maii xxix. Among the pretermitted saints, pp. 2, 3.

<sup>6</sup> In these words: "xxix. Rhemis Grundiberti martyris B."—Bishop Forbes' "Kalandars of Scottish Saints," p. 201.

<sup>7</sup> According to Thomas Dempster.

<sup>8</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vii., num. 591, pp. 317, 318.

## Thirtieth Day of May.

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ARTICLE I.—ST. MADELGISILUS, OR MAUGUILLE. SOLITARY IN PICARDY, FRANCE.

[*SEVENTH CENTURY.*]

### CHAPTER I.

INTRODUCTION—WRITERS OF THE ACTS OF ST. MADELGISILUS—HIS EARLY BIRTH AND EDUCATION—HE ACCOMPANIES ST. FURSEY TO FRANCE—THEIR UNITED LABOURS—AFTER ST. FURSEY'S DEATH, ST. MADELGISILUS SEEKS ADMISSION, AND HE IS RECEIVED AS A RELIGIOUS, IN THE MONASTERY AT CENTULE.

**F**ROM earliest Christian times, some mysterious but natural sympathy seems to have attracted the Celts of Ireland to their kindred race both in Britain and on the Continent. Especially were the Gallic people and their true interests objects of deep and abiding affection for our holy and learned men, during those distant ages. In our own days, a celebrated French historian has remarked<sup>1</sup> on the strange mutability of things, in reference to different branches of the Celtic family; the Irish—oldest of the stock—losing their liberty, language, prosperity, population—all but their indestructible spirit of nationality—while the younger sister France has emerged from factious contests and many a national disaster, to a life of renewed freedom, vigour, power and self-reliance. The latter nation owes much of her intellectual and material vigour to the former; in ancient days, when Ireland's saints and scholars landed on the shores of Gaul, in later times when some Irish soldiers—hundreds of thousands—fought by the side of Frenchmen, on the battle-fields of Europe. While the cause for bloodshed was often a questionable one, and when the efforts of valour were misapplied, in the waste of human life; the fold of Christ was certainly extended and the reign of civilization was deep-rooted, in France, when the former saints and sages of Ireland migrated to her shores.

It was Father John Colgan's intention to treat about St. Madelgisilus, at the 30th of May.<sup>2</sup> The life and actions of this saint were written after his death, by a monk of Centule, named Hariulfe, who flourished in the eleventh century.<sup>3</sup> Mabillon and D'Achery<sup>4</sup> have a Life of St. Madelgisilus, in thirteen chapters, with some previous observations. The Bollandists,<sup>5</sup> at this date, furnish the Acts of St. Madelgisilus, as written by Hariulphus,<sup>6</sup> and giving a previous commentary,<sup>7</sup> as also a supplement,<sup>8</sup> from another writer, together with illustrative notes. At the 30th of May, Baillet has a Life of St.

ARTICLE I.—CHAPTER I.—<sup>1</sup> Michelet, in his “*Histoire de France*,” tome i., liv. i., chap. iv., pp. 158, 159.

<sup>2</sup> See “*Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Diemrum.*”

<sup>3</sup> See an account of him and of his writings in “*Histoire Littéraire de la France*,” tome xii., sect. i., ii., pp. 204 to 217.

<sup>4</sup> See “*Acta Sanctorum Ordinis S. Bene-*

*dicti,* tomus vi., sec. iv., A.D. 800 to 900, pars. ii. Appendix, pp. 537 to 544.

<sup>5</sup> See “*Acta Sanctorum,*” tomus vii., Maii xxx. *De S. Madelgisilo Eremita, Centule in Picardia,* pp. 264 to 269.

<sup>6</sup> It is preceded by a Preface or Dedication to Gervin, Bishop of Amiens, and it comprises thirteen paragraphs.

<sup>7</sup> In six paragraphs.

<sup>8</sup> This Latin tract gives an account of the

Mauguille, a solitary, in Picardy. It is contained, in three sections.<sup>9</sup> Among other writers, the Rev. Alban Butler,<sup>10</sup> and the "Petits Bollandistes," have notices of St. Mauguille, the Hermit, at the 30th of May.<sup>11</sup>

This saint is reputed to have been born in Ireland—as accounts regarding him seem to indicate—and apparently about the beginning of the seventh century. He is thought to have there received a religious education. He lived probably a monastic life, and exercised all the virtue of this state, before he embraced the design of devoting himself to the service of God, in a strange land.<sup>12</sup> When the celebrated St. Fursey<sup>13</sup> left Ireland, and went over to England, where he was graciously and in a friendly manner received by King Sigebert,<sup>14</sup> it would seem, that Madelgisilus accompanied him, in quality of a disciple. There, a missionary career was opened, so long as St. Fursey deemed it advisable to remain; however, finding it to be the will of Heaven, that he should further proceed to France, asking leave from King Sigebert, and leaving his religious establishment<sup>15</sup> among the East Angles, in charge of his holy brother Ultan,<sup>16</sup> who became its Abbot; St. Fursey took with him a chosen band of disciples, and with them, he sailed over to western Gaul. Among these is stated to have been Madelgisius, by the author of his Acts, Hariulf; although, the Lives of St. Fursey have no special notice of him. Notwithstanding, Madelgisilus is said to have followed St. Fursey to France. The tender friendship, that existed between both these holy persons, made them almost inseparable companions. They travelled together, engaged on missionary works; they bore the heat and labours of the day, often suffering from hunger, thirst and cold; they watched and prayed; while the disciple desired, in all things, to imitate his master.<sup>17</sup> When St. Fursey was about to proceed to England to visit his brothers, St. Mauguil accompanied him to Masieres,<sup>18</sup> and, he was the careful attendant on his master's last sickness, being also present at his death.<sup>19</sup> With pious solicitude, he performed the last rites, and offered up his most earnest prayers for the deceased saint.

Mauguil was overwhelmed with grief, on the dissolution of those ties of friendship, that held both of them together in this life; but, he felt not disconsolate, on account of a hope he had of their reunion in Heaven, when his own course of mortality should be closed. However, he long and anxiously deliberated, as to whether he should continue his progress towards England, to visit the brothers of his deceased friend, and then associate himself with them, or to return once more towards the Abbey of Lagny. But, again, on a more matured consideration of the matter, he embraced a different resolution.

Translation of our saint's relies, to the Church of St. Richarius, at Centule.

<sup>9</sup> See the first edition of his work, "Les Vies des Saints," tome v., xxx. Jour de May,

<sup>10</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xxx., pp. 942 to 945; or Second Edition, in tome ii., pp. 470, 471.

<sup>11</sup> See "Vies des Saints," tome vi., xxxv. Jour de Mai, p. 305.

<sup>12</sup> See Baillet's "Les Vies des Saints," tome v. xxx. Jour de May, sect i., p. 942.

<sup>13</sup> See his Life, which occurs in the First Volume of this work, at the 16th of January, Art. i.

<sup>14</sup> Sigebert I., King of the East Saxons,

reigned over them from 623 to 653. See an interesting account of this monarch, in Bishop Tanner's "Bibliothea Britannico-Hibernica," &c., pp. 671, 672.

<sup>15</sup> Known as Cnobhersberg.

<sup>16</sup> His feast occurs, at the 1st of May.

<sup>17</sup> See "Acta Sanctorum," tomus vii., Maii xxx. De S. Madelgisilo Eremita, &c., sect. 2, p. 204.

<sup>18</sup> Its position is shown on a small chart, with a description in Eusebe Reclus' "Nouvelle Géographie Universelle," tome ii., chap. xiii., sect. iv., pp. 820 to 828.

<sup>19</sup> It is thought, St. Fursey departed this life, about the middle of the seventh century.

<sup>20</sup> See an account of these holy men, and

Some time before the arrival of Madelgisilus in France, two of his countrymen, St. Caidoc and St. Fricor,<sup>20</sup> had influenced a nobleman, Richarius<sup>21</sup> of Picardy, to found a religious establishment at Centule,<sup>22</sup> and over this the holy founder began to preside, about A.D. 638.<sup>23</sup> He was the son of Alquier—said to have been a Duke or Count—and to have been born in a town of the Ponthieu district, under the reign of Clotaire II. Little is known of his early years; but, his kind and hospitable reception of the two holy Irishmen, St. Caidoc and St. Fricor, led to his own great sanctification. Like them, he resolved, on devoting his life to preaching the Gospel of Christ. He was accordingly advanced to the priestly dignity, and soon he began to give missions in all the surrounding country, while with the good tidings of salvation, widows, orphans, pilgrims, strangers and the poor, were the objects of his tender solicitude and charity. After such excursions, he was accustomed to return home, and there devoting himself to prayer and other exercises of piety, he fasted on barley bread and water.<sup>24</sup> Fully partaking the spirit of the Lord,<sup>25</sup> which gives true liberty,<sup>26</sup> the holy man freed from bondage those serfs, who were on his paternal estates in Ponthieu. Not satisfied with his labours in that part of France, Richarius went over to England, where he gained over a great number of idolaters and sinners to Christ. He also purchased the freedom of many slaves, both Christians and pagans. Returning to France, St. Richarius preached in several of its provinces. However, while thus engaged, several pious souls, regarding themselves as his converts and disciples, desired to live under his direction. Accordingly, not far from the place of his birth, he founded a church and monastery, at Centule, for that community; and, there he desired to rest, when the labours of his mission were over, while he also received visits from kings and influential personages. When age and fatigue began to grow upon him, Richarius desired to seek a solitude, where he could better prepare himself for death. This situation he found, in the forest of Crécy, and confiding the care of Centule monastery to a religious of approved piety and discretion, named Olciade, he retired with his disciple Sigobard, to meditate wholly on heavenly things.<sup>27</sup> Still he was followed thither, by numbers of infirm persons, who were miraculously healed through him, while others approached to receive his wise counsels. Communicating a presentiment of his approaching death to Sigobard, and ordering his coffin to be pre-

their missionary labours in this part of France, at the 1st day of April, which is that of their Feast—in the Fourth Volume of this work, Art. i.

<sup>21</sup> His Festival is commemorated, at the 26th day of April, and his Life has been written by Alcuin. He was a great favourite of King Dagobert I., who on one occasion was greatly moved, when hearing him preach on the vanities of this world. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iv., April xxvi.

<sup>22</sup> This monastery was in the Diocese of Amiens.

<sup>23</sup> According to the Abbé Fleury's "Histoire Ecclesiastique," tome viii., liv. xxxvii., sect. xxviii., p. 269.

<sup>24</sup> See l'Abbé M. Fleury's "Histoire Ecclesiastique," tome viii. liv., xxxvii., sect. xxviii., p. 269.

<sup>25</sup> "Where the Spirit of the Lord is, there is liberty."—ii. Cor. iii., 17.

<sup>26</sup> The illustrious bard of Ireland, Thomas Moore, in that finely conceived lyric, "The Irish Peasant to his Mistress"—allegorically meaning the ancient Church of Ireland—has most happily introduced this idea, in his "Irish Melodies." He thus concludes it, with these lines:—

" They say, too, so long thou hast worn  
those lingering chains,  
That deep in thy heart they have  
printed their servile stains—  
Oh ! foul is the slander—no chain  
could that soul subdue—  
Where shineth *thy* spirit, there liberty  
shineth too."

<sup>27</sup> The place of his retirement was at first called Foresta-cellæ, or "the cell of the forest;" afterwards when a monastery had been built there, it was called Forestense-monasterium, or the "monastery of the forest," at present known as Forest-moutier.

pared, St. Richarius took ill, and the weakness of old age soon hastened his eternal repose.<sup>28</sup> He departed this life, about the year 645.<sup>29</sup> Immediately after death, the remains of St. Richier were buried in the grave prepared near his oratory, at Forest-moutier. But, they were not allowed to rest there for any considerable time; for, on the vii. of the ensuing October Ides, the Abbot Ocioald and his monks exhumed his remains, which were brought to the church of Centule.

About that time, when Madelgisilus laboured on his missionary career, France was under the rule of King Clovis II.,<sup>30</sup> son of Dagobert I.,<sup>31</sup> and his religious Queen Bathilde,<sup>32</sup> who was English by birth, and who, from being a slave of Erchinold, became through her admirable qualities and virtues the choice of Clovis to share his high dignity. She gave birth to three sons, Clotaire III.,<sup>33</sup> Childeric II.,<sup>34</sup> and Thierry III.,<sup>35</sup> all of whom became kings in France. Clovis II. died at an early age, in 655; and, soon after the death of her husband, the pious Bathilde founded many monastic institutes in the country. Among the religious houses which owe their origin or patronage to this holy Queen may be enumerated Corbie, Jumiéges, Luxeuil, Jouarre, Sainte Fare and Fontenelle; while there are few of the ancient monasteries around Paris, which have not claimed her, either as their foundress or as their benefactress. The relics of St. Riquier having been deposited in the first house of his foundation, it pleased the Almighty, to show how great were the merits of that holy servant, during life as after his death. Among the religious monasteries of France for its antiquity and renown, Centule had pre-eminence over the rest;<sup>36</sup> because of the many miracles which had been wrought at the tomb of St. Richarius, and besides, the memory of his virtues had been a precious inheritance, to cause the monks there to emulate his great example.<sup>37</sup> A pilgrim and an exile in this part of France, Madelgisilus felt an earnest desire to lead a monastic life, and to become a subject of some holy superior. As the Abbey of St. Riquier<sup>38</sup>—now Centule<sup>39</sup>—was near, Madelgisilus approached its gates, and made application for admission among the religious. The modest deportment of our saint, and his many shining virtues, at once procured on presentation that request he seemed to prefer, and with such just claims.

<sup>28</sup> See his Life set forth, in *Les Petits Bollandistes* "Vies des Saints," tome v., xxvi<sup>e</sup>. *Jour d'Avril*, pp. 33 to 36.

<sup>29</sup> See Dom. John Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xiii., sect. xxxi., p. 391.

<sup>30</sup> He was only four years of age, when his father Dagobert I., died, A.D. 638. He was the inheritor of Neustria and Bourgogne; while the *major domus*, who conducted his affairs, was Ega, at first, and afterwards Erchinold. He died at the early age of twenty-one. See L.—P. Anquetil's "Histoire de France," Première Race dite des Mérovingiens, sect. iv., p. 53.

<sup>31</sup> He died A.D. 638, and the reader is referred for particulars of his reign to Michelet's "Histoire de France," tome i., liv. ii., chap. i., pp. 250 to 272.

<sup>32</sup> She is venerated as a saint, and her feast is commemorated, at the 30th of January. See her Life, in *Les Petits Bollandistes* "Vies des Saints," tome ii., xxx<sup>e</sup>. *Jour de Janvier*, pp. 121 to 128.

<sup>33</sup> He is called the thirteenth King of

France, and his reign dates from A.D. 655 to A.D. 670. See L.—P. Anquetil's "Histoire de France," Table Chronologique, p. 698.

<sup>34</sup> He is called the fourteenth King of France, and his reign dates from A.D. 670 to 674.

<sup>35</sup> He is called the fifteenth King of France, and his reign dates from A.D. 674 to 691.

<sup>36</sup> See Dom. John Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xiii., sect. xxxi., p. 392.

<sup>37</sup> See "Acta Sanctorum," tomus vii., Maii xxx. *De S. Madelgisilo Eremita*, sect. 4, p. 264.

<sup>38</sup> So called from the name of its founder, the holy father Richarius.

<sup>39</sup> The reliques of St. Riquier are yet preserved here, in the parish church; they are enclosed within two shrines, one containing the holy Abbot's head, placed on the altar, the other containing his body, according to a work intituled, "Saints de Cambrai et d'Arras."

## CHAPTER II.

THE VIRTUES AND MANNER OF LIFE ADOPTED BY ST. MADELGISILUS, AT CENTULE—ANGELIC VISION—HE BECOMES A HERMIT AT MONSTRELET—HIS DEVOTIONAL LIFE THERE—HIS ILLNESS—ST. VULGAN AND HIMSELF AFTERWARDS LIVE TOGETHER—DEATH OF ST. VULGAN, AND SUBSEQUENT DEPARTURE OF OUR SAINT—HIS RELICS AND THE MIRACLES HE WROUGHT—TRANSLATION OF HIS RELICS—CONCLUSION.

FROM the moment of his reception to that of his departure, the favourable impressions he excited at first, in the minds of the religious, grew to such a degree, that he was looked upon as the living impersonation of all monastic virtues. He spent much of his time in prayer, vigils, and tears. Such, however, was the deep humility of our saint, that he considered himself as the least deserving of respect among his brethren ; and, he feared, from the marked expressions of their esteem and reverence for him, that either he was mistaken in the consciousness of his own actions, or that they were labouring under a most unaccountable delusion regarding him. These reflections gave him more inquietude each day, for he was unconscious of the performance of any monastic duty, in such a special manner, as to call forth unusual praise and attention. He always observed the rules of the house, with the most scrupulous exactness, and, in this lay the secret of his unostentatious sanctity.

To ascertain the will of Heaven in his regard, St. Madegisilus redoubled his fasts, lengthened his prayers, engaged more fervently in singing the Divine praises, and he sought the prayers of his spiritual seniors. At last, the Angel of the Lord appeared to him in sleep, and leading him forth said : “Follow me, and carefully note that place, which I shall point out, and in which afterwards you shall remain, to spend your days in the service of the Almighty.” Then, the Angel seemed preceding him and leading him towards a spot, providentially designed for his habitation. There stopping, the Angel cried out : “Here is your place of rest, for the term prescribed ; here shall you dwell, until removed from the prison of this body.” Saying these words, the Angel disappeared, and afterwards returning, the servant of Christ understood all he had experienced. Prostrating himself with tears, Madelgisilus gave thanks to God, for the unspeakable favours he received. On the day following, having finished the recital of Psalms, Madelgisilus called the seniors together, and related the particulars of his vision. The brothers were greatly edified, and returning thanks to the Almighty, it was deemed expedient, that their beloved inmate should seek the home, thenceforth destined for him. Some requisites were furnished, accordingly, which were necessary for his support. Then, Madelgisilus sought and obtained the consent of his Abbot, to retire from the monastery, in order to bury himself in a solitude, where he might remain unknown. Some of the monks were selected to accompany him ; and when these set out, the saint of God soon brought them to that spot, which the Angel had previously shown him. This place he recognised, at once, and falling on his knees, Madelgisilus betook himself to prayer, while tears of devotion flowed from his eyes. The monks who accompanied him began the erection of his cell and oratory. Here, the soldier of Christ resolved to abide in the desert. When their work had been completed, the brothers took their leave of him, and returned to their monastery.<sup>1</sup>

CHAPTER II.—<sup>1</sup> See “Acta Sanctorum,” Eremita, Centulæ in Picardia, Histori tomus vii., Maii xxx. De S. Madelgisiolo Vitæ, num. 6, 7, p. 267.

The place selected for his hermitage, was at Monstrelet, on the River Authie, which was about two leagues distant from Centule. There, he inhabited an humble dwelling, and he practised the exercises of a more rigorous penance, than humility suffered him to exercise, in the society of the religious at St. Riquier. The situation was a pleasing one ; but, his position rendered it difficult to draw water from the river. He prayed to Heaven, however, and then making a sign of the cross on the earth, soon a stream of limpid and sweet-tasted water burst forth,<sup>2</sup> and its course was taken thence to the River Authie. Long after the time of St. Madelgisilus, this well was resorted to by the sick and infirm ; who, according to their Faith, received from it many medicinal favours. He spent each day in prayer, meditation, and chaunting the Psalter. He bewailed with tears the imperfections of his past life, and his prayers were unceasingly offered to God, for the conversion of sinners. He separated as much as possible, from all intercourse with men, conversing only with God, and directing all his thoughts to Him, as the only object worthy the reflections of a true contemplative. Here, in great simplicity of heart and true holiness, the servant of God for some years spent his time ; while his austerities were, if aught, redoubled. His infirmities, at last, began to grow upon him : but, instead of relaxing his manner of living, he began to grow more fervent, as his expected hour of triumph approached.<sup>3</sup> During this period, an Angel from Heaven appeared to the Abbot at Centule, and admonished him to visit the holy hermit in his retreat, and to bring him some aid, lest he should die. The Abbot immediately arose, and selecting some of his monks, he brought them to where Madelgisilus dwelt, and they saw that Angels were on guard around him. He was found to be very ill in health ; they pray over him and sing Psalms ; and, with a blessing, they bestowed on him the kiss of peace. Then they produce before him, what had been so providentially ordered. So rejoiced was the holy man on seeing those brethren, that the grievousness of his malady was forgotten, and it seemed almost removed. One of the brothers was left there, to assist him in his forlorn condition, and to alleviate his solitude.<sup>4</sup>

During his lonely sojourn in this place, and when he fell into a dangerous sickness, Madelgisilus remained for some time without aid or attention from men, as all were ignorant of his state, who might be disposed to administer relief. He was most providentially discovered in that forlorn condition,<sup>5</sup> by a holy recluse of his own country, named Vulgan,<sup>5</sup> who was eminent for his learning, and for the respectability of his family. It is stated, that through the suffrages of Christians belonging to the province of Dover, he had been elected to rule over the See of Canterbury ;<sup>6</sup> but, desiring to avoid such an honour, and guided by an Angel, he passed over the sea to Gaul. At last, he arrived near Monstrelet, and there the solitary Madelgisilus was found, by God's holy servant Vulgan. Their rejoicing was mutual, when a fraternal

<sup>2</sup> This is stated, by Saussay, in his "Martyrologium Gallicum," at the 30th of May, when alluding to our saint.

<sup>3</sup> In R. Chambers' "Book of Days," Maguil's retirement in Picardy, is assigned to about 685. See vol. i., May 30, p. 701.

<sup>4</sup> See "Acta Sanctorum," tomus vii., Maii xxx. De S. Madelgisi Eremita, Centulae in Picardia, Historia Vitæ, num. 9, p. 267.

<sup>5</sup> His feast occurs, at the 2nd of November.

<sup>6</sup> He is said to have been educated, by Quiraianus, Bishop of Canterbury, in one of

his Lives, as the Bollandists state ; however, no Bishop of that See is so named, nor is Vulgan himself known, in any published list of its Prelates. See Sir William Dugdale's "Monasticon Anglicanum," vol. i., pp. 81 to 87. Edition of John Caley, F.S.A., Henry Ellis, LL.B., and Rev. Bulkeley Bandinel, M.A.

<sup>7</sup> Alluding to our saint, at Monstrelet, Mabillon writes : "ubi vixit et devixit cum sancto Wlganio Scotto, quem Cantuariensem episcopatum dimisisse et Madelgisi con-vixisse ferunt."—"Annales Ordinis S. Bene-

embrace was given and received. With great charity and care, the latter assisted the infirm saint, and as well by his prayers as by his kind offices, Vulgan was the instrument under God of restoring him to health.

On the recovery of St. Mauguil, a proposal was made and agreed to by both, that they should lead a eremitical life in conjunction.<sup>7</sup> Thus, like the members of one family—and even in stricter bonds of union—they lived long together, in such a holy interchange of friendship and conversation, as comported with the characters of those perfect religious. But, each day of their lives, they made it a study to acquire some new virtue, or a greater degree of progress in a virtue already acquired. This happy state of life continued uninterrupted, until the malady, which confined St. Vulgan to his bed, manifested the extreme danger in which he lay to his companion. With the most earnest affection and grief, St. Maguil was now ready to return favours and attentions, such as he had formerly experienced. The Abbot and monks of St. Riquier, when apprized of St. Vulgan's situation, administered to him the last Sacraments.<sup>8</sup> The dying saint, seeing the grief of his attendant, and in anticipation of his approaching death, endeavoured to afford the best consolation, in his power, by assuring him of his own hopes to obtain a happy immortality. He cautioned him to beware, lest the devil might take advantage of his murmurs against the Divine will, to present temptations, which might be dangerous. With such holy counsels on his lips, Vulgan resigned himself to death, which shortly afterwards took place. He was buried in the chapel of St. Mauguille's hermitage.

Our holy contemplative Mauguil had spent thirty-five years in the religious state, since the death of St. Fursey. Shortly after the departure of his companion, St. Vulgan, he also closed his eyes to the light of a world, from which he had long estranged his heart. He died, on the 30th of May, as is generally supposed, since his festival is kept on that day.<sup>9</sup> This is the date given in the Berlin Martyrology, edited at Paris in 1521, with additions; and, its authority is followed by Molanus and Canisius, as also, by Wion, Dorgan, Bucelin, Menard, and Saussay.<sup>10</sup> Such is the day, also, as furnished from an ancient tradition, by Hariluph, the monk of Centule. He died about the year 685.<sup>11</sup>

So soon as the death of this saint was announced to the brothers in the monastery of St. Riquier, they proceeded towards his abode, to perform the last pious offices for his remains. The body was placed beside that of his friend St. Vulgan, in a little oratory used by them, during their lives. Here, at Monstrelet, all that was mortal of St. Madelgisilus reposed for a long time; but, popular affection and reverence soon combined to increase his reputation, as also to excite interest and curiosity, regarding his efficacious intercession. The great miracles, which it pleased God to work, through the intercession of St. Mauguille, caused the Abbot Ingeland to have his relics transferred to a church, at Centule.<sup>12</sup> He flourished towards the close of the tenth century, and during the reign of Hugh Capet,<sup>13</sup> King of the Franks.<sup>14</sup> At first, Ingeland held a council with his monks, to learn their desire on the matter;

dicti," tomus i., lib. xiv., sect. iv., p. 412.

<sup>8</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. v., May xxx.

<sup>9</sup> See Baillet's "Les Vies des Saints," tome v., xxx. Jour de May, sect. iii., p. 946.

<sup>10</sup> See the Bollandists' "Acta Sanctorum," tomus vii., Maii xxx. De S. Madelgisilo Eremita, Centulae in Picardia, Commentarius Praevius, num. 3, pp. 264, 265.

<sup>11</sup> See Rev. Alban Butler's "Lives of the

Fathers, Martyrs and other principal Saints," vol. v., May xxx.

<sup>12</sup> See Les Petits Bollandistes "Vies des Saints," tome vi., xxx<sup>e</sup>. Jour de Mai, p. 305.

<sup>13</sup> He began to reign A.D. 987 and he died 997. See Sir Harris Nicolas' "Chronology of History," p. 392.

<sup>14</sup> See an account of him, in L.—P. Anquetil's "Histoire de France," Troisième Race dite des Capetiens, pp. 79 to 82.

but, he found they were unwilling to accede to the wishes of their Abbot. They urged, that being ignorant about the acts, merits and life of Madelgisilus, it could not be right to have his relics exposed for public veneration. Finding he could not overcome their reluctance, to have the remains brought into the large monastic church, at Centule, Ingelard resolved on the selection of a chapel, without the boundary of the town, in which they might be placed, and which was easily accessible both for the monks and for the inhabitants. Towards the end of the tenth century, this small church was built near the Abbey of St. Riquier. Afterwards, it bore the name of St. Mauguille, thus Gallicized from the Latin form of Madelgisilus.<sup>15</sup> A shrine was here prepared for the deposition of our saint's relics, and this arrangement seemed to meet with general approval. Accordingly, on the Kalends of June—the year is not specified—Ingelard organized a grand procession from Monstrelet, whence he brought the sacred relics to the place already mentioned.<sup>16</sup> Thither the faithful resorted, and bearing with them various offerings to the saint's shrine,<sup>17</sup> so that those favours they received through his merits might be publicly memorialed. The relics of Madelgisilus were resorted to by numbers of people; and, at his shrine, the blind were restored to sight, the deaf to the use of hearing, the lame were enabled to walk, while the mute received the gift of speech. In fine, so many cures among the infirm took place, that neither memory could bear in mind, nor tongue might relate, the number of favours it pleased God to bestow on our saint's pious clients. A perfect knowledge of these circumstances caused the Abbot Ingelard and his monks to regret, that any doubt had been cast on the superabundant merits of Madelgisilus, and that they had not earlier recognised him, as a pearl of great price, while veiled in former obscurity and in such an humble place, so loved by him while alive. Now, it pleased the Almighty, to withdraw this cloud from their vision.<sup>18</sup> Wherefore, the monks and people assembled, when preparing crucifixes, lights and sweet-smelling plants, with great reverence to God and to his servant, in due ecclesiastical form, they proceed processionaly to that little church already mentioned. Asking pardon for their former sins of omission, they raise the body of Madelgisilus, and bear it to the church of St. Richarius, chanting hymns. There, the shrine was deposited, and thenceforward it was preserved with due honour. In commemoration of the original transference from Monstrelet, it was a custom of the people at Centule and of Ponthieu, to bear in procession, each year, and on the day of his Natalis, the sacred body to that place, where it had been at first committed to the earth. This was done, with great ceremony and rejoicing, a vast multitude assembling to witness the procession, from all the adjoining towns and villages. In connexion with those processions, also, some remarkable miracles are recorded.<sup>19</sup> We

<sup>15</sup> See Baillet's "Les Vies des Saints," tome v., xxx. Jour de May, sect. iii., p. 94.

<sup>16</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xiv., sect. iv., p. 412.

<sup>17</sup> The Manuscript Chronicle of Centule, written by Joannes Capella, says: "ita quod duo ligna vix deportare poterant oblationes cer.e et imaginum, capitum, brachiorum, manuum, pedum et similium."—"Acta Sanctorum," tomus vii., Maii xxx. De S. Madelgisi Eremita, Centule in Picardia. Commentarius Pravius, num. 2, p. 264.

<sup>18</sup> According to the "Chronicon Centulense," written by Hariulph, lib. iii., cap. 29.

It is published, in Dom Luc d'Achéry's "Spicilegium," tomus iv.

<sup>19</sup> A Manuscript Chronicle of Centule, compiled by Joannes Capella, in the fifteenth century, adds to the foregoing account: "Quod factum est, sed omni anno, die iii. Kalendas Junii, processionaliter reportabatur. Accidit tamen quod in regressu corporis, Abbatis et Fratrum decem et in eadem die iii. Kalendas Junii, tempus perturbatum est et nebulosum cum ventis et pluvias, regnabitibus tonitruis et scintillationibus et vaporibus in infima regione aëris, quod omnes dicebant hora decima de mane, quod erat nox et non dies: tamen publice duo juvenes Religiosi ante corpus sanctissimum cum duobus con-

are told, that on a certain occasion, some proprietor, who had unjustly seized on land belonging to the church of St. Madelgisilus, while endeavouring to assist at the annual procession, found his sedan-chair immovable, nor could all the efforts of the bearers raise it from the earth. Recollecting his avaricious detention of the land, the circumstance was objected to him by his neighbours, who urged him to restore it to the rightful owner. The man was terrified at the portent, nor could he rest, until due satisfaction was made; and accordingly, the land was restored, for the use of St. Madelgisilus' church. Then, his litter was easily removable, nor was it found to be weighted as before, when the man had thus humbly repented of his crime.

In the eleventh century, St. Gervin,<sup>20</sup> who had been a Canon<sup>21</sup> in the church of Notre Dame, in Rheims,<sup>22</sup> afterwards became Abbot over St. Riquier's monastery, at Centule. During his term of rule, he is said to have caused a chapel to be dedicated, in honour of Saints Madelgisilus, Caihoc, and Adrian, confessors.<sup>23</sup> While the Abbot Anscher<sup>24</sup> presided over the Monastery, at Centule, it was found, that the old shrine showed signs of decay, and that a new one should be required, for the custody of St. Madelgisilus' relics.<sup>25</sup> Accordingly, it was resolved, to prepare another and a more suitable receptacle, while the Abbot and his monks proceeded to inspect their actual state, and to have ready what should be required for their reposition.<sup>26</sup> Then, indeed,

delabris argenteis secum deferebant duos ceroes et duo luminaria, quae nunquam defecerunt: sed in iis semper fuit lumen usque regressum, et dum feretrum seu Capsa reponeretur in suo loco preordinato."

<sup>20</sup> His feast occurs on the 3rd of March, and he is said to have been one of the most celebrated scholars and preachers of his age. See "Histoire Littéraire de la France," tome vii. Onzième Siècle. Etat des Lettres en France, sect. civ., p. 86, sect. cxii., p. 93, sect. cxlix., p. 123.

<sup>21</sup> See Les Petits Bollandistes "Vies des Saints," tome iii., iii<sup>e</sup> Jour de Mars, p. 128.

<sup>22</sup> Rheims is a very ancient city of France and dating back to the time of the Romans. Notwithstanding the various modern improvements, which have cleared away so many of its antique features, there are yet many antique vestiges of the Roman domination. It is situated on the right bank of the Vesle, in the Department of the Marne; and the situation is very agreeable, being surrounded by slopes covered with vineyards. It is regarded as the metropolitan See of France; and its magnificent Gothic cathedral is perhaps the finest in Europe north of the Alps. The building as it now stands was begun in 1212, by Robert de Coucy; it was consecrated in 1241; but, it was not finished until 1430. However, there are various portions of it still left incomplete, and notably the towers, which were to have been crowned by open-work spires. Owing to their absence, the elevations lose much of their completeness, although extensive repairs and restorations in good taste have for many years been progressing. The well-known portal and west façade generally were added to the original church, and form the glory of the edifice. Many of the 600 statues on the

portal are colossal, and mostly elegant in design and workmanship. See Murray's "Handbook for Travellers in France," sect. ix., Routte 178, pp. 638 to 641.

<sup>23</sup> In the "Acta Sanctorum," tomus i., Martii iii., the Bollandists have inserted the Acts of St. Gervinus, Abbas, and in num. 3, this is stated. They add, however, to the account in the text, at this day: "Sed miramur ultimorum duorum mentionem apud alios autores non reperiiri, ad hunc xxx. Maii, præterquam apud Scriptores Centulenses."—"Acta Sanctorum," tomus vii., Maii xxx. De S. Madelgiso Eremita, Centulæ in Picardia Commentarius Prævius, num. 3, p. 265.

<sup>24</sup> He was of a noble family, living near St. Riquier, and he early evinced a vocation for the monastic state. He became an inmate of Centule monastery in the year 1073, under the Abbot Gervin II., afterwards promoted to be Bishop of Amiens, in the year 1091, while he continued to be Abbot of St. Riquier, until by a Decree of Pope Urban he was compelled to resign the latter office. Anscher is said to have been installed A.D. 1096, or perhaps, the year following. He ruled over Centule, it is thought, between twenty or thirty years, while his death has been assigned to the 25th of July, A.D. 1136. See "Histoire Littéraire de la France," tome xi., Siècle xii., sect. i., ii., pp. 611 to 618.

<sup>25</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xiv., sect. iv., p. 412.

<sup>26</sup> Describing this examination, in common with that of other shrines of saints, at Centule, the Manuscript Chronicle of Joannes Capella adds of Aschor "in una invenit schedulam sic scriptam: corpus S. Magdelen-

the deer-skin covering was found to be rather short for the size of the bones and skeleton ; and, therefore, a portion of these remained under their previous covering, until time should be given to have them better arranged. However, in their new case, the relics were placed, psalms being sung, and an honourable ceremony having been awarded,<sup>27</sup> on the 13th day of July, A.D. 1113.<sup>28</sup>

Only a few days had passed, after this temporary arrangement of our saint's relics, until the keeper of the church, who entertained a great devotion towards Magdelgisilus, happened to take ill. Not being able to sleep, he revolved in mind the whole night, as to when and how some better plan could be devised, for their more suitable preservation. Towards morning, however, some little repose he had, and while his thoughts were intent on his purpose, sleep began to seal his eyes. Suddenly the saint—handsome and tall—appeared to him, and covered with bright raiment. He then said : “ This purpose you shall carefully provide for and proceed to carry out, so that all my bones be buried together.” But, the keeper, who woke from his light slumber, and whose reverence for Madelgesilus was so great, clearly understood, that the saint himself had appeared, as he spoke about his own relics. The keeper, turning his eyes on the figure, desired to ask concerning his name and merits. Notwithstanding, the illustrious and glorious spirit vanished, before a word could be spoken; but, the tracks of his footsteps seemed to be of gold, while a most fragrant odour filled the whole apartment. The keeper's infirmity at once disappeared, owing to the sudden joy he experienced, on receiving this sort of revelation. Desiring to furnish proof of it to his friends, he said to himself, “ Immediately, I shall seize on those golden traces of the saint's feet, and bear them as tokens to the brothers.” Then, he arose, stretching out his arms, and making an effort to reach what he deemed a reality, but the traces soon vanished. This account is all we have remaining ; and, the old chronicler has forgotten to tell us, whether the saint's mandate had been carried out, yet, it is probable, that such was the case.<sup>29</sup> An inscription on the tomb of Madelgisilus records the event of the Abbot Anscher having prepared a new shrine, for the honourable deposition of the holy man's relics.<sup>30</sup> It is supposed, that the 1st day of June was the date for some public translation of the remains of St. Madelgisilus. His deposition or departure from life, however, has been assigned to this day, by Harulfse; and, his authority has been followed, by most of the Kalendarists. Thus, an old Martyrology belonging to Berlin, and printed at Paris with additions, Molanus, Canisius, Wion, Dorgan, Menard, Saussay, Bucelin, and nearly all the modern writers, place the feast of Madelgesilus.<sup>31</sup> It is thought his Acts—now probably lost—had been written at much greater length than we have them at present. This saint is held in great

gesili Confessoris hic positum iii. Kalendas Junii: quod corpus repositum in alio novo seretro v Idus Julii.”

<sup>27</sup> See the Bollandists' “Acta Sanctorum,” tomus vii., Maii xxx. De S. Madelgisilo Eremita, Centule in Picardia. Supplementum de Translatione Corporis Centulam, deinde an. 1113 in novam Capsam, pp. 268, 269.

<sup>28</sup> See Baillet's “Les Vies des Saints,” tome v., xxx. Jour de May, sect. iii., p. 94.

<sup>29</sup> See the Bollandists' “Acta Sanctorum,” tomus vii., Maii xxx. De S. Madelgisilo Eremita, Centulæ in Picardia. Supplementum de Translatione Corporis Centulam, deinde an. 1113 in novam capsam, num. 17, p. 269.

<sup>30</sup> Mabillon states, that this entombment

took place, A.D. 1113. See “Annales Ordinis S. Benedicti,” tomus i., lib. xiv., sect. iv., p. 412.

<sup>31</sup> The Latin lines, which run thus, are supposed to commemorate the Translation of this saint's relics :—

“ Ossa Madelgisili tenet hæc lectica  
Beati:  
Quem Confessorem sibi Christus rite  
beavit,  
Anscheinque novam sibi capsam jure  
paravit.”

—“Acta Sanctorum,” tomus vii., Maii xxx. De S. Madelgesilo Eremita, Centule in Picardia, Commentarius Prævius, num. pp. 264, 265.

veneration, especially throughout Picardy. His chief festival has always been observed on the 30th of May, and with marked religious ceremonial.

The greatest errors of men are those cherished by them, pursuing fancied dreams of happiness. They do not care to reflect on the real nature of that phantom they follow. Not fully appreciating the delights of final happiness, the ultimate aim of life is unheeded, and false pleasures sought only render human beings most miserable, both in pursuit and possession. Many seek riches as the object of their fondest desires; with great effort or labour those may be acquired; but most frequently they are not attained, or, if possessed, they are soon lost; while worldly wealth, so won, is sure to increase their care and restlessness. Many are ambitious of public dignities and honours; solicitude, anxiety and energetic efforts are the price to be paid for such dangerous distinctions; still popular approval or the favour of those in high station is proverbially capricious; such power is weakness, when the mind is left ill at ease, or rather entirely overburdened with fatigues and fears. Others may place their chief happiness in human and domestic affections; but even these are variable and insincere, in too many instances; friendship has been deceived and betrayed; conjugal, parental, or filial, relationship has been alloyed by faithlessness, by misfortune, and by crime. Health of mind and body is thought by others to be a pearl of great price, and a rational object to secure; but, although its advantages and pleasures, humanly speaking, are not to be undervalued, our mental faculties or bodily strength cannot long last in unimpaired vigour. Therefore, with the saints ought we recur to nobler and higher sources, in order to satisfy the eager longings of our souls. With them we should hold, that the Infinite alone can satiate all our desires, and regulate or appease those restless motions and aspirations of the human will, by directing them, even during our mortal career, to the true objects, for which we have received those gifts, natural and supernatural, we now possess. Through all the vicissitudes of life, our thoughts must be elevated above ends, merely natural and perishable; our joys and hopes should centre in the supernatural, glorious and immortal beatitude and tranquillity, whence pain and care are altogether removed. Such principles of action regulated the motives of our saints, while exercising their powers of body and of mind, in serving God, in purifying their own affections, and in edifying their fellow-creatures. With them, pursuing true and unalloyed happiness, we must recognise a certain conclusion, that in the possession of Heaven, supreme felicity has been achieved, and the great contest of our lives has been crowned with victory.

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ARTICLE II.—ST. GOBAN, OR GOBBAN, OF AIRDNE DAIRINSE. In the Martyrology of Tallagh,<sup>1</sup> this name is set down as, Goban Airdni Dairinsi, at this date. The Bollandists,<sup>2</sup> quoting from the same authority, have Gobanus de Ara-Dar-Inis, at the 30th of May. This saint is said to have had another festival, at the 26th of March, when a notice of St. Gobban may be seen. Colgan also infers, that he must have been very distinguished for his piety and mental endowments, since he had a double festival instituted in his honour. Whatever can be known regarding him seems more or less involved in obscurity. However, attempts have been made, to clear away the mist, which has so long covered this saint's Acts.<sup>3</sup> It is not known, whether he

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vii. Among the pretermitted feasts, p. 233.

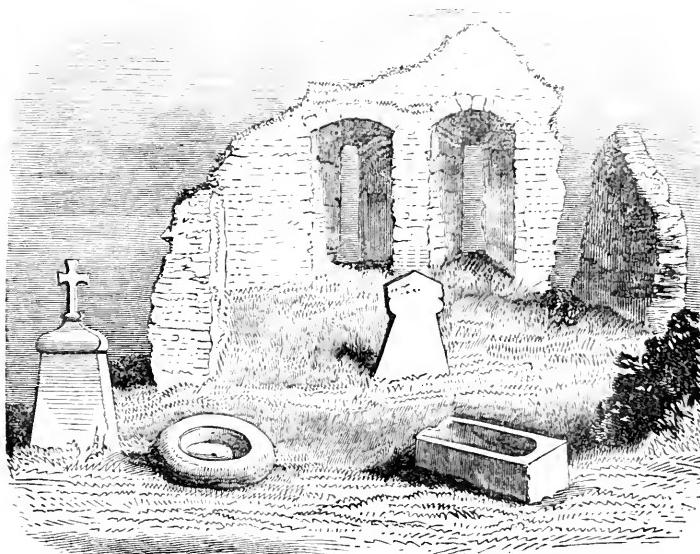
<sup>3</sup> See Colgan's "Acta Sanctorum Hiber-

niae," Martii xxvi., Vita S. Gobbani, p. 750.

<sup>4</sup> See Archdall's "Monasticon Hibernicum," p. 695.

<sup>5</sup> According to a supposition of some, this

governed the Island of Molana, in the River Blackwater of Munster, and in the county of Waterford, or whether he ruled over an Island, in the present Wexford Harbour. Both places formerly went by the name of Darinis. Some writers say, this saint was abbot of Airdne, one of the Aran Isles, off the coast of Galway, and in several Martyrologies, we are told, he is styled Abbas Ardnensis.<sup>4</sup> The common name of the three Islands was Ara,<sup>5</sup> which in the nominative is Airne, or Arann in the genitive, according to the Irish. Wherefore, Father John Colgan<sup>6</sup> thought Airne to have been a distinct name for one of these Islands. It is another mistake of his to write, that Ard-Olen was the



Nursey Old Church, County of Kildare.

same as that Island;<sup>7</sup> for, Ard-Olen lies, as elsewhere he has properly stated, in another place.<sup>8</sup> Neither is the most eastern the chiefest of the three Isles of Aran, as he took it to be,<sup>9</sup> but rather it is the smallest. It is probable, that he was led into the mistake, by some incorrect map, in which these Islands were either misplaced, or their position was reversed.<sup>10</sup> Before Colgan's time, the Maps of Ireland were grossly inaccurate. In some of them this East Island of Aran is set down as the largest. In others, the greatest size is claimed for the Middle Island.<sup>11</sup> There are many places, in Ireland, called

word signifies "a kidney," from a fanciful resemblance of Ara more to one. However, if it were the name applied to all the Islands in common, this ingenious conjecture of the etymologists should at once vanish, if we take into account their actual conformation.

<sup>6</sup> See "Acta Sanctiorum Hiberniarum," Martii xxvi. De S. Gobano Abbatte de Airdne Dairinnsi, nn. 1, 2, p. 750.

<sup>7</sup> See *ibid.*, xxi. Martii, Appendix ad Vitam S. Endei, cap. vii., pp. 714, 715.

<sup>8</sup> See *ibid.*, xx. Januarii, Supplementum Vitae S. Fechini, cap. xviii., p. 135, and n. 13, p. 141.

<sup>9</sup> See *ibid.*, xxi. Martii, Appendix ad Vitam S. Endei, cap. vii., p. 714.

<sup>10</sup> The very same cause may account for his mistake about Ardoilen.

<sup>11</sup> See the Government Map, headed, "Hibernia, Insula, non procul ab Anglia, wlgare Hirländia vocata, 1567," published with the State Papers, vol. ii. London, 1834.

Airdne by our ancient writers; and, in modern phraseology, that denomination has been rendered into Urney or Nurney. One of those places, called Nurney, gives name to a townland<sup>12</sup> and parish, in the present Barony of West Offaly, county of Kildare; and here, there are some ruins of an old church in a cemetery.<sup>13</sup> In the same county, there is another parish of Nurney, in the Barony of Carbury.<sup>14</sup> There is a parish called Nurney, likewise, in the Baronies of Carlow, Forth, and Idrone West, county of Carlow.<sup>15</sup> However, it is not certain, that St. Goban or Gobban had connexion with any of these places. We find entered, likewise, in the Martyrology of Donegal,<sup>16</sup> that Gobban, abbot of Airdne, was venerated, on this day.

**ARTICLE III.—ST. FERGUSSIUS, OF DRUIM-BILE, OTHERWISE, ST. SAERGUSA BILE, OR SAERGHOS, OF DRUIM.** Saergusa bile is the description we find entered for this saint, in the Martyrology of Tallagh,<sup>1</sup> at the 30th of May. However, the Bollandists,<sup>2</sup> who cite the same authority, place Faergusius de Druim-bile, at this date, and probably, it is the more correct rendering. There is a townland, called Drumbilla,<sup>3</sup> in the parish of Roche,<sup>4</sup> and barony of Upper Dundalk, in the county of Louth; while, it seems to be the only nearly corresponding denomination, among the other townland names in Ireland. Yet, it is hardly probable, notwithstanding, that it was the place of Fergusius, Saergusa, or Saerghos. This holy man appears to have been identified, with Soergusius,<sup>5</sup> or Saerghus, an abbot of Dearmhach or Durrow,<sup>6</sup> and who died A.D. 835.<sup>7</sup> The identification, however, cannot be relied upon, as being quite conclusive. This same day, veneration was given to Saerghos, of Druim, as we read in the Martyrology of Donegal.<sup>8</sup> In the table appended, this name is written Saorghuss, and Latinized, Sergius.<sup>9</sup> On the west coast of Ireland, in the county of Sligo, there is a Dromard,<sup>10</sup> the site of a religious erection. One of Miss Owenson's most affecting sketches is given of an incident she has noted, when sitting on a tomb among the old ecclesiastical ruins of Dromard, over the Atlantic Ocean, the landlord of the place, her companion, was asked by

<sup>12</sup> "In the vicinity of the village is an old castle. This parish is a rectory in the diocese of Kildare."—Parliamentary Gazetteer of Ireland," vol. iii., p. 43.

<sup>13</sup> The accompanying illustration is from a sketch, kindly made on the spot, by Rev. Edward O'Leary, C.C., Rathangan, and transferred by William F. Wakeman, to the wood, engraved by Mrs. Millard. As accessories to the picture, the round stone vessel—probably a font—belongs to the place: the oblong one has been conveyed to the modern chapel, which adjoins the ruin at Nurney, and it belongs to a neighbouring old church, at Harristown, as I have been informed, in a letter of Very Rev. Michael Comerford, P.P., Monasterevan, and dated June 2nd, 1885. The situation of this parish is marked on the "Ordnance Survey Townland Maps for the County of Kildare," sheets 27, 31. The village, townland, and demesne, so named, are marked on the same maps.

<sup>14</sup> See *ibid.*, sheets 2, 3, 8. Its townland, called Nurney, is on sheet 3.

<sup>15</sup> It is shown, with the townland so named, on the "Ordnance Survey Townland Maps

for the County of Carlow," sheet 12.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

**ARTICLE III.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vii. Among the pretermitted saints, p. 233.

<sup>3</sup> See it described, on the "Ordnance Survey Townland Maps for the County of Louth," sheet 3.

<sup>4</sup> This parish contains 3,305a. 1r. 17p., and it is shown on sheets 3, 4, 7. *Ibid.*

<sup>5</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbae, cap. iv., sect. iii., pp. 507, 508.

<sup>6</sup> In the King's Comty.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 452, 453.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>9</sup> See *ibid.*, pp. 464, 465.

<sup>10</sup> This parish in the Barony of Tireragh is shown, on the "Ordnance Survey Townland Maps for the County of Sligo," sheets 13, 19, 20. The townland proper is marked on sheet 19.

<sup>11</sup> See Miss Owenson's "Patriotic Sketches

a young peasant, for stones from his quarry to built up the cemetery wall, thus to save his parents' remains from desecration.<sup>11</sup>

**ARTICLE IV.—ST. ERNINE, OR ERNIUS.** The insertion of the name, Ernine, is found in the Martyrology of Tailagh,<sup>1</sup> at this date. The Bollandists<sup>2</sup> have it Ernimus—apparently an incorrect spelling—at the 30th of May, and on the previous authority. No clue is given, however, to find his place or his period.

**ARTICLE V.—REPUTED FEAST OF ST. SILAV, OR SILAUS, BISHOP AT LUCCA.** The Acts, probably of St. Silaus, Bishop of Lucca—also called Silay—had been prepared for publication by Colgan,<sup>3</sup> as we find in the posthumous list of his Manuscripts, and he had intended to place them, at the 30th of May. This was apparently on the authority of Philip Ferrarius, who states that he died, A.D. 780, and on the Sunday after Ascension Day, in that same year. However, the Bollandists, who quote his authority for the statement, show, that the Sunday in question then fell on the 7th and not on the 30th of May.<sup>2</sup> Father Stephen White<sup>3</sup> commemorates St. Silanus, at the 30th of May; and, Philip Ferarius,<sup>4</sup> also, seems to have been his authority for that entry. We have already treated about St. Silaus, Bishop and Patron at Lucca, in Hetruria.<sup>5</sup>

**ARTICLE VI.—ST. HEVNA OR HIEU.** [Seventh Century.] In the English Martyrology of John Wilson, the present holy virgin is commemorated, on this day; while Philip Ferrarius<sup>1</sup> and Arthur de Monstier<sup>2</sup> adopt the same arrangement. She is said to have been the first woman who embraced a conventual life, at the instigation of St. Aidan,<sup>3</sup> Bishop and Apostle of the Kingdom of Northumbria. Notwithstanding the opinion of John Leland, St. Hieu was a different person from St. Bees,<sup>4</sup> or Bega, as is shown by Dr. Smith, in his annotations on Venerable Bede;<sup>5</sup> and, Heina is said to have founded the monastery of Heorthu, over which she placed Hilla, and then she retired to Tadcaster.<sup>6</sup> A Saxon monastery was at this place, so early as 655; but, the church there was afterwards annexed to Sallay Abbey,<sup>7</sup>

of Ireland, written in Connaught," vol. ii., sketch xii., pp. 9 to 13.

**ARTICLE IV.—<sup>1</sup>** Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vii. Among the pretermitted saints, p. 233.

**ARTICLE V.—<sup>1</sup>** See "Catalogus Actuum Sanctorum quae MS. habentur, ordine Men-sium et Dierum."

<sup>2</sup> See "Acta Sanctorum," tomus vii. Among the pretermitted feasts, p. 233. They add: "festum autem agitur Luce ipsa Dominica, et olim affixum fuit diei, quando vitam damus xxi. Maii."

<sup>3</sup> See "Apologia pro Hibernia," cap. iv., p. 40, cap. v., p. 64.

<sup>4</sup> In "Catalogus Sanctorum Italie."

<sup>5</sup> See in the present Volume, Art. ii., at the 21st of this month.

**ARTICLE VI.—<sup>1</sup>** In "Catalogus Generalis Sanctorum."

<sup>2</sup> In Gynaeco Sacro.

<sup>3</sup> His Life may be seen, at the 31st of August.

<sup>4</sup> See her Life, at the 6th of September.

<sup>5</sup> See "Historia Ecclesiastica Gentis Anglorum." At lib. iv., cap. 53, note.

<sup>6</sup> St. Mary's Tadcaster, is a market town and parish, chiefly in the upper division of the wapentake of Barkstone Ash, but partly in the west division of Ainsty wapentake, in the West Riding of Yorkshire. This place was the site of that Roman station Calcaria; so named from the soil abounding with calx or limestone. It is situated on the navigable River Wharfe, over which there is a handsome stone bridge. See Samuel Lewis' "Topographical Dictionary of England," vol. iv., pp. 294, 295.

<sup>7</sup> See the "Monasticon Anglicanum," by Sir William Dugdale, Kt., and edited by John Caley, F.R.S., Henry Ellis, LL.B., and the Rev. Bulkeley Bandinel, D.D.,

founded in 1146-7, by William De Percy the Third.<sup>8</sup> Others have it, that St. Heyna lived in Calcasester,<sup>9</sup> which is the original name given to the place, by Venerable Bede, when he speaks of St. Heina, who first took the veil in these parts. Her death is referred to A.D. 657, by Father Michael Alford,<sup>10</sup> who thinks her to be the same as St. Bega, or Bee, of Copeland,<sup>11</sup> in Cumberland, referred by Wilson to the 6th of September, in the first edition of his Martyrology, and to the 22nd of November, in the second issue of his work.<sup>12</sup> The Bollandists,<sup>13</sup> who have stated what precedes, remark, that in the ancient Martyrologies, they found nothing referring to her veneration; and that, if they met with further traces of it, they might treat about her, at the 1st of October,<sup>14</sup> or at the 22nd of November.<sup>15</sup> She is said to have closed a holy life, at Tadcaster, on the 30th of May, A.D. 657.<sup>16</sup> We do not know, if she be the Heina, mentioned by Thomas Dempster,<sup>17</sup> as having been veiled at Berwick. He states, that her time was uncertain, and she is said<sup>18</sup> to have written a Book of Hymns to the saints; but, we should like to have better authority for this latter assertion, which we do not believe can be sustained.

ARTICLE VII.—FESTIVAL OF ST. CAIDOC AND FRECHOR OR ADRIAN, CENTULE, PICARDY, AND APOSTLES OF THE MORINI, IN FRANCE. [Sixth and Seventh Centuries.] Already, at 1st day of April,<sup>1</sup> we have treated about these holy missionaries; but, their feasts are not confined to that day alone, as the 24th of January<sup>2</sup> and the 31st of March<sup>3</sup> have been dedicated to their memory, as also the present 30th of May. In an old Manuscript Kalendar, belonging to the church of Centule,<sup>4</sup> and in an old Kalendar published by D'Achery,<sup>5</sup> their feast has been assigned to the latter day, which seems to have been the one, according most with local tradition and former usage. The Bollandists, at this date, have Acts of these saints, Caidoc and Frechor or Adrian, in a historic commentary, consisting of eight paragraphs.<sup>6</sup> As we have already seen, they left Ireland for the Ponthieu district,<sup>7</sup> in Picardy, where,

vol. v., pp. 510 to 516.

<sup>8</sup> See Bishop Tanner's "Notitia Monastica"; or an Account of all the Abbeys, Priories, and Houses of Friars formerly in England and Wales, and also of all the Colleges and Hospitals founded before A.D. MDXL," edition by James Nasmith, M.A., Yorkshire, sect. cv., edition, Cambridge, 1787, fol.

<sup>9</sup> See Gough's Camden's "Britannia," vol. iii., p. 52.

<sup>10</sup> See "Annales Ecclesiæ Britannicæ," tomus ii., num. iii., p. 294.

<sup>11</sup> See an interesting account of this saint and of her Priory, in Sir William Dugdale's "Monasticon Anglicanum," &c., vol. iii., pp. 574 to 580.

<sup>12</sup> Alford says: "Nec multum obest, quod Heina dicatur e Northumbria Regibus descendisse, Bega vero Hibernia vocetur: qui Hibernice Insula Northumbris vicine frequenter sanguinem miscebant."—"Annales Ecclesiæ Britannicæ," tomus ii., num. iii., p. 294.

<sup>13</sup> See "Acta Sanctorum," tomus vii. Among the pretermitted saints, p. 235.

<sup>14</sup> This is the date for the Feast of St. Bega, Virgin, in the additions of Greven.

<sup>15</sup> The date given for St. Bega's festival, by John Wilson.

<sup>16</sup> According to Alford's "Annales Ecclesiæ Britannicæ," tomus ii., num. iii., p. 294.

<sup>17</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. viii., num. 702, p. 369.

<sup>18</sup> By the same Dempster.

ARTICLE VII.—<sup>1</sup> See the Fourth Volume of this work, Art. i.

<sup>2</sup> See First Volume, at that date, Art. ix., regarding St. Caidoc's reputed Feast.

<sup>3</sup> See Third Volume, at that date, Art. ix.

<sup>4</sup> It states: "Cœnobio Centula SS. Chaidoci, Fricorii, et Maldegisi, quorum duo primi B. Richario ad initium sanctæ conversationis Doctores fuerunt."

<sup>5</sup> In "Spicilegium," tomus x. It states: "Cœnobio Centula Sanctorum Confessorum Caydoci, Adriani et Madegisi."

<sup>6</sup> See "Acta Sanctorum," tomus vii. De SS. Caidoco et Frechorio sive Adriano, Centulae in Picardia, pp. 262, 263.

<sup>7</sup> Abbeville is its chief town, and the Ecclesiastical History of this place has been written by Ignatius Joseph de Maria, a Dis-

at Centule, under the charge of its first founder and Abbot, St. Richarius,<sup>8</sup> they led a religious life, where they were interred, and where their relics were afterwards preserved. At Centule, the monks of St. Riquier possessed a considerable quantity of books,<sup>9</sup> in the beginning of the ninth century.<sup>10</sup> Besides the epitaph composed for St. Caidoc,<sup>11</sup> by St. Angilbert,<sup>12</sup> Abbot of Centule; this learned and holy man composed another<sup>13</sup> for St. Fricor, his companion. During that time, when<sup>14</sup> the Abbot of Centule St. Gervin lived,<sup>15</sup> he had their remains removed from the earth, and enclosed in a silver shrine, adorned with precious stones. The relics were thus placed for public veneration.<sup>16</sup> A crypt or chapel, was built, likewise, by the same St. Gervin, and four altars were erected therein; while, among the relics of holy confessors, the name of Caydocus was to be found on the chief altar. The reader is referred to what has been already stated, in the Life of St. Madelgisilus, which at this date, likewise, precedes the present account.

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ARTICLE VIII.—FESTIVAL OF THE NATIVITY OF ST. THOMAS. The “Feilire” of St. Aengus commemorates, at the 30th of May, the Feast of the Nativity of St. Thomas. Elsewhere, we cannot find any notice of such a festival. His chief feast in the Church is at the 21st of December; and, as his Acts have been recorded, in the general History of the Church and in the Hagiography of her Saints, we need not further allude to him in this connexion.

calced Carmelite. The first establishment of Christianity here seems to have been rooted out owing to the incursions of the Vandals and Hunns, until it was revived by our saint.

<sup>8</sup> His feast has been assigned to the 26th of April. Besides the Life of this holy man, as written by Alcuinus Flaccus, in the time of Charlemagne, there has been a metrical Life of him composed in Latin Hexameter verse, by the Abbot Ingelrammus. In this, allusion is thus made to our two Irish saints, in cap. ii., thus:—

“ Tunc et Pontivus meruit splendescere pagus.  
Forte Sacerdotum radians fulgere duorum.  
Nomen majoris quorum fuerat Caiducus,  
Egregiis meritis quos misit Hibernia nobis.”

<sup>9</sup> Among those was one noticed as “Bibliotheca integra ubi continentur libri lxxii. in uno volumine,” as also, “Bibliotheca dispersa in voluminibus 14.”—Chron. Centul. D’Achery’s “Spicilegium,” tomus ii., p. 311.

<sup>10</sup> See Rev. S. R. Maitland’s “The Dark Ages; a series of Essays, intended to illustrate the State of Religion and Literature in the Ninth, Tenth, Eleventh and Twelfth Centuries,” No. xii., p. 105.

<sup>11</sup> See vol. iv. of this work, at April 1st, Art. i.

<sup>12</sup> He departed this life on the 18th of February—the day for his feast—A.D. 814.

<sup>13</sup> These Latin Lines run as follows:—

“ Corpore terreno qui cernitur esse  
    sepultus,  
    Gaudia pro meritis celica laetus  
    halet.  
Iste fuit Fricorus Chaidoco consociatus:  
    Quem sibi concessum Centula gaudet ovans.  
Hic virtute valens despexit prospera  
    mundi:  
    Et modo viventi gloria magna  
    patet.  
Quando Deo placuit, celorum regna  
    petivit:  
    Nunc Angilberti carmine fulget.  
    Amen.”

<sup>14</sup> According to a Manuscript “Chronicon Centulense” of Joannes Capella, and compiled A.D. 1492, at num. 21.

<sup>15</sup> He died A.D. 1073, and his feast is kept on the 3rd of March.

<sup>16</sup> According to Aribulphus, in his “Chronicum Centulense,” lib. iv., cap. 32.

ARTICLE VIII.—<sup>1</sup> In the “Leabhar Breac” copy we have the following stanza, translated into English by Whitley Stokes, LL.D.:—

noeb appat appavost  
    hpvtooman ecna  
    Sein Tomair cenopne  
    pap eutac ceneclai.

“A holy Apostle of our God in a deep of wisdom, the nativity of Thomas without

**ARTICLE IX.—FESTIVAL OF EUTYCHIUS, MARTYR.** As we find, in the “Feilire”<sup>1</sup> of St. Ængus, the Martyr, St. Eutychius, had been venerated, in the early Irish Church, on this day. He suffered at Aquileia, in Italy, with St. Cantianus and St. Euthymius, according to the ancient Martyrology of St. Jerome. The Bollandists<sup>2</sup> quote some old records, relating to their triumph; but, few particulars of their history seem to have survived to our day.

**ARTICLE X.—REPUTED FEAST FOR THE TRANSLATION OF THE RELICS OF ST. DYMPNA AND OF ST. GEREBERN, AT GHEEL, IN BRABANT.** In a Florarian Manuscript, as also in a Carthusian Manuscript, the Bollandists<sup>1</sup> notice this Translation, while they remark, among the Feasts pretermitted, that at the 30th of May, Thomas Dempster, in his *Menologium Scotorum*,<sup>2</sup> has such a statement. The reader is referred to their respective Lives, at the 15th of May.<sup>3</sup>

**ARTICLE XI.—REPUTED FEAST OF ST. TOTUANUS, MARTYR.** According to the Entries in the Kalendar of David Camerarius, at the 30th of May, we have a notice of St. Totuanus, a Martyr, and the companion of St. Kilian; but, for a more complete account, the Bollandists<sup>1</sup> refer to the Acts of the latter holy martyr, at the 8th of July, which is that for their proper Festival.

### Thirty-first Day of May.

**ARTICLE I.—ST. FERADACIUS, ABBOT OF IONA, SCOTLAND.**

[NINTH CENTURY.]

**F**OR centuries after the time of St. Columkille, our Island sent several holy men as colonists and missionaries to his greatly frequented monastery at Iona. The place had a renown for holiness; and, from Ireland, from Scotland, as also from distant Norway, there came, during successive centuries, many royal funerals to its shores. At this day, by far the most interesting remains

suddenness: the passion of Eutychius without fear.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxii. There are Irish comments on the first line of the stanza, which in English are interpreted “i.e., Christ, it is in his presence he is;” and again on the third line, thus rendered into English, “His proper time had come. Or he was not weak as regards any anger or falsehood.”—*Ibid.*, p. xc.

**ARTICLE IX.—**<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. lxxxii.

<sup>2</sup> See “Acta Sanctorum,” tomus vii., Maii xxx. De SS. Cantiano, Eutychio, et Euthymio, Martyribus Aquileiae in Italia, p. 239.

**ARTICLE X.—**<sup>1</sup> See “Acta Sanctorum,” tomus vii., p. 233.

<sup>2</sup> Thus: “Ghele pago translatio reliquiarum Dympnae virginis Hiberniae, et Gerebernii presbyteri Scotti ejus institutoris et magistri, B : ML.”—Bishop Forbes’ “Kalendar of Scottish Saints,” p. 201.

<sup>3</sup> See the present volume, at that date, Art. i. and ii.

**ARTICLE XI.—**<sup>1</sup> See “Acta Sanctorum,” tomus vii. Among the pretermitted saints, p. 234.

upon the Island are those curious and beautiful tombstones, which lie in Reilig Odhrain. They belong, even the most ancient of them, to an age removed by many hundred years from Columba's time. But, they represent that lasting reverence, which his name has inspired during so many generations, and that desire of a long succession of chiefs and warriors through the Middle Ages, and down almost to our own time, to be buried in the soil where he had trod.<sup>1</sup> However, it is only in the past ages we can seek for its historic greatness. St. Feredacius was son to Corbinac, and we may assume he was of northern Irish descent, as of birth. He is supposed to have been born, about the beginning of the ninth century; but, where he was educated or by whom does not appear. Yet, it seems very probable, that stirred by the celebrity of that flourishing institute established by St. Columba,<sup>2</sup> at Iona, he went thither at an early age to embrace the rule and conform to the discipline of that monastery. Of his earlier career, little seems to be known. He became Abbot of Iona; most probably, on the death of Abbot Cellach. This took place, A.D. 863, according to the Annals of the Four Masters,<sup>3</sup> or in the year 864 according to those of Ulster.<sup>4</sup> However, in that valuable "Chronicon Hyense," postfixed to the Rev. Dr. Reeves' work,<sup>5</sup> the death of this Abbot is referred to the year 865.<sup>6</sup> If such were the case, it must have been during our saint's presidency, the shrine of St. Columkille was removed to Ireland, lest it should become a prey to the Danes. This removal happened, as variously stated, in the year, 875,<sup>7</sup> 877,<sup>8</sup> or 878.<sup>9</sup> Our saint only survived such an occurrence, for one or two years. However, if we are to credit the Annals of Inisfallen, Ferediach Abbot of Jae Columkille died A.D. 866;<sup>10</sup> but, these Annals are known to be ante-dated. He died, during the year 877,<sup>11</sup> 879,<sup>12</sup> or 880,<sup>13</sup> according to the other Irish Annals. It must be confessed, we have no authority for assigning this saint's festival, to the 31st, in preference to the 18th of May, as Colgan only says, that a different St. Feradachrichus was venerated on both days. He is of opinion, that either was perhaps identical with St. Feradacius Abbot of Iona.

**ARTICLE II.—ST. FER-DA-CROICH.** An entry appears in the Martyrology of Tallagh,<sup>1</sup> at the 31st of May, regarding a St. Firdacrich. The Bollandists,<sup>2</sup> who quote from the same record, have Ferdachricus at this date, as well as at the 18th of May, among the preternitted feasts. However, it is difficult to discover who this saint was, when he flourished, or where he lived.

**ARTICLE I.—**<sup>1</sup> See the Duke of Argyll's "Iona," in "Good Words," second paper, September 1st, 1869, at p. 620.

<sup>2</sup> See his Life, in the Sixth Volume of this work, at the 9th of June, Art. i.

<sup>3</sup> At A.D. 863, those state: "Ceallach, son of Ailell, Abbot of Cill-dara, and the Abbot of Ia, died in Pictland."—Dr. O'Donovan's Edition, vol. i., pp. 500, 501.

<sup>4</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 233.

<sup>5</sup> See Adamnan's "Life of St. Columba."

<sup>6</sup> See Additional Notes O, pp. 390, 391.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 522, 523.

<sup>8</sup> See the Annals of Ulster at this year, in Rev. Dr. Conor's "Rerum Hibernicum Scriptores," tomus iv., pp. 233, 234.

<sup>9</sup> See the Boilean copy, as published in Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 31.

<sup>10</sup> See "Chronicon Hyense." Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes O, p. 392. Also, "Chronicon Scotorum," pp. 166, 176. William M. Hennessy's edition.

<sup>11</sup> According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 526, 527.

<sup>12</sup> The Annals of Ulster at this year, have "Feredach mac Cormaic Abbas Jae pausat."—Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 235.

<sup>13</sup> See "Trias Thaumaturga," Appendix Quinta ad Acta S. Columbae, cap. iv., sect. iv., p. 500.

**ARTICLE II.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vii., Maii xxxi., p. 418.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

Again, veneration was paid on this day to Fer-da-crioich, as we read in the Martyrology of Donegal.<sup>3</sup> He may not be different from the saint, who has preceded, as noticed in the previous Article.

**ARTICLE III.—ST. EOGHAN, BISHOP OF CREMHCAILLE, OR ABBOT OF MOVILLE, COUNTY OF DOWN.** At this date, in the Martyrology of Tallagh,<sup>1</sup> we find noticed, Eoghan, a bishop and a wise man, of Maigh Cremhcaille. The Bollandists,<sup>2</sup> who follow this authority, have entered his festival, at the 31st of May, in this form : Eugenius Episcopus et Sapiens de Magh-Creamhchaill. This saint's place seems to be identical with Creamchoill, now Cranfield,<sup>3</sup> in the barony of Upper Toome, and in the deanery of Hy-Turtre, diocese of Connor, and county of Antrim.<sup>4</sup> Under the head of Magh-cremhchoille,<sup>5</sup> Dwald Mac Firbis enters, Eoghan, bishop, and sage of Magh-Cremhchoille, at May the 31st. The name Magh-cremhchoille, signifies "the plain of the wild garlic wood;" but, it has not been clearly identified.<sup>6</sup> Likewise, on this day, the Martyrology of Donegal<sup>7</sup> records the festival of Eoghan, Abbot of Maghbile.<sup>8</sup> From the year 731 forward, this place, now called Moville, in the county of Down, is noticed in our Annals, only, as being under the government of Abbots.<sup>9</sup>

**ARTICLE IV—ST. MAELODHRAIN, OF SLANE, COUNTY OF MEATH.** At the 31st of May, the Martyrology of Tallagh<sup>1</sup> records an entry, regarding Moelodran of Slaan. The Bollandists<sup>2</sup> have as a festival, at this date, Moeldranus Slanensis, and following the same authority. This place—deriving its name from Slanius a former monarch of Ireland<sup>3</sup>—was situated near the River Boyne, and in the County of Meath. It is now known as Slane, where it is said St. Herc, or St. Erc,<sup>4</sup> became its first bishop, in the time of St. Patrick,<sup>5</sup> by whom he had been consecrated. To St. Erc is attributed the foundation of a hermitage near the beautiful Hill of Slane, over the winding and picturesque course of the Boyne River. It is situated to the south of the town, and it is said, but incorrectly, that Regular Canons of St. Austin were here established. It was celebrated during the early ages of Christianity, and according to tradition, Dagobert,<sup>6</sup> King of Austrasia, was

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vii. Among the pretermitted saints, p. 418.

<sup>3</sup> This parish is described, on the "Ordnance Survey Townland Maps for the County of Antrim," sheets 49, 54. The townland proper is on sheet 49.

<sup>4</sup> See Rev. Dr. Reeves' "Antiquities of Down, Connor, and Dromore," p. 82, n. (a).

<sup>5</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 122, 123.

<sup>6</sup> See note of William M. Hennessy.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>8</sup> His name, as abbot of Moville, I have not been able to find in the "Annals of the Four Masters."

<sup>9</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dro-

more," Appendix A, p. 152, and Appendix LL, p. 378.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxv.

<sup>2</sup> See "Acta Sanctorum," tomus vii., Maii xxxi. Among the pretermitted saints, p. 418.

<sup>3</sup> See William Robert Wilde's "Beauties of the Boyne, and its Tributary, the Blackwater," chap. i., p. 14.

<sup>4</sup> His feast is referred to the 2nd of November.

<sup>5</sup> See his Life, in the Third Volume of this work, at the 17th of March, Art. i., chap. ix.

<sup>6</sup> He flourished in the seventh century, being son to Sigebert III., and on the death of his father, Grimoald, Mayor of the Palace, seized on his young son, who was only three years of age, while Dido Bishop of Poitiers conducted him to Ireland. Here, it is said, the young prince resided for many years, and

here educated.<sup>7</sup> Slane was frequently pillaged, by the Northmen.<sup>8</sup> The Franciscans seem to have occupied the hermitage of St. Erc during the middle ages. The hermitage<sup>9</sup> lies within the Marquis of Conyngham's Demesne, on the northern bank of the river, and immediately below the castle, embosomed within the dark shadows, in a grove of ancient yews. Considerable portions of this picturesque building still exist.<sup>10</sup> Near the site of his original church are the ruins of a fine old Franciscan monastery, founded A.D. 1512,<sup>11</sup> erected by Christopher Fleming, Lord of Slane,<sup>12</sup> and by his wife, on behalf of two



Hermitage of St. Erc, Slane.

Franciscan Friars, who then dwelt in St. Erc's hermitage, and for the order to which they belonged. This Priory was suppressed, in the 38th year of King Henry VIII., and it was re-granted to the Flemings, whose possessions were forfeited to the crown, after the Insurrection of 1641.<sup>13</sup> On this day, a festival to honour Maelodhrain, of Slane, was celebrated, as we read in the Martyrology of Donegal.<sup>14</sup> With his parentage and period, we are not acquainted.

here, too, he married a "Princess Matilda," by whom he had several children. In the year 673, after the assassination of Childeric II., and a revolution accomplished in France, the Austrasians called Dagobert II., from his exile in Ireland to become their sovereign. See M. Michelet's "Histoire de France," tome i., liv. i., chap. i., pp. 273 to 278.

<sup>7</sup> See Francis Grose's "Antiquities of Ireland," vol. ii., p. 1.

<sup>8</sup> See *ibid.*

<sup>9</sup> The accompanying illustration, drawn originally on the spot, by William F. Wakeman, was transferred by him to the wood, engraved by Mrs. Millard.

<sup>10</sup> See William R. Wilde's "Beauties of

the Boyne, and its Tributary, the Blackwater," chap. vii., pp. 174, 175.

<sup>11</sup> Two views, one by Bairet, and the other by T. Cocking, A.D. 1791, are found in Grose's "Antiquities of Ireland," with an article by Rev. Edward Ledwich, vol. ii., pp. 1 to 3.

<sup>12</sup> In Robert O'Callaghan Newenham's "Picturesque Views of the Antiquities of Ireland," there are two interesting drawings on stone, by James D. Harding, of the Castle and Church at Slane, as also of Slane

Castle, vol. i.

<sup>13</sup> See *ibid.*, pp. 18, 19.

<sup>14</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

**ARTICLE V.—ST. ERNIN OF CRANFIELD PARISH, COUNTY OF ANTRIM.** According to the Martyrology of Donegal,<sup>1</sup> Ernin, of Cremchoill, was venerated on this day. This place is now identified with Cranfield parish, in the diocese of Connor, and county of Antrim. Its name<sup>2</sup> appears in a variety of forms. It has been denominated Crewill, Croghill, Cramchill, Cremchoill, Cremhcaille, Cranghill, Crawnkill, and Creamchoill. Although the whole parish is laid down on the Ordnance Survey Townland Maps for the county of Antrim,<sup>3</sup> as containing only one townland; yet, formerly, there were undoubtedly four townlands within it. These were known as Ballykeel, Ballyharvine, Ballynarry and Tammaderry. In Ballykeel, there is a large and much frequented burial ground, surrounding the ruins of an old church. This is in a very perfect condition, and it measures 37 feet 4 inches, by 15 feet 9 inches, in the clear. About one half mile to the north stands the shaft of an ancient black oak cross, probably set there as a termon mark.<sup>4</sup>

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**ARTICLE VI.—ST. COIRPRE, ABBOT OF MOVILLE, COUNTY OF DOWN.** In the Calendar of Saints, compiled by the Rev. William Reeves,<sup>1</sup> we find a saint of this name, not noticed in the published Martyrologies of Tallagh or of Donegal. Nor elsewhere do we discover this saint's name, for the present date.

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**ARTICLE VII.—FEAST OF ST. CHRYSOGENUS, MARTYR, AT AQUILEIA.** In the Irish Church, according to the "Feilire"<sup>1</sup> of St. Ængus, the Festival of St. Chrysogenus was celebrated, at the 31st of May. From ancient Manuscripts,<sup>2</sup> the Bollandists<sup>3</sup> notice the feast of Chrysogonus, a Martyr at Aquileia, joining with him Saints Cantius, Cantianus, and Cantianilla, but, they refer his proper festival or Natalis, to the 24th of November.

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**ARTICLE VIII.—ST. PETRONILLA, VIRGIN.** The feast of St. Petronilla was held in the early Irish Church, on the 31st of May, as we learn from the "Feilire" of St. Ængus.<sup>1</sup> The commentator to the copy in the "Leabhar Breac" states,<sup>2</sup> that she was the daughter<sup>3</sup> of the Apostle St. Peter, and that

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ARTICLE V.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 140, 141.

<sup>2</sup> It has been Anglicized "a wild-garlic wood."

<sup>3</sup> See sheet 49.

<sup>4</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," pp. 87, 88. And, Appendix LL, p. 378.

ARTICLE VI.—<sup>1</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 378.

ARTICLE VII.—<sup>1</sup> From the "Leabhar Breac" copy, the following quatrain and its English translation by Dr. Whitley Stokes are given:—

Cefas Cuirogini  
Lapair petronilla  
mi mai comet mil  
Diaprimfiel foftniaoae.

"Chrysogenus' suffering, with Petronilla's passion. May's month protection of thousands, two chief feasts close it."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, L.L.D., p. lxxxii.

<sup>2</sup> That of St. Jerome, of Aquisgranensis, and one belonging to the Queen of Sweden.

<sup>3</sup> See "Acta Sanctorum," tomus vii., Maii xxxi. Among the pretermitted saints, p. 420.

ARTICLE VIII.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes. L.L.D., p. lxxxii.

<sup>2</sup> See *ibid.*, p. xci.

<sup>3</sup> In the lower margin are these words: "Petronilla filia Petri apostoli virgo fuit quæ grigorio attestante absque ferri incisione

she found the head of St. Paul the Apostle, after it had been forty years concealed from Nero. In the Kalendar of Drummond<sup>4</sup> her feast is entered, likewise, at the same date.<sup>5</sup> In like manner, on this day, the Bollandists, quoting from old Acts, and from various sources, have a historical disquisition on this holy Roman Virgin. There, in ten paragraphs, Father Godefroid Henschen endeavours to investigate those particulars recorded, about her death, about the relationship borne to her spiritual father St. Peter, as also, about the traces of her *cultus* and relics. He instances, likewise, the names of other female saints similarly designated.<sup>6</sup>

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ARTICLE IX.—THE BLESSED JOHN MEAGH, S.J., MARTYR, NEAR PRAGUE, BOHEMIA. [Seventeenth Century.] A peculiarly religious interest connected with the Life of a holy servant of Christ, and as serving to illustrate the devotion of an Irish martyr towards St. Dympna, Virgin and Martyr,<sup>1</sup> deserves to be recorded. His career closed, also, with the victorious laurel of martyrdom. John Meagh, a native of Cork, in Ireland, having voluntarily exiled himself from a country, then suffering from dire calamities, travelled through France, Spain and Italy.<sup>2</sup> While this pious man lived at Naples, he happened to meet a book, which contained an account of the lives and acts of various saints. Touched with a sudden inspiration, he besought the Almighty to guide him, whilst casually opening this book, to the life of some saint, whose example might become the model by which his own future course should be guided. On opening the leaves, he first met with the Life of St. Dympna, the Martyr. Thinking, however, that the biography of this youthful virgin was somewhat inapplicable to the purpose had in view, he was about to try again, if a more suitable subject for reading should be presented. Yet, on considering for a moment, the pious man resolved—still with some degree of reluctance—on studying the lessons to be derived from a perusal of St. Dympna's acts. While passing over the pages, his interest in the subject gradually increased; especially when he found, that this noble virgin, when persecuted by the dreaded and unnatural solicitations of her father, fled as an exile from her friends and country, to avoid idolatry, and as a consequence of her heroic resolutions, she obtained the crown of martyrdom, in reward for her virtues of faith and holy purity. The following train of reflections then took possession of his mind: “How, if God should desire me, flying from the heresy now introduced into Ireland, to resolve on a further flight from sinful occasions, by embracing a religious state? And, afterwards, when I am ordered to return, might I not obtain a share in St. Dympna's crown of martyrdom?” We are next informed, that this good Irishman was induced to

in pace quieuit. Petronilla filia Petri apostoli virgo fuit que post multa miracula ieiuniis et orationibus necnon elemosynario exterisque sanctis actibus dedita cum sancta virgine felicula collectanea sua post sacramentum corporis et sanguinis Christi suscep-  
tum se reclinans in lectulo emisit spiritum et sic flaccum coniugem eius potentem euasit.”—*Ibid.*

<sup>4</sup> Thus: “Rome Natale Sanctae Petronille Virginis filie Beati Petri Apostoli.”

<sup>5</sup> See Bishop Forbes' “Kalandars of Scottish Saints,” p. 14.

<sup>6</sup> See “Acta Sanctorum,” tomus vii., Maii xxxi. De Sancta Petronilla Virgine

Romana. Commentarius historicus. De ejus obitu, spirituali Patre S. Petro, cultu, Reliquiis quarum variae aliarum synonymarum sint, pp. 420 to 422.

ARTICLE IX.—<sup>1</sup> See her Life in this volume, at 15th of May, Art. i.

<sup>2</sup> This narrative taken from a work written by the Jesuit Father Matthias Tanner, entitled: “Societas Jesu usque ad sanguinis et vite profusionem militans in Europa, Africa, et America, contra Gentiles, Mahometanos, Judaeos, Haereticos, Impios, pro Deo, Fide, Ecclesia, Pietate.”—Pragæ, A.D. 1675.

join the Society of Jesus, in which he was advanced to the sacred order of priesthood. While preparing himself for a return to Ireland, being destined by the Superior-General to labour on that mission, he was sent to Bohemia. In the year 1639, the Jesuit College of Guttenberg, near Prague, having been destroyed by the Swedes, Father John Meagh was obliged with his companions to fly elsewhere for safety, on the 31st of May. They had hardly proceeded one mile from this place, however, when they were suddenly attacked by some Protestant peasants, who issued from a wood. All the fugitives escaped, excepting Meagh, who, while reciting the Litany of Loretto with another companion, fell, having been pierced through the breast with a leaden bullet. At the same time, two Jesuit lay brothers shared this crown of martyrdom, which their Reverend Father had expected to meet in Ireland. They carried many sacred relics with them at the time, intending to remove these precious treasures to a place of greater security. Thus, in another respect, also, the devoted priest resembled his patroness, St. Dymphna, who shed her blood for the faith, in a country far distant from the land of her nativity.

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**ARTICLE X.—REPUTED FEAST OF ST. SILANUS, A PILGRIM AND BISHOP.** Thomas Dempster, in his “Menologium Scotorum,”<sup>1</sup> at the 31st of May, has a notice of Silanus, named as Pilgrim and Bishop; however, in his Ecclesiastical History of Scotland, there is no notice of him. The Bollandists credit to Dempster this entry, at the same date; while, they remark, that some Irish saints called Silan are noticed by them during this month, but they are classed among the pretermitted saints.<sup>2</sup>

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**ARTICLE XI.—REPUTED FEAST OF FINDOCHA, VIRGIN, IN SCOTLAND.** In his Scottish Entries, Camerarius has Findocha,<sup>3</sup> a Virgin in Scotia, citing a Breviary. The Bollandists,<sup>4</sup> who have the same recorded feast,<sup>5</sup> at the 31st of May, remark, that in the Aberdeen Breviary, no such notice occurs. Allusion is made to her, by Thomas Dempster,<sup>6</sup> and quoting the Calendar of Adam King, he states, that her commemoration is properly at the 13th of October. He tells us, she was a virgin of great sanctity, who is said to have flourished under King Conran.<sup>7</sup> To her, also, he attributes a Treatise, “De Vita Contemplativa Commentariolus.” This appears to be the Fyndocha, Virgin, whose feast has been remitted, by Bishop Forbes,<sup>8</sup> to the 13th of October.

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**ARTICLE XII.—REPUTED FEAST OF ST. FRUDOWA, VIRGIN.** In the Scottish Menology of Camerarius, who cites the Scottish Breviary, there is an entry of Frudocha, Virgin; and, the Bollandists,<sup>1</sup> on such warrant, have

**ARTICLE X.—<sup>1</sup>** Thus at May xxxi: “Silani cognomini Peregrini et episcopi. M.A.”—Bishop Forbes’ “Kalandars of Scottish Saints,” p. 201.

<sup>2</sup> They add: “Interim quia scimus Ferrarium a Dempstro inductum in plures errores, suspicamur hunc esse Silaum, quem ipse ad xxx Maii retulit, nos autem xxi. Maii”—“Acta Sanctorum,” tomus vii., Maii xxxi. Among the pretermitted saints, p. 418.

**ARTICLE XI.—<sup>1</sup>** Thus at 31 Die: “Sancta Findocha virgo.”—Bishop Forbes’ “Kalandars of Scottish Saints,” p. 237,

<sup>2</sup> See “Acta Sanctorum,” tomus vii.,

Maii xxxi. Among the pretermitted saints, p. 419.

<sup>3</sup> Only on his authority.

<sup>4</sup> See “Historia Ecclesiastica Gentis Scotorum,” tomus i., lib. vi., num. 508, p. 276.

<sup>5</sup> He adds: “nescio an non una ea ex S. Donevaldi filiabus, si vera est quorundam supputatio.”

<sup>6</sup> See “Kalandars of Scottish Saints,” p. 352.

**ARTICLE XII.—<sup>1</sup>** See “Acta Sanctorum,” tomus vii., Maii xxxi., p. 419.

<sup>2</sup> By Camerarius. See preceding Article.

inserted a feast for her, at the 31st of May, where she is placed among the pretermitted saints. However, we do not consider, that she is a different person from the St. Findocha, who is entered,<sup>2</sup> at the 31st of May. This notice closes the record of our Irish Saints, for the present month; and, these holy servants of God have passed us in review, with the traditions and glories of by-gone ages more or less revealed, in connexion with their lives and acts. While persons in the world had grown up their contemporaries, but declining also into the ways of evil, and void of conscientious or pious promptings, we learn the better to admire as we should try to profit by such examples of holiness. Those saints served to atone for the wickedness of other men. In our own time should we endeavour, likewise, to repair by lives of goodness and of self-sacrifice the spirit of depravity and of irreligion, that unfortunately surrounds us on every side, and that works so frequently the spiritual shipwreck of many souls.

END OF VOLUME V.





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